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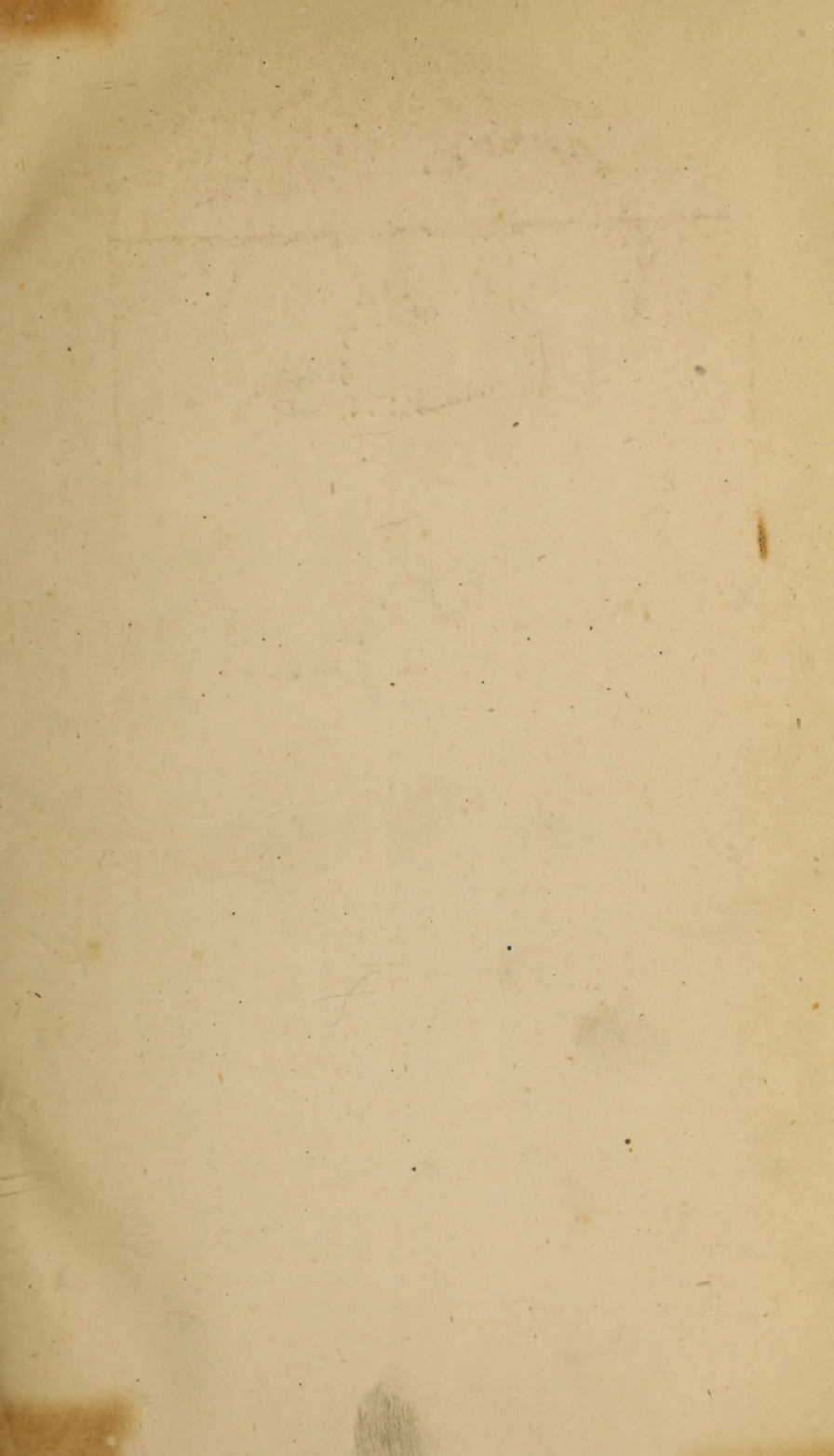
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Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

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NEW TESTAMENT;

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ENGLISH NOTES

CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

... ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ, καὶ δοξάζεται.

THIRD EDITION, CORRECTED AND ENLARGED.

IN THREE VOLS.

VOL. III.

[ed by E. Valpy]

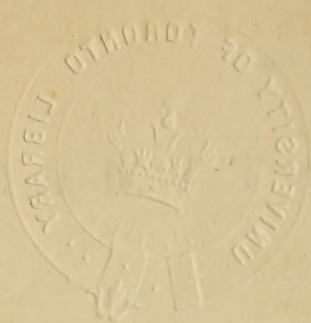
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ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

Π Ρ Ο Σ Γ Α Λ Α Τ Α Σ.

Κεφ. α'. 1.

^a ΠΑΥΛΟΣ ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀν- 1
θρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ

^a Infra ver. 11. 12. Acts ii. 24. ix. 6. xxii. 10. 15. 21. xxvi. 16. Tit. i. 3.

CHAP. I.

1. 2. Παῦλος ... *Paul* ... This may rank among the earliest of Paul's Epistles. It probably was written A. D. 50. during the Apostle's circuit through the Churches of Syria and Cilicia. Michaelis supposes that it was written when St. Paul went into Macedonia. Whether, says he, it was written in this city, or before he arrived there, I will not attempt to determine. But Dr. Hales assigns it as above to the year 50, and during the Apostle's circuit through Syria and Cilicia. The general view of this Epistle plainly shows that St. Paul's chief design in it, is to recall and confirm the Galatians in the true Christian doctrine of men's being justified and saved by the Christian religion alone, or rather by Christ the author of it; and to prevent their relapsing into the Jewish principle of the necessity of the ceremonial law. The Epistle supposes, says Paley, that certain designing adherents of the Jewish law had crept into the Churches of Galatia, and had been endeavouring, and but too successfully, to persuade the Galatic converts, that they had been taught the new religion imper-

Gr. Test.

fectly and at second hand; that the founder of their Church himself possessed only an inferior and deputed commission, the seat of truth and authority being in the Apostles and elders of Jerusalem; moreover, that whatever he might profess amongst them, he had himself at other times, and in other places, given way to the doctrine of circumcision. St. Paul treats so unjust an attempt to undermine his credit, and to introduce among his converts a doctrine which he had uniformly reprobated, in terms of great asperity and indignation. And in order to refute the suspicions which had been raised concerning the fidelity of his teaching, as well as to assert the independency and divine original of his mission, we find him appealing to the history of his conversion, to his conduct under it, and to the manner in which he had conferred with the Apostles when he met with them at Jerusalem. The Epistle to the Galatians relates to the same general question as the Epistle to the Romans. St. Paul had founded the Church of Galatia; at Rome he had never been. Hence a difference is observable in his manner of treating the same subject, corresponding with this dif-

III.

A

- 2 ἐγείραντος αὐτὸν ἐκ νεκρῶν, ^b Καὶ οἱ σὺν ἐμοὶ πάντες
 3 ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· ^c Χάρις ὑμῖν
 καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ
 4 Χριστοῦ, ^d Τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,
 ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ,
 5 κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ^e Ὡς ἡ δόξα
 εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
 6 ^e Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέ-
 σαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον·

^b 1 Cor. xvi. 1. Phil. iv. 21.
 Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 2 John 3.
 Rom. iv. 25. Tit. ii. 14.

^c Rom. i. 7. 1 Cor. i. 3. Eph. i. 2. Phil. i. 2.
^d Matt. xx. 28. Infra ii. 20.
^e Infra v. 8.

4 = περὶ τῶν ἁμαρτιῶν

ference in his situation. In his Epistle to the Galatians he puts the point in a great measure upon *authority*: thus below ver. 6. ii. 12. iv. 11. 12. 20. v. 2. 8. In the Epistle to the converts of Rome, where his authority was not established, nor his person known, he puts the same points entirely upon argument. See Paley. Οὐκ ἀπ' ἀνθρώπων, *not of men*; not sent by the authority of men, nor instructed by men, as Timothy and Titus, by St. Paul; and Judas and Silas, by the Church of Jerusalem. Οὐδὲ δι' ἀνθρώπου, *nor by man*; i. e. his choice and separation to his ministry and apostleship, was so wholly an act of God and Christ, that there was no intervention of any thing done by any man in the case, as there was in the election of Matthias. See Locke. Compare note on ver. 12. Πάντες ἀδελφοί, *and all the brethren*, meaning those who accompanied him in his travels, and assisted him in preaching the Gospel.

3. καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ... *and from our Lord Jesus Christ...* This verse is a confirmation of our faith, "that Christ is very God." No man giveth that to others which he himself hath not. But seeing Christ giveth grace, peace, and the Holy Ghost, delivereth from the power of the devil, from sin, and death, it is certain that he has an infinite and divine power, equal in all points to the power of the Father. And seeing Paul doth attribute the self-same power of giving all these things, unto Christ equally with the Father, it must needs follow that Christ is verily and naturally God. See Luther on Gal.

4. Τοῦ δόντος... ἡμῶν· *Who gave himself for our sins, that he might deliver us from this present evil world, according to*

the will of God and our Father: Christ gave himself an expiatory sacrifice for our sins, that he might deliver us ἐκ τῶν πονηρῶν πράξεων καὶ διεφθαρμένης ζωῆς, *Ecum. from the evil actions and corrupt manners of this present world*, from those lusts of the flesh, and that corruption of mind, in which the heathens formerly lived κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to that course of life*, the men of the world then led, Eph. ii. 2. 3.; when they were under the power of the rulers τοῦ σκότους τοῦ αἰῶνος τούτου, *of the darkness of this world*, Eph. vi. 12. See note at Rom. xii. 2. Κατὰ τὸ θέλημα τοῦ Θεοῦ... *according to the will of God...* These words may be connected thus, says Whitby: Christ gave himself for us according to the will of God, viz. that he should die for our sins; our justification by faith in Christ's death is according to the will of God: he died in pursuance of God's decree to establish that new covenant in his blood by faith, by which we are translated from that wrath and state of alienation from God, in which the world lies, and have obtained peace with God, and are become his Church and people. See ὑπὲρ at note John xi. 49. 50. Some read περὶ τῶν ἁμαρτιῶν, which according to the language of the Old Testament signifies a sin-offering; the constant effect of which was this, to make an atonement for the sin committed, that it might be forgiven, and the guilt of it might be done away. See note at Rom. viii. 3.

6. Θαυμάζω... *I marvel...* See note above ver. 1. Μετατίθεσθε... *ye are removed...* See notes at Acts vii. 15. 16. and xv. 24. Ἀπὸ τοῦ καλέσαντος ὑμᾶς... *from him that called you...* this must refer to the Apostle, whose object being to vindicate

^f Ὁ οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ ταρασσόντες 7
 ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χρισ-
 τοῦ. ^g Ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγ- 8
 γελίζεται ὑμῖν παρ' ὃ εὐαγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.
^h Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγ- 9
 γελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. ⁱ Ἄρτι γὰρ 10
 ἀνθρώπους πείθω, ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν;
 εἰ γὰρ ἔτι ἀνθρώποις ἠρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.
^k Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν 11
 ὑπ' ἐμοῦ ὅτι οὐκ ἔστι κατὰ ἄνθρωπον. ^l Οὐδὲ γὰρ ἐγὼ 12
 παρὰ ἀνθρώπου παρέλαβον αὐτὸ, οὔτε ἐδιδάχθην, ἀλλὰ δι'
 ἀποκαλύψεως Ἰησοῦ Χριστοῦ. ^m Ἠκούσατε γὰρ τὴν ἐμὴν 13

^f Acts xv. 1. 24. 2 Cor. ii. 17. xi. 4. 13. Infra v. 10. 12.

^g 1 Cor. xvi. 22.

^h Deut. iv. 2. xii. 32. Prov. xxx. 6. Rev. xxi. 18.

ⁱ Matt. xxviii. 14. 1 Thess. ii. 4.

Jam. iv. 4. ^k 1 Cor. xv. 1. 3.

^l Eph. iii. 3.

^m Acts viii. 3. ix. 1. xxii. 4.

10 † γὰρ alterum

himself from the aspersion cast on him, that he preached circumcision, nothing can be more suitable to that purpose, than thus to express himself, *that you are so soon removed from him that called you into the grace of Christ*, i. e. into the covenant of grace which is in Christ, unto another Gospel.

7. 8. Ὁ οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν . . . Which is not another; but there be some . . . ἄλλο refers to εὐαγγέλιον. The text may be thus paraphrased (see Dr. Owen): Which neither is, nor can be another: for the Gospel of Christ must be always the same: unless, or though, some men should be so base as to pervert it; but if such there be, let them be accursed. Ἐὰν ἡμεῖς ἢ ἄγγελος . . . we or an angel . . . The Apostle intimates, that they might as well suspect an angel might preach to them a Gospel different from his, i. e. a false Gospel, as that he himself should. See ἀνάθεμα at note Mark xiv. 70. Παρ' ὃ, *contra id, contrarium ei, quod*.

9. Ὡς προειρήκαμεν . . . As we said before . . . i. e. but just before. The Apostle repeats it as his deliberate judgment, to impress it more strongly on the minds of the Galatians.

10. 11. Ἄρτι γὰρ . . . Θεόν; . . . For do I now persuade men, or God? . . . i. e. Do I now endeavour or seek to propitiate or gain the favour of men, by mixing any thing of men's with the pure doctrine of the

Gospel, to please the Jews, *now* after so long preaching that Gospel, which I received immediately by revelation from Jesus Christ? *Utrum hominum, an Dei gratiam mihi conciliare conor?* Πείθω and ζητεῖν ἀρέσκειν are used as synonymous. Εἰ γὰρ ἔτι . . . οὐκ ἂν ἦμην, *for if I yet pleased men, I should not be the servant of Christ*. If I had sought to please men, I should never have entered into the service of Christ. Ἄρτι, *now*, and ἔτι, *yet*, cannot be understood without a reference to something in St. Paul's past and present life. Luther observes here: "These things are to be referred to the whole of Paul's office and ministry; to show what a contrariety there was in his conversation *before* in the Jewish Law, and his conversation *now* under the Gospel." When God called him, he received his commission and instructions from him alone, and without consulting any man whatsoever, he preached that and that only, which he had received from Christ.

12. παρὰ ἀνθρώπου . . . of man . . . In the first verse he saith, he was not an Apostle by man, *but by Jesus Christ*; here, that he was not taught his Gospel by man, *but by Jesus Christ*; whence Chrysostom, Theodoret, St. Jerom, Ecumenius, and Theophylact conclude, that our Lord was not only man, but God.

13. τὴν ἐμὴν ἀναστροφὴν . . . my conversation . . . See ἀναστρέφωμαι at notes 2 Cor.

- ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν
 ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν.
 14ⁿ Καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλι-
 κιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων
 15 τῶν πατρικῶν μου παραδόσεων. ^o Ὅτε δὲ εὐδόκησεν ὁ
 Θεὸς, ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας
 16 διὰ τῆς χάριτος αὐτοῦ, ^p Ἀποκαλύψαι τὸν Τῖδον αὐτοῦ ἐν
 ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως, οὐ
 17 προσανεθέμην σαρκὶ καὶ αἵματι, Οὐδὲ ἀνῆλθον εἰς Ἱερο-
 σόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς
 18 Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. ^q Ἐπειτα

ⁿ Matt. xv. 2. Mark vii. 5. Phil. iii. 6. Acts xxii. 3. ^o Isa. xlix. 1. 5.
 Jer. i. 5. Acts ix. 15. xiii. 2. xxii. 14. 15. Rom. i. 1. ^p Matt. xvi. 17.
 Acts ix. 15. 20. xxii. 21. xxvi. 17. 18. Rom. xi. 13. 1 Cor. xv. 50. 2 Cor. iv. 6.
 Eph. iii. 8. vi. 12. ^q Acts ix. 26.

15 † ὁ Θεὸς

i. 12. and Matt. xvii. 22. Ἀναστροφὴ, though properly *eversio*, *subversio*, is *vivendi et agendi ratio*, *vita institutum*. Gloss. Vet. ἀναστροφὴ βίος. In this sense it was used by the Greek writers for *omnis cum aliis hominibus vivendi ratio*, *familiaritas et conversatio*. In Heb. xiii. 7. it appears from the context to signify, *calamitates, quas quis subit*; τὴν κακὴν ἀναστροφὴν, as 2 Macc. v. 8. Ἐπόρθουν αὐτήν, *wasted it*, destroyed it all I could. Acts vii. 58. viii. 1—3. ix. 1. 2. xxii. 3. 4.

14. Καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ . . . And profited in the Jews' religion . . . See note at Acts xxii. 3. Συνηλικιώτης, *aqualis*, *qui eodem tempore cum aliquo vivit*, from σὺν and ἡλικιώτης, *aqualis*, *ἡλικία*, *aetas*. It is found in Diodor. Sic. i. c. 53.

15. ὁ ἀφορίσας . . . αὐτοῦ who separated me from my mother's womb, and called me by his grace; see ἀφορίζω at note Acts xiii. 2. It must needs follow, says Hammond, to be an act of God's unmerited free choice from all eternity, that he purposed to make use of him for the converting of others, who had himself been wonderfully changed from so professed an enmity to the faith to so perfect an obedience to it. But this being a designation only to the dignity of the apostolical office, can with no reason be so applied as to infer any irrespective decree or destination of his person to heaven and bliss; that being laid up for him as a *crown of righteousness*, a reward of the *finishing* his *course* and *perseverance*, 2 Tim. iv. 8.

See the history of St. Paul's call, Acts ix. 5. &c.

16. Ἀποκαλύψαι τὸν Τῖδον αὐτοῦ ἐν ἐμοί . . . To reveal his Son in me . . . Ἀποκαλύψαι depends on εὐδόκησεν in the beginning of the preceding verse. Ἐν ἐμοί, i. e. to me; but some understand it, ἐν for διὰ, *per me*; that it was the scheme and the will of Providence that I should make known the mysteries and the faith of the Gospel to the nations, as an Apostle to the Gentiles. Εὐθέως . . . αἵματι, *immediately I conferred not with flesh and blood*; some connect εὐθέως with ἀνῆλθον in construction, but it is best to take it elliptically, from the sense more than the words: i. e. immediately he obeyed the heavenly voice, and neither conferred with nor consulted any man whether he should teach or not; as St. Luke, without taking notice of his departure into Arabia, says Acts ix. 20. *straightway he preached Christ in the synagogues*. See note at Acts ix. 19. Προσανατίθηναι, properly *præterea impono*, *suscipio*, from πρὸς, *ἀνὰ*, and τίθηναι; metaphorically it is to *confess*, *communicate with any one*, *consult*, *adhibeo aliquem in consilium*. Below ii. 6. οὐδὲν προσανέθεντο, *nil novi docuerunt aut correxerunt*.

17—19. Οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα . . . Neither went I up to Jerusalem . . . For the particularity of the recitals in these three verses, see Acts ix. 25—28. But it is to be observed that the historian delivers his account in general terms, as of facts to

μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα, ἱστορῆσαι Πέτρον,
καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ¹ Ἔτερον δὲ 19
τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον, τὸν ἀδελφὸν τοῦ
Κυρίου. ² (Ἄ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ 20
ψεύδομαι.) ³ Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας 21
καὶ τῆς Κιλικίας· ⁴ Ἦμην δὲ ἀγνοοῦμενος τῷ προσώ- 22
πῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· Μόνον 23
δὲ ἀκούοντες ᾗσαν, Ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγ-
γελίζεται τὴν πίστιν, ἣν ποτε ἐπόρθει· Καὶ ἐδόξαζον ἐν 24
ἐμοὶ τὸν Θεόν.

Κεφ. β'. 2.

^a Ἐπειτα διὰ δεκατεσσάρων ἔτῶν πάλιν ἀνέβην εἰς 1
Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον.

^r 1 Cor. ix. 5. Matt. xiii. 55. Mark vi. 3.^s Rom. ix. 1.^t Acts ix. 29. 30.^u Rom. xvi. 17. 1 Thess. ii. 14.^a Acts xv. 2.

18 || Κηφᾶν

which he was not present. The Apostle who is the subject of that account, when he comes to speak of these facts himself, particularises time, names and circumstances. See Paley. Ἱστορῆσαι Πέτρον, *to see Peter*; the original is a stronger expression than *to see*; *non simpliciter ut videret, sed ut notitiam compararet Apostoli sanctissimi, cui hactenus ignotus fuerat*. Ἱστορέω, *viso*, is formed from ἵστωρ, *sciens, peritus*, which is from ἵσχυμι, *scio*. Hence ἱστορίαι were properly accounts of journeys undertaken for the sake of knowing and investigating things or countries.

19. εἰ μὴ Ἰάκωβον . . . Κυρίου *save James the Lord's brother*. See note at Acts xii. 17. The Hebrews called all near relations brothers. See note at Matt. xii. 46.

21. Ἐπειτα . . . Κιλικίας *Afterwards I came into the regions of Syria and Cilicia*. The occasion of this journey is mentioned in Acts ix. 29. 30. τὰ κλίματα, see note at Rom. xv. 23.

22. Ἦμην . . . προσώπῳ . . . *And was unknown by face* . . . This which he so particularly takes notice of, serves to show, that in what he preached, he had no com-

munication with those of his own nation, nor took any care to please the Jews.

24. ἐν ἐμοὶ . . . *in me* . . . i. e. on my account: for his mercy displayed in my conversion.

CHAP. II.

1. Ἐπειτα . . . Τίτον *Then fourteen years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also*. All agree that this journey to Jerusalem is the same with that in Acts xv.; and it seems reasonable to reckon the fourteen years here mentioned from St. Paul's conversion, and not from the conclusion of those travels through Syria and Cilicia which he had mentioned ver. 21. of the last chapter. Paley however thinks this opinion encumbered with difficulties. Because in the next verse St. Paul tells us that he *went up by revelation*, and in Acts xv. 2. we read that he was sent by the Church of Antioch. In ver. 2. of this chapter, he says that, *he communicated that Gospel which he preached among the Gen-*

- 2 ^b Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ
 εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι· κατ' ἰδίαν δὲ τοῖς
 3 δοκοῦσι, μήπως εἰς κενὸν τρέχω, ἢ ἔδραμον. Ἀλλ' οὐδὲ
 Τίτος ὁ σὺν ἐμοί, Ἑλλήν ὢν, ἡναγκάσθη περιτμηθῆναι.
 4 ^c Διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, (οἵτινες παρεισ-
 ῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν
 5 Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωνται.) ^d Οἷς οὐδὲ
 πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγε-

^b Acts xv. 12. Phil. ii. 16. 1 Thess. iii. 5.
 Infra iii. 25. iv. 3. 9. v. 1. 13.

^c Acts xv. 1. 24. 2 Cor. xi. 20. 26.
^d Infra ver. 14. iv. 16.

5 ‡ Οἷς οὐδὲ

titles, but privately to them which were of reputation. If by that Gospel, says Paley, he meant the immunity of the Gentile Christians from the Jewish Law (and I know not what else it can mean), it is not easy to conceive how he should communicate that privately, which was the object of his public message. A greater difficulty still remains; that the Apostle takes no notice of the deliberation and decree which are recorded in the Acts, and which, according to that history, formed the business for the sake of which the journey was undertaken. Paley therefore thinks it more probable that Paul and Barnabas took this journey to Jerusalem during the long time they abode at Antioch, Acts xiv. 28. and returned thither; and that the account of this journey is omitted in the Acts, an omission which is not unsuitable to the general brevity with which some parts of the history are written. Διὰ δεκ... See notes at Mark ii. 1. and Matt. xxvi. 61.

2. καὶ ἀνεθέμην... and communicated unto them... See note at Acts xxv. 14. Τὸ εὐαγγέλιον... ἔθνεσι, that Gospel which I preach among the Gentiles. The particular doctrine to which the Apostle gives this pertinent appellation, here and ver. 7. is the free admission of the Gentiles into the Church of Christ, without subjecting them to circumcision and the other ceremonies of the Law. By way of distinction he calls it *his Gospel*, as contrasted with that sent to the Jews. For though there was no discordancy in the doctrine taught by the different Apostles, yet to Paul and Barnabas, the Apostles of the uncircumcision, it was especially committed to announce among the Heathens, God's gracious purpose to receive them, though uncircumcised, into the Church. See Campbell. Τοῖς δοκοῦσι,

to them which were of reputation: there is an ellipsis of εἶναι τι, which is added ver. 6. See Bos. The names are given at ver. 9. See δοκέω at note Mark x. 42. The doctrine which he received by immediate revelation needed no further confirmation from the authority of man, but he communicated it to them lest by any means they might be brought to interpose their authority, or throw any obstacles in his way; see εἰς κενὸν at note 2 Cor. vi. 1.

3. Ἀλλ' οὐδὲ Τίτος... But neither Titus... See note at Acts xvi. 3.

4. Διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους... And that because of false brethren unawares brought in... This is elliptically spoken. The ellipsis may be thus supplied: And I would not allow him to be circumcised, because of false brethren... on purpose to show that my sentiments, respecting the observation of the ceremonial law being necessary to the justification of a converted Gentile, were quite opposite to the false Jewish zealots. Some commentators understand it, that Titus was circumcised, not by compulsion, as a necessary seal of Christianity, but through expediency, on account of the Jews. Παρεισάκτους, unawares brought in, or rather, privily; irreptitious. See note at Rom. v. 20. Falsi doctores, qui clam et subdole se in Christianorum cætus insinuarunt. Κατασκοπέω, specular, to spy; hence κατασκοποῖ, spies; and because those who in war send spies to explore the enemies' country, do it with hostile intentions, hence κατασκοπέω signifies insidias struere, conari aliquid dolose eripere; and κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν may be rendered with Schleusner, ut dolose eriperent vobis libertatem Christianam.

5. ὑποταγῇ... by subjection... See

λίου διαμείνῃ πρὸς ὑμᾶς. ^ε Ἀπὸ δὲ τῶν δοκούντων εἶναί 6
 τι, ὅποιοι ποτε ἦσαν, οὐδὲν μοι διαφέρει· (πρόσωπον Θεὸς
 ἀνθρώπου οὐ λαμβάνει·) ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσ-
 ἀνέθεντο, ^ι Ἀλλὰ τούναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ 7
 εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς,
 (^ε Ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, 8
 ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη,) ^η Καὶ γνόντες τὴν χάριν 9
 τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ
 δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβα
 κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·
^ι Μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα 10

^ε Infra vi. 3. Acts x. 34. Rom. ii. 11. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17.

^ι Acts xiii. 46. Rom. i. 5. xi. 13. Supra i. 16. Eph. iii. 8. 1 Tim. ii. 7. 2 Tim. i. 11

^ε Acts ix. 15. xvi. 2. xxii. 21. xxvi. 17. 18. 1 Cor. xv. 10. Col. i. 29. Infra iii. 5.

^η Matt. xvi. 18. Eph. ii. 20. iii. 8. Rev. xxi. 14. Rom. i. 5. xii. 3. 6. xv. 15.

^ι Acts xi. 30. xxiv. 17. Rom. xv. 25. 1 Cor. xvi. 1. 2 Cor. viii. ix.

9 — Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης ib. x μὲν post ἡμεῖς

note 2 Cor. ix. 13. When subjection to the Law was claimed as due in any case, St. Paul would not yield the least matter. When compliance was desired of him upon the account of expediency, (see note Acts xvi. 3.) and not of subjection to the Law, we do not find him inflexible, which may be seen, Acts xxi. 18—26.; which was after the writing of this Epistle.

6. Ἀπὸ δὲ τῶν δοκούντων . . . προσανέ-
 θετο· But of these, who seemed to be some-
 what, (whatsoever they were, it maketh no
 matter to me: God accepteth no man's per-
 son;) for they who seemed to be somewhat,
 in conference added nothing to me. The
 construction may be thus: ὅποιοι δὲ πότε
 ἦσαν ἀπὸ τῶν δοκούντων εἶναί τι, but of what
 quality they, who were of reputation, were,
 ex insignioribus auctoritate quales fuerint,
 nihil mea interest, οὐδὲν μοι διαφέρει, I was
 not the better for it; i. e. their greatness
 affects not my doctrine, nor does God re-
 spect them the more upon that account:
 ἐμοὶ γὰρ . . . for they who were of reputa-
 tion added nothing to me. See above note
 i. 16.

7. ὅτι πεπίστευμαι τὸ εὐαγγέλιον . . . that
 the Gospel of the uncircumcision was com-
 mitted unto me . . . See πιστεῦσθαι thus
 used, at note Rom. iii. 1. 2. The supre-
 macy of Peter may be refuted by several
 arguments arising from these verses. St.
 Paul says the Gospel of the uncircumcision
 was committed to him, as was that of the
 circumcision to Peter, by which words he

shows himself equal to Peter. Then James
 is mentioned first among the Apostles of
 the circumcision, according to the common
 doctrine of the ancients, who style him the
 first bishop; τῶν ἀποστόλων τὸν ἐπαρχόν.
 See note at Acts xii. 17. And St. Paul
 puts no difference betwixt these pillars, or
 chief of the Apostles, James and Peter and
 John. See note at 2 Cor. xi. 4. 5. Ἰδόντες
 in this verse, and γνόντες ver. 9. agree with
 the nominative case to the verb ἔδωκαν,
 which is James, Cephas and John.

9. τὴν χάριν . . . the grace . . . i. e. the
 grace of apostleship, which he calls χάριν καὶ
 ἀποστολὴν by hendyadis, Rom. i. 5. where
 see note. Οἱ δοκοῦντες στύλοι εἶναι, who
 seemed to be pillars, or, who are pillars, i. e.
 οἱ ὑπερλίαν ἀπόστολοι as he calls them
 2 Cor. xii. 11. chief supporters of the
 Church. Στύλος is properly a pillar; me-
 taphorically, that which gives support,
 strength or security to any thing, and is
 here transferred to men, qui auctoritate et
 dignitate præ cæteris insignes. In Eu-
 ripid. Iphig. 57. a male offspring is called
 στύλοι οἰκῶν. 1 Tim. iii. 15. στύλος καὶ
 ἐδραῖωμα τῆς ἀληθείας is rendered by Schleus-
 ner, doctrina primaria ac præcipua religio-
 nis Christianæ. Δεξιὰς ἔδωκαν—κοινωνίας . . .
 gave the right hands of fellowship . . . The
 giving the right hand was a symbol
 amongst the Jews, as well as other nations,
 of accord, and admitting men into fellow-
 ship. Suidas interprets δεξιὰς by συνθή-
 κας.

- 11 αὐτὸ τοῦτο ποιῆσαι. ^k Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.
- 12 ^l Πρὸ τοῦ γὰρ ἔλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν,
- 13 φοβούμενος τοὺς ἐκ περιτομῆς. Καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη
- 14 αὐτῶν τῇ ὑποκρίσει. ^m Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμ-

^k Acts xv. 35.^l Acts x. 28. xi. 3.^m Acts x. 28. xi. 3. Supra ver. 5. 1 Tim. v. 20.

11 || Κηφᾶς

14 || Κηφᾶ

11. κατὰ πρόσωπον ... ἦν. *I withstood him to the face, because he was to be blamed.* Κατὰ πρόσωπον is *palam*, i. q. ἐμπροσθεν πάντων. Καταγινώσκω is, as 1 John iii. 20. 21. *to condemn.* Passive καταγινώσκειμαι *reprehendor, reprehensione dignus sum.* Vulg. renders *κατεγνωσμένος, reprehensibilis*, the same as *καταγνώσεως ἕξιος*. The conduct of Peter towards the Gentile converts mentioned in these four next verses seems consistent neither with the revelation communicated to him, upon the conversion of Cornelius, nor the part he took in the debate at Jerusalem, Acts xv. But the question, says Paley, that produced the dispute related in these four verses, was not whether the Gentiles were capable of being admitted into the Christian covenant; that had been fully settled: nor was it whether it should be accounted essential to the profession of Christianity that they should conform themselves to the Law of Moses; that was the question at Jerusalem: but it was, whether, upon the Gentiles becoming Christians, the Jews might henceforth eat and drink with them, as with their own brethren. Upon this point St. Peter betrayed some inconstancy; and so he might, agreeably enough to his history. He might consider the vision at Joppa as a direction for the occasion, rather than as universally abolishing the distinction between Jew and Gentile; I do not mean with respect to final acceptance with God, but as to the manner of their living together in society: at least he might not have comprehended this point with such clearness and certainty, as to stand out upon it against the fear of bringing upon himself the censure and complaint of his brethren in the Church of Jerusalem, who still adhered to their ancient prejudices. But Peter, it is said, compelled the Gentiles Ἰουδαΐζειν, ver. 14. *Why compellest*

thou the Gentiles to live as do the Jews? How did he do that? The only way in which Peter appears to have compelled the Gentiles to comply with the Jewish institution, was by withdrawing himself from their society. By which he may be understood to have made this declaration: "We do not deny your right to be considered as Christians; we do not deny your title in the promises of the Gospel, even without compliance with our Law: but if you would have us Jews live with you as we do with one another, that is, if you would in all respects be treated by us as Jews, you must live as such yourselves." This, I think, was the compulsion which St. Peter's conduct imposed upon the Gentiles, and for which St. Paul reproved him. See Paley.

12. *τινας ἀπὸ Ἰακώβου ... certain came from James ...* Those were Jewish converts. See ὑποστέλλω at note Acts xx. 18—21.

13. Καὶ συνυπεκρίθησαν ... *And the other Jews dissembled likewise with him ...* From *σὺν* and *ὑποκρίνομαι* *und simul, exemplum alicujus in dissimulando sequor.* It is the same meaning as *συναπάγεσθαι τῇ ὑποκρίσει*, which follows. See *συναπάγεσθαι* at note Rom. xii. 16. Ὑπόκρισις, *dissimulation*, is properly a histrionic term, applied to actors who represent a fictitious character on the stage. See *ὑποκρίνομαι* note at Luke xx. 20. Ὡστε and ὥς are by the Attics joined with an indicative as well as with the infinitive: see Vig. c. viii. s. x. r. 2. In the next verse ὀρθοποδεῶ, from *ὀρθός rectus* and *ποὺς pes, recto pede incedo*, is metaphorically applied to the mind, and signifies, *veritatem sequi, a vero non aberrare*: for which verse also, see note above, ver. 11.

προσθεν πάντων, Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῆς
καὶ οὐκ Ἰουδαϊκῶς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;
ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί· 15
Εἰδότες ὅτι οὐ δικαιοῦνται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν 16
μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ· καὶ ἡμεῖς εἰς Χριστὸν
Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ,
καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων
νόμου πᾶσα σὰρξ. ^ρ Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χρισ- 17
τῷ, εὗρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἅρα Χριστὸς ἁμαρτίας
διάκονος; Μὴ γένοιτο. Εἰ γὰρ ἡ κατέλυσα, ταῦτα 18
πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνίστημι. ^ρ Ἐγὼ 19
γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. ^ρ Χριστῷ 20

^η Acts xv. 10. 11. Matt. ix. 11. Eph. ii. 12. ^ο Ps. cxliii. 2. Acts xiii. 38. 39.
Rom. i. 17. iii. 20. 22. 28. viii. 3. Infra iii. 11. 24. Heb. vii. 18. 19. ^ρ Rom. vi. 1. 2.
1 John iii. 8. 9. ^ρ Rom. vi. 11. 14. vii. 4. 6. viii. 2. 2 Cor. v. 15. 1 Thess. v. 10.
Heb. ix. 14. 1 Pet. iv. 2. ^ρ Rom. vi. 6. Supra i. 4. Infra v. 24. vi. 14. Eph. v. 2.
Tit. ii. 14.

14 * τί τὰ ἔθνη 16 × δὲ post εἰδότες ib. = ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται
18 || συνιστάνω

15. 16. ἡμεῖς . . . *We* . . . In fact, my brethren, even we who have by birth the privileges of Jews, being now convinced of the insufficiency of works of law to justify us, but that we are justified only through the faith of Jesus Christ, even all of us have believed in Jesus Christ, that we may be justified by the faith of Christ; and have not sought justification by works of law. For by works of law, whether it be the law of nature, or of Moses, no man shall be justified. *The works of the Law* are mentioned no less than three times in this verse, and as often excluded from the affair of justification. *The faith of Christ* is as often inculcated, and insisted on as the only method of becoming righteous before God. ἁμαρτωλοὶ, sinners, i. e. the Gentiles, who knew not God: see ἁμαρτωλοὶ at note Matt. xxvi. 45. 46. Ἐὰν μὴ is here i. q. ἀλλὰ, sed. Διὰ πίστεως Ἰησοῦ Χριστοῦ, by the faith of Jesus Christ: see note at Mark xi. 22.

17. 18. Εἰ δὲ ζητοῦντες . . . *But if while we seek* . . . Whitby has thus paraphrased these two verses, an exposition, which he says he has taken from Hilary, and all the Greek Scholiasts: *But if while we thus seek to be justified by Christ, we ourselves also are found sinners*, (as we must be if we be still obliged to observe that law we have re-

nounced as unable to justify us,) *is therefore Christ* (who taught us thus to renounce the Law, and to seek justification by faith in him) *the minister of sin? God forbid*. (And yet we by asserting the necessity, that the Gentiles should observe the Law, and so much more the Jews, do in effect say, that Christ has taught us to be sinners); *for if I thus build again the things that I destroyed*, (urging the necessity of observing that law to justification, which I declared unable to justify, and therefore renounced for faith in Christ,) *I make myself a transgressor* (by not observing and trusting in the Law). See ἅρα at note Luke i. 66. and συνιστάνω or συνίστημι at note 2 Cor. vi. 4.

19. Ἐγὼ . . . ζήσω *For I, through the law, am dead to the law, that I might live unto God*. The meaning of this verse, says Bp. Middleton, I understand to be: "For I, through law, (i. e. the imperfection belonging to law of every kind in not providing an atonement) died unto law, (i. e. renounced the harsh conditions, on which alone it offered me salvation) that I might live unto God (i. e. that I might embrace the more merciful scheme, by which eternal life is offered me through Christ)." The great defect of all law is its inevitable condemnation of imperfect obedience. Νό-

συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγὼ, ζῆ δὲ ἐν ἐμοὶ Χριστός.

^a Ο δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

21 ^s Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

Κεφ. γ'. 3.

1 ^a Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ ἀληθείᾳ μὴ πείθεσθαι; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προ-
2 ἐγράφη ἐν ὑμῖν ἑσταυρωμένος. ^b Τοῦτο μόνον θέλω μαθεῖν

^a Infra iii. 21. Heb. vii. 11.

^a Supra ii. 14. Infra v. 7.

^b Acts ii. 38. viii. 15. x. 47. xv. 8. Infra ver. 14. Rom. x. 16. 17. Eph. i. 13. Heb. vi. 4.

1 † τῇ ἀληθείᾳ μὴ πείθεσθαι

ib. ἐν ὑμῖν

μω without the article, see note at Rom. ii. 11—15.

CHAP. III.

20. Χριστῷ συνεσταύρωμαι... *I am crucified with Christ*... Νόμῳ ἀπέθανον, *I died unto law* in the former verse is explained by *I am or have been crucified with Christ*. Ζῆ δὲ ἐν ἐμοὶ Χριστός· *but Christ liveth in me*. The demands of law on him had been answered by his surety, in his obedience unto the death upon the cross; and his union with Christ had made him die to all legal dependencies. It is evident from Col. ii. 14. that the debt which believers owed, was paid and cancelled, and taken out of the way, and nailed to his cross, the very moment Jesus died. So that they may be said to be *crucified*, and have atoned for their sins in Christ. *Nevertheless he lived*, in a new and evangelical hope and faith; or rather, it was not so much he that lived, as *Christ who lived in him*, by the influences of his Spirit, by his power and grace.

21. Οὐκ ἀθετῶ... *I do not frustrate*... as I should do, did I seek for justification through works of law. See ἀθετέω at note Mark vi. 26. Εἰ γὰρ διὰ νόμου... *for if righteousness come by the law*... is attainable through law; *then certainly Christ hath died in vain*, there was no necessity that he should die to purchase justification for us, since man could obtain it without his death. See δωρεὰν at note John xv. 25.

1. Ὡ ἀνόητοι... ἑσταυρωμένος· *O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?* The Apostle in this chapter confirms the doctrine of justification by faith, from the instance of Abraham, in whose blessings we share, through the redemption Christ has wrought out for us. He shows the Law to have been only preparatory to the Gospel. Τίς ὑμᾶς ἐβάσκανε... by whose insidious insinuations have you been so fascinated as it were by sorcery, as to be induced to refuse obedience to the truth, which required you to seek for justification by faith alone? *You* who have had Christ Jesus represented to you as the crucified Redeemer of mankind, with as much clearness as if you had seen him hanging on the cross before your eyes, both in that preaching of the Gospel, which had been attested by the Holy Spirit, and also in the Sacraments? Βασκαίνω, *to fascinate*, is properly *to accuse, to calumniate*, from βάσκιω, also *to enchant or bewitch by magical arts*, as Virg. *nescio quis teneros oculis mihi fascinat agnos*. Schol. Aristoph. Plut. 571. βασκαίνειν, ὃ ἐστι τοῖς ὀφθαλμοῖς κτείνειν, διὰ τοῦ βλέμματος φθείρειν. Hence metaphorically, *to delude, to seduce into error*. Προεγράφη, *hath been evidently set forth*. Προγράφω is properly *to write before or*

ἀφ' ὑμῶν· ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; ^c Οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι ³ πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε; ^d Τοσαῦτα ἐπάθετε ⁴ εἰκῇ; εἶγε καὶ εἰκῇ. ^e Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, ⁵ καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς πίστεως; ^f Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ⁶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ^g Γινώσκετε ἄρα ὅτι οἱ ἐκ ⁷ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. ^h Προϊδοῦσα δὲ ἡ ⁸ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεός, προσηγγελί-

^c Infra iv. 9. Heb. ix. 9. 10.^d Heb. x. 35. 36. 2 John 8.^e 2 Cor. iii. 8.^f Gen. xv. 6. Rom. iv. 3. 9. 11. 12. 16. 21. 22. Jam. ii. 23.^g John viii. 39.^h Gen. xii. 3. xviii. 18. xxii. 18. Ecclus. xlv. 21. Acts iii. 25.

previously. Also to declare or set forth publicly and openly: πρὸ in composition often signifying publicē, palam, as Ælian, προκηρύττω, palam denuntiare. But as γράφειν signifies also to paint, so προεγράφη is also understood by some to mean was delineated in lively colors. In Jude ver. 4. it signifies designo, adjudico. Οἷς ἐν ὑμῖν is i. q. ἐν οἷς, and refers to προεγράφη. Some Mss. omit ἐν ὑμῖν.

2. ἐξ ἔργων . . . πίστεως; received ye the Spirit by the works of the law, or by the hearing of faith? Though the word here, τὸ Πνεῦμα, has the article, says Bp. Middleton, I suppose it to mean the gifts of the Spirit, the well-known gifts: after the Galatians had received them, ἐλάβετε, they became subjects of reference. Ἀκοὴ πίστεως is here and ver. 5. the obedience of faith, i. q. ὑπακοή: opposed to ἔργων νόμου, the observance of the Mosaic Law.

3. ἐναρξάμενοι . . . ἐπιτελεῖσθε; having begun in the Spirit, are ye now made perfect by the flesh? Σὰρξ is here any thing of an external or ceremonial nature, as opposed to that which is internal or moral. Πνεύματι and σαρκὶ are used adverbially here for πνευματικῶς and σαρκικῶς. Those whose error St. Paul combated, were persons who, having already become Christians, afterwards voluntarily took upon themselves the observance of the Mosaic code, under a notion of attaining thereby to a greater perfection. It cannot therefore be thought extraordinary, says Paley, that St. Paul should resist this opinion with earnestness; for it both changed the character of the Christian dispensation, and derogated expressly from the completeness of that redemption which Jesus Christ had wrought for them that believed in him. See ἐπιτελεῖσθαι at note 2 Cor. vii. 1.

4. Τοσαῦτα . . . εἰκῇ Have ye suffered so many things in vain? if it be yet in vain. As we do not read that the Galatians suffered persecution, it is better here to take πᾶσχω in a good sense, for receiving favours or benefits; especially after what the Apostle had said above, ver. 2. τὸ Πνεῦμα ἐλάβετε. Tantane igitur bona, vel beneficia frustra vobis contigerunt? εἶγε εἰκῇ, by Aposiopesis: if it is enough to say in vain, for if they did not recover from this perverseness, every spiritual or Christian advantage and privilege would be utterly lost. Εἶγε, dummodo, εἰκῇ, nullo fructu.

5. Ὁ οὖν . . . πίστεως; He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? This is the same argument as above ver. 2. 3. οὖν has the force of inquam. He demands of them again whether they had received the gifts of the Spirit, and miraculous powers had been wrought among them, by means of the preachers of legal observances, in virtue of any commission to enjoin them; or by the preaching of that Gospel, which exhorts to seek justification and salvation by faith. See note at Rom. xv. 19. The person meant here by ἐπιχορηγῶν, (see note 2 Cor. ix. 10.) is plainly St. Paul himself.

6. Καθὼς Ἀβραὰμ . . . Even as Abraham . . . See note Rom. iv. 3.

7. Γινώσκετε . . . Ἀβραάμ· Know ye therefore, that they which are of faith, the same are the children of Abraham. See note at Rom. iv. 12. Οἱ ἐκ πίστεως, i. e. they who seek justification by faith.

8. 9. Προϊδοῦσα δὲ ἡ γραφὴ . . . And the Scripture foreseeing . . . This is a prosopœia, or personification. Rosenmüller makes ἡ γραφὴ to be for Πνεῦμα ἄγιον ἐν τῇ

στατο τῷ Ἀβραάμ, Ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα
 9 τὰ ἔθνη. Ὡστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ
 10 Ἀβραάμ. ⁱ Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ κατάραν
 εἰσὶ· γέγραπται γὰρ, Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν
 11 αὐτά. ^k Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ Θεῷ, ᾄ-
 12 λον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. ^l Ὁ δὲ νόμος οὐκ ἔσ-
 τιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν
 13 αὐτοῖς. ^m Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ
 νόμου, γενόμενος ὑπὲρ ἡμῶν κατὰρα· (γέγραπται γὰρ,
 14 Ἐπικατάρατος πᾶς ὁ κρεμύμενος ἐπὶ ξύλου.) ⁿ Ἴνα εἰς τὰ

ⁱ Deut. xxvii. 26. Jer. xi. 3.^k Supra ii. 16. Hab. ii. 4. Rom. i. 17. Heb. x. 38.^l Lev. xviii. 5. Neh. ix. 29. Ezek. xx. 11. Rom. iv. 4. 5. x. 5. 6. xi. 6. ^m Infra iv. 5. Deut. xxi. 23. Rom. viii. 3. 2 Cor. v. 21.ⁿ Isa. xxxii. 15. xlv. 3. Jer. xxxi. 33. Ezek. xi. 19. xxxvi. 27. Joel ii. 28. 29. Zech. xii. 10. John vii. 39. Acts ii. 33. Rom. iv. 16.

8 * ὅτι εὐλογηθήσονται

10 × ὅτι ante ἐπικατάρατος

12 † ἄνθρωπος

13 || ὅτι γέγραπται

γραφῇ. Προεῖδω has the meaning *prævi-
 denti et præsciendi*. See Gen. xii. 3. xviii.
 18. Προενηγγελίστατο, *preached before the
 Gospel*, . . . i. e. before the Law given to
 Moses. This was in effect contained in
 this *evangelical*, not legal, *promise*, that all
 nations of the world, and not only the
 Jews, should be justified by faith, and that
 without legal performances; all looking on
 Abraham's obedience and justification, as
 the example of all Christians, that all that
 believe and obey, as he did, shall be blest
 as he was. This must at the same time
 include the pardon of sin, favour of God,
 sanctification of the soul, and inheritance
 of eternal life. For until a man is justified
 by faith, through which means these bles-
 sings flow, St. Paul most unequivocally de-
 clares, that he is *under the curse*. Now he
 cannot be *cursed* and *blessed* at the same
 time.

10. Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ
 κατάραν εἰσὶ. *For as many as are of the
 works of the law, are under the curse*: i. e.
 those who seek to be justified by the works
 of the Law. See note at Rom. x. 5.

11. Ὅτι . . . ζήσεται. *But that no man is
 justified by the law in the sight of God, it
 is evident: for, the just shall live by faith*.
 These words are an allusion to Habakkuk
 ii. 4. and occur Rom. i. 17. and Heb. x. 38.
 To affirm that man shall reap life everlast-
 ing from faith (as opposed to a law of

works) and from faith alone, is a most im-
 portant declaration; and it agrees exactly
 with the context. "That no man," says
 the Apostle, "is justified under law, ἐν
 νόμῳ δικαιούται, is evident, for one of the
 Prophets hath said, The just man shall live
 by faith."

12. Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως.
And the law is not of faith. The Law has
 no regard to, nor is it a matter of, faith.
Lex non est res fidei. In lege non quaeritur, an credas, sed an tu agas. See note
 at Acts xiii. 38. 39. Ἀλλ' . . . but . . . sup-
 ply λέγει, ὁ ποιήσας . . . the rule of the Law,
 and what it prescribes, is, *He that doth
 them*, i. e. that perfectly observes what is
 required by the Law, *shall live in or by
 them*. See Levit. xviii. 5.

13. 14. Χριστὸς ἡμᾶς ἐξηγόρασεν . . .
Christ hath redeemed us . . . Christ paid the
 price for our redemption to God the Father,
 to whom our lives were forfeited under the
 curse of the Law, by being himself made
 a curse for us, and enduring the penalty
 which our sins had deserved: for such was
 the death which he bore in our stead;
 being thus stigmatized by the express de-
 claration of the Law *against every one that
 hangeth on a tree*. Deut. xxi. 23. Κατὰρα
 for κατάρατος, the abstract for the concrete:
*piaculum pro hominum salute, morte nempe
 suâ cruentâ in cruce*. Sch. Christ was not
 accursed of God, in the proper sense of

ἔθνη ἢ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα
 τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.
 ° Ἀδελφοί, (κατὰ ἄνθρωπον λέγω) ὁμῶς ἀνθρώπου κεκυρω- 15
 μένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται, ^p Τῷ δὲ 16
 Ἀβραάμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ.
 Οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς
 ἐφ' ἐνός, Καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός. ^q Τοῦτο 17
 δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χρισ-
 τὸν, ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γεγονὼς νόμος

° Heb. ix. 17. ^p Gen. xii. 3. 7. xvii. 7. Supra ver. 8. 1 Cor. xii. 12.
^q Ex. xii. 40. 41. Acts vii. 6. Infra ver. 21.

16 || ἐρρέθησαν 17 † εἰς Χριστὸν

that phrase ; but by being crucified he was, in the esteem of the Jews, the same *polluted and abominable thing* that, by their Law, all persons were that were hanged as malefactors. Ἐξαγοράζω is properly applied to those who ransom any one from slavery, *pretio redimere*. "ἵνα εἰς τὰ ἔθνη ἢ εὐλογία ... That the blessing of Abraham might come on the Gentiles ... These words are connected with *γενόμενος ὑπὲρ ἡμῶν κατὰρα*. The blessing 8. 9. 14. justification 11. righteousness 21. life 11. 12. 21. inheritance 18. being the children of God 26. are in effect all the same. *τὴν ἐπαγγελίαν τοῦ Πνεύματος, the promise of the Spirit*; it seems to follow from this, says Whitby, that the ministration of the Spirit belonged not to the Law, but to the Gospel, the Law being rather the ministration of death; hence the Apostle here opposes to the curse of the Law, *the blessing of Abraham, which, says he, is the promise of the Spirit through faith*. See below iv. 5.

15. Ἀδελφοί, ... ἐπιδιατάσσεται. *Brethren, I speak after the manner of men; though if it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Κατὰ ἄνθρωπον, exemplum sumam a re humanâ, atque usu comuni inter homines receptum*. See note at Rom. vi. 19. The Apostle reminds the Galatians, that even a covenant between men, ὁμῶς, *simili modo, exempli causâ*, when fully ratified, could not be disannulled, or have any new conditions added to it, without the explicit consent of all parties. Ἐπιδιατάσσομαι, from ἐπὶ often denoting addition in composition, *insuper*, and διατάσσομαι *dispono, præcipio*, is to add new and con-

trary conditions or stipulations, which the Greeks call ἐπιδιαθήκη.

16. Οὐ λέγει ... Χριστός. *He, i. e. God, saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ*. There were not different seeds, or progenies, who should inherit the promise, the one by the works of the Law, οἱ ἐξ ἔργων νόμου, and the other by faith, οἱ ἐκ πίστεως, spoken of above ver. 9. 10. as two distinct seeds from Abraham; for there was but one seed, which was Christ, and those who should claim in and under him by faith. Among those there was no distinction of Jew and Gentile. They, and they only, who believed, were all one and the same true seed of Abraham, and heirs according to the promise, ver. 28. 29. And therefore the promise made to the people of God, of giving them the Spirit under the Gospel, was performed only to those who believed in Christ: a clear evidence that it was not by putting themselves under the Law, but by faith in Jesus Christ, that they were the people of God, and heirs of the promise. See Locke. Αἱ ἐπαγγελίαι, *the promises* were made to Abraham, Gen. xii. 3. and repeated, Gen. xxii. 18. °Os refers to σπέρματι, with which it agrees in sense; see note at John xvi. 13.

17. Τετρακόσια καὶ τριάκοντα ... *four hundred and thirty years* ... It is evident that the Apostle here refers primarily to the promise made Gen. xii. 3. Since from that only are the 430 years to be computed. Οὐκ ἄκυροί, *cannot disannul*, i. e. without the explicit consent of all the parties; see ver. above 15. and below 20. Διαθήκη is always used by the LXX and by the in-

18 οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν · Ἐἰ γὰρ
 ἐκ νόμου ἡ κληρονομία, οὐκ ἔτι ἐξ ἐπαγγελίας · τῷ δὲ
 19 Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός. ὅ Τί οὖν ὁ
 νόμος; Τῶν παραβάσεων χάριν προσετέθη, (ἄχρις οὗ ἔλθῃ
 τὸ σπέρμα, ὃ ἐπήγγελλται,) διαταγὰς δι' ἀγγέλων, ἐν χειρὶ
 20 μεσίτου · Ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ Θεός, εἷς

^r Rom. iv. 13. 14. viii. 17.

John i. 17. xv. 22. Acts vii. 38. 53. Rom. iv. 15. v. 20. vii. 8. 13. 1 Tim. i. 9. ii. 5.
 Heb. ii. 2.

^t Rom. iii. 30.

19 = χάριν ἐτέθη ib. — ὃ ἐπήγγελλται

spired evangelical writers to express the Hebrew *Berith*, which denotes a *covenant between two or more contracting parties*.

18. ἡ κληρονομία . . . *the inheritance* . . . i. e. the blessing and inheritance settled on Abraham and believers. See note above 13. 14. and Rom. iv. 16. The Apostle admits no compromise; no subterfuge of half works and half faith.

19. Τί οὖν . . . μεσίτου. *Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator*. Some distinguish, τί οὖν; ὁ νόμος . . . To the enquiry, what purpose did the Law answer, if the promises were made to Abraham and all believers without any dependence on the Law, the Apostle answers that *it was added because of transgressions*; that the Jews might either be preserved from idolatry and other crimes, or that they might be convicted of their guilt in committing them, and so be taught to seek after a more effectual method of obtaining pardon; as their transgressions, not only of the ceremonial but of the moral precepts, would appear more exceedingly sinful and dangerous, in proportion to the perspicuity of these precepts, and the awful ceremony with which they were delivered. The Jews were sinners as well as other men, ver. 22. The law denouncing death to all sinners, could save none, ver. 21. but was thus useful to bring men to Christ, that they might be justified by faith, ver. 24. Ἀχρὶς οὖν . . . till . . . i. e. it was to continue till the Messiah should come, into whom both Jews and Gentiles being ingrafted by faith should become without distinction the spiritual seed of Abraham. Διαταγὰς δι' ἀγγέλων, see note at Acts vii. 53. *angelis præsentibus*, Krebs, Schleusner. Christ as the visible Jehovah, or angel of the Jewish covenant, administered things through Moses,

ἐν χειρὶ μεσίτου, who thereby became the mediator of that covenant.

20. Ὁ δὲ μεσίτης . . . ἕστιν. *Now a mediator is not a mediator of one; but God is one*. See ver. 17. Now, says the Apostle, God is but one of the parties concerned in the promise; the Gentiles and Israelites together made up the other, ver. 14. But Moses at the giving of the Law was a mediator only between the Israelites and God, and therefore could not transact any thing to the disannulling the promise which was between God and the Israelites and Gentiles together, because God was but one of the parties to that covenant; the other, which was believers of all nations, the Gentiles as well as the Israelites, Moses appeared or transacted not for. And so what was done at Mount Sinai, by the mediation of Moses, could not affect a covenant made between parties, whereof one only was there. How necessary it was for St. Paul to add this, we shall see, if we consider, that without it, his argument of 430 years' distance would have been deficient and hardly conclusive. For if both the parties concerned in the promise had transacted by Moses the mediator (as they might, if none but the nation of the Israelites had been concerned in the promise made by God to Abraham), they might by mutual consent have altered or set aside the former promise, as well four hundred years as four days after. That which hindered it was, that at Moses' mediation at Mount Sinai, God, who was but one of the parties to the promise, was present; but the other party, Abraham's seed, consisting of Israelites and Gentiles together, was not there; Moses transacted for the nation of the Israelites alone: the other nations were not concerned in the covenant made at Mount Sinai, as they were in the promise made to Abraham and his seed, which therefore could not be disannulled without their consent; for that

ἐστιν. ^u Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; 21
 Μὴ γένοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι,
 ὅντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη. ^x Ἀλλὰ συνέκλεισεν 22
 ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πί-
 στεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι. Πρὸ τοῦ δὲ 23
 ἔλθειν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι
 εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. ^y Ὡστε ὁ νό- 24
 μος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως
 δικαιωθῶμεν. Ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ 25
 παιδαγωγόν ἐσμεν. ^z Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς 26

^u Supra ii. 21.^x Rom. iii. 9. 19. 23. iv. 11. 12. 16. xi. 32.^y Matt. v. 17.

Acts xiii. 39. Rom. x. 4. Col. ii. 17. Heb. ix. 9. 10. Supra ii. 16.

^z John i. 12.

Rom. viii. 14-16. 1 John iii. 1. 2. Infra iv. 5.

both the promise to Abraham and his seed, and the covenant with Israel at Mount Sinai, was national, is in itself evident. See Locke. *Μεσίτης*, mediator; Suid. *μεσέγγυος*, μέσος δύο μερῶν. The sense of this verse however may be as follows: For the covenant, or promise, is not annulled by the Law: for the Law having been added because of transgressions, and in the hand or through the intervention of a mediator, indicates a disagreement between the two parties. Because the circumstance of a mediator interposing between two parties in a covenant, is an evidence that the parties are at variance with each other. (A mediator is not a mediator of one, but necessarily between two or more persons.) And lest it should be objected that God, though displeased and angry at the first giving of the Law, might afterwards have laid aside his anger, and accepted sinners under and by virtue of the first covenant or the Law, the Apostle meets this by saying, that this is impossible; for God is one, i. e. is always one and the same, without variableness or shadow of turning; and will never deviate from that which he has once appointed.

21. Ὁ οὖν νόμος . . . Is the law then . . . see above ver. 19. The law so far from being contrary to the promises of God, was subservient to them and the performance of them to believers: it was good in itself and for the ends purposed by it, ver. 24; but it was never intended to give life to sinners. Εἰ γὰρ ἐδόθη . . . ζωοποιῆσαι . . . For if there had been a law given which could have given life . . . See notes at Rom. vii. 9. 10. and iii. 23.

22. Ἀλλὰ συνέκλεισεν ἡ γραφὴ . . . ἵνα . . . But the Scripture hath concluded all

under sin, that . . . See note at Rom. xi. 30—32. Πάντα sc. τὰ ἔθνη i. e. Jews and Gentiles. Πίστεως Ἰησοῦ, see note at Mark xi. 22. All Scripture shows and declares that before Christ all nations were under the dominion of sin.

23—25. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν . . . But before faith came . . . St. Paul in this passage, and in like manner below iv. 1—5. declares the supersession of the Jewish Law, considered as a religious dispensation, the effects of which were to take place in another life, with respect even to the Jews themselves. God also fully pardoned the sins of the upright Jews, and freed them from the punishments of the other life, but not by virtue of the blood of bulls and goats, but by virtue of their faith in the Messiah, owned by them to be Messiah their righteousness. Φρουρέω, from φρουρά, custodia, is properly to guard, and metaphorically to preserve; hence also φρουρεῖσθαι, to be reserved; ὑπὸ νόμον . . . ἀποκαλυφθῆναι, for συγκεκλεισμένοι ἐφρουρούμεθα εἰς . . . legibus Mosaicis subjecti reservati sumus in tempus, quo revelandu erat doctrina Christiana. Some interpret it by obstringi, subjectum esse, so as to be nearly synonymous with συγκεκλεισθαι: legi Mosaicæ obstricti tenebamur. Παιδαγωγὸς ἡμῶν γέγονεν, was our schoolmaster: the Law served as a pedagogue to instruct the Church in the introductory lessons of religious knowledge, by many burdensome restraints, imposed with much salutary severity, that Christ and his salvation might be the more welcome; that we might be justified by faith. See above ver. 19.

26. 27. Πάντες . . . All . . . both Jews and Gentiles. Υἱοὶ, sons, quales qui sunt, i. e. adulti, incipiunt bonis paternis frui, as the

27 πίστεως ἐν Χριστῷ Ἰησοῦ · ^a Ὅσοι γὰρ εἰς Χριστὸν ἐβαπ-
 28 τίσθητε, Χριστὸν ἐνεδύσασθε. ^b Οὐκ ἔνι Ἰουδαῖος, οὐδὲ
 Ἕλληγν · οὐκ ἔνι δοῦλος, οὐδὲ ἐλεύθερος · οὐκ ἔνι ἄρσεν καὶ
 29 θῆλυ · πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ · ^c Εἰ
 δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, καὶ κατ'
 ἐπαγγελίαν κληρονόμοι.

Κεφ. δ'. 4.

1 Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν,
 2 οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν · Ἀλλὰ ὑπὸ
 ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ

^a Rom. vi. 3. xiii. 14.^b John x. 16. xvii. 20. 21. Rom. x. 12. 1 Cor. xii. 13.

Eph. ii. 14-16. iv. 4. 15. Col. iii. 11. Infra v. 6.

^c Gen. xxi. 10. 12. Rom. viii. 17. ix. 7. Eph. iii. 6. Heb. xi. 18. Infra iv. 7. 28.

29 † καὶ

Apostle argues in the beginning of the next chapter. And every one that is baptized into Christ's profession is perfectly his, and is admitted to the full privilege of that high relation, upon a due obedience to Christ's religion. *Χριστὸν ἐνεδύσασθε have put on Christ.* See note at Rom. xiii. 14.

28. 29. Οὐκ ἔνι Ἰουδαῖος . . . *There is neither Jew . . .* There is no discrimination in the privileges of this perfect dispensation between Jew or Gentile, circumcised or uncircumcised, master or slave, man or woman, but all are equally accepted in Christ, if sincere believers : and if accepted into the Christian covenant, then are you, says the Apostle, that spiritual seed of Abraham, to whom the promises of justification belong by way of inheritance, without any necessity of legal performances, or any claim by virtue of natural descent. See note at Rom. ix. 7. 8.

CHAP. IV.

1. 2. Λέγω δὲ . . . *Now I say . . .* See note above iii. 23—25. The Apostle in this chapter continues the same argument, showing the superior excellence and freedom of believers, above the state in which they were under the Law ; he reproves the

Galatians for not adhering firmly to the better dispensation of the Gospel. And then he illustrates the difference between the two dispensations of the Law and Gospel as figuratively represented by Sarah and Hagar, and the two branches of Abraham's posterity. *Ὡν, though he be, i. e. though he has a legal right to the inheritance, yet while he is a minor, he is no more capable of entering upon or managing his estate, than a servant.* According to Schleusner *ἐπίτροπος* is a guardian appointed by the Law or the magistrate, and *οἰκονόμος* one appointed by the will. Rosenmüller understands the latter to be stewards and guardians who managed the revenue, and had the general direction and superintendency of the minor, but *ἐπίτροπος* to be *præfectus*, in the same sense and situation as *παιδαγωγός*. The Vulg. renders *οἰκονόμος* Rom. xvi. 23. *arcarius civitatis, the city treasurer* ; it is derived from *οἶκος, domus, res familiaris*, and *νέμω, distribuo*. *Ἐπίτροπος* is one to whose care and trust any thing is committed, procurator. Hesych. *ἐπίτροπος* ὁ προστατὼν χορίων καὶ ὅλης τῆς οὐσίας. Thus in Matt. xx. 8. *inspector vineæ*. Luke viii. 3. *a steward, treasurer*. Here a guardian, *tutor pupilli, qui rem familiarem administrat, atque ejus educationi præest*. *Οἰκονόμος*, probably under the inspection of

πατρός. ^a Οὕτω καὶ ἡμεῖς, ὅτε ἤμεν νήπιοι, ὑπὸ τὰ στοι- 3
 χεῖα τοῦ κόσμου ἤμεν δεδουλωμένοι. ^b Ὅτε δὲ ἦλθε τὸ 4
 πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ,
 γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, ^c ἵνα τοὺς 5
 ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.
^d Ὅτι δὲ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ 6
 Υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν κρᾶζον, Ἀββᾶ, ὁ Πατήρ.

^a Infra ver. 9. v. 1. Col. ii. 8. 20. Heb. ix. 10.

^b Gen. xlix. 10. Dan. ix. 24.

Eph. i. 10. Gen. iii. 15. Isa. vii. 14. Matt. i. 23. Luke ii. 27. John i. 14.

^c Supra iii. 13. 26. John i. 12. Eph. i. 5. 7. Tit. ii. 14. Heb. ix. 12. 1 Pet. i. 18. 19.

^d Rom. v. 5. viii. 15.

4 — γενόμενον ἐκ γυναικὸς

6 || ἡμῶν

the ἐπίτροπος. Προθεσμία, the time appointed, sc. ἡμέρα, see Bos; the time which terminated the guardianship prescribed by the Father. According to Etym. M. it is derived either ἀπὸ τοῦ προθεῖναι τὴν ἡμέραν, or ἀπὸ τοῦ θεσμός, the Law. In Demosth. it is used for a thing which is prescribed and defined by law.

3. Οὕτω . . . δεδουλωμένοι. Even so we, when we were children, were in bondage under the elements of the world: i. e. So we, considered only in the light of children, under the discipline of tutors and guardians, were held in bondage under the discipline of the law; in which we were employed, in a way suited to the imperfect circumstances of an infant state, and about those inferior things which are but like the first rudiments, or letters of the alphabet. Στοιχεῖον is properly a simple body or matter, with which other bodies go, στοιχοῦσι, or coalesce, to form a whole. Hence the elements, στοιχεῖα· πῦρ, ὕδωρ, γῆ καὶ ἀήρ, as 2 Pet. iii. 10. Στοιχεῖα among the Greeks is also applied to letters, and their characters. Metaphorically it signifies the rudiments or first beginning of any thing, as Heb. v. 12. It signifies also the rude and imperfect elements of human knowledge; and here δεδουλωμένοι ὑπὸ τὰ στοιχεῖα τοῦ κόσμου is said of the Jews, who according to Koppius: *Judæi ante conversionem ad religionem Christianam dicuntur obstricti vixisse religione Judaicâ, longè imperfectione illâ religione Christianâ.* And ver. 9. the religion of the Jews, as also heathenism, is called τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα. See Col. ii. 8. 20.

4. 5. γενόμενον ἐκ γυναικὸς . . . made of a woman . . . This exactly corresponds with the original promise of a Redeemer. The *sted of a woman* is an expression unparalleled in Gr. Test.

leed in Scripture, and can be said of no person but Christ. "Paulus grammaticis istis," says Tertullian, "silentium imponit, inquires, misit Deus filium suum *factum ex muliere*. Numquid per mulierem vel in mulierem? Hoc quidem impressiùs, quòd *factum* potiùs dicit quàm *natum*. *Factum* autem dicendo, et *verbum caro factum est*, consignavit; et carnis veritatem ex virgine factam asseveravit." Ἐπὶ νόμον, under the law, i. e. the Mosaic Law. Νόμον anathrous, being preceded by a preposition; see note at Matt. xxi. 42. Christ submitted to and performed the whole Law, to redeem us out of that slavery of Mosaic legal performances, and to receive us into participation of the promises made to Abraham, that is, to justification, without those legal observances. See note Luke ii. 21. See πλήρωμα τοῦ χρόνου at note Eph. iv. 13.

6. Ὅτι δὲ ἐστε υἱοὶ . . . Πατὴρ. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. The same argument of proving their sonship from their having the Spirit, St. Paul uses to the Romans, Rom. viii. 16. And he, says Locke, that will read 2 Cor. iv. 17.—v. 6. and Eph. i. 11—14. will find that the Spirit is looked on as the seal and assurance of the inheritance of life to those who have received the adoption of sons, as St. Paul speaks here, ver. 5. The force of the argument seems to lie in this, that as he that has the Spirit of a man in him, has an evidence that he is the Son of man, so he that has the Spirit of God, has thereby an assurance that he is the Son of God. See notes at Rom. viii. 15. 16. and Ἀββᾶ note Mark xiv. 36. The Jewish slaves were not allowed to use the title of Abba in addressing the master of

- 7 ^e Ὡστε οὐκ ἔτι εἰ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.
- 8 ^f Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεόν, ἐδουλεύσατε τοῖς μὴ
- 9 φύσει οὖσι θεοῖς· ^g Νῦν δὲ, γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;
- 10 ^h Ἡμέρας παρατηρεῖσθε; καὶ μῆνας, καὶ καιροὺς, καὶ
- 11 ἐνιαυτούς; ⁱ Φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς
- 12 ὑμᾶς. ^k Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς· ἀδελφοί,
- 13 δέομαι ὑμῶν· οὐδέν με ἡδίκησατε. ^l Οἴδατε δὲ ὅτι δι' ἀσθ-

^e Rom. viii. 16. 17. Supra iii. 29.^f Rom. i. 25. 1 Cor. xii. 2. Eph. ii. 11. 12.

1 Thess. i. 9. iv. 5.

^g Rom. viii. 3. 1 Cor. viii. 3. xiii. 12. Col. ii. 20. 2 Tim. ii. 19.

Heb. vii. 18. Supra iii. 3.

^h Rom. xiv. 5. Col. ii. 16.ⁱ Supra ii. 2. Infra v. 2. 4.

1 Thess. iii. 5.

^k 2 Cor. ii. 5.^l 1 Cor. ii. 3. 2 Cor. xi. 30. xii. 7. 9. Supra i. 6.

8 || τοῖς φύσει μὴ

the family to which they belonged, or the correspondent title of *Imma*, or *mother*, when speaking to the mistress of it.

8. Ἀλλὰ τότε μὲν . . . *Howbeit, then . . .* i. e. heretofore, in the time of your heathenism, before your conversion to Christianity. Τοῖς μὴ φύσει οὖσι θεοῖς· *which by nature are no gods*; who have no existence in nature; the gods they formerly worshipped being altogether imaginary and fictitious deities.

9. Νῦν δὲ . . . θέλετε; *But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?* See note above iii. 3. Γνωσθέντες ὑπὸ Θεοῦ, *are known of God*; see note at 1 Cor. viii. 3. Τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, see note above ver. 3. The Apostle makes it a matter of astonishment, how they, who had been in bondage to false gods, having been once set free, could endure the thoughts of parting with their liberty, and of returning into any sort of bondage again, even under the weak and beggarly rudiments of the Mosaic institution, which was not able to make them sons, and instal them into the inheritance. The Law and heathenism are called *weak*, because they were not able to deliver a man from bondage and death, into the glorious liberty of the sons of God: and *beggarly*, because they kept men in the poor estate of pupils, from the full possession and enjoyment of the inheritance, ver. 1—3. Ἀνωθεν does not differ from πάλιν: the expression is

similar to πάλιν ἐκ δευτέρου, Matt. xxvi. 42. So we meet with ἀψ' αἰθῆς in Homer.

10. 11. Ἡμέρας . . . *Ye observe days . . .* The sense is stronger interrogatively. See note at Rom. xiv. 5. Ἡμέρας are the Sabbaths: μῆνας the new moons: καιροὺς the great festivals: ἐνιαυτοὺς the Sabbatical years and jubilees. Wahl construes the words καιροὺς, καὶ ἐνιαυτοὺς, as *annual festivals*. Φοβοῦμαι ὑμᾶς, *μήπως . . .* An Attic construction; or ὑμᾶς may be rendered *de vobis*.

12. Γίνεσθε . . . ἡδικήσατε· *Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.* There are two modes of interpreting ὅτι καὶ γὰρ ὡς ὑμεῖς: either, according to the Fathers, I was once zealous for the Law as you are; but now I live as do the Gentiles, and not as do the Jews; do you who are not Jews but Gentiles, live in like manner, as men exempted from the Law. But this exposition seems not to cohere with the words οὐδέν με ἡδίκησατε, and what follows. Or, according to Whitby, it may be thus interpreted: Brethren, be still as affectionate to me as I am to you, and count me not your enemy, because I tell you the truth; for I am still as affectionate to you, as ever you were to me: see next note ver. 13. 14. I do not look upon you as persons who have done any thing with an intent to injure me; and though your false teachers have done you this injury, by their pernicious doctrines, yet have they not prevailed on you to speak evil of me, or act injuriously towards me.

νειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, ^m Καὶ 14
τὸν πειρασμόν μου, τὸν ἐν τῇ σαρκί μου, οὐκ ἐξουθενήσατε
οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς
Χριστὸν Ἰησοῦν. Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρ- 15
τυρῶ γὰρ ὑμῖν, ὅτι εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύ-
ξαντες ἂν ἐδώκατέ μοι. ⁿ Ὡστε ἐχθρὸς ὑμῶν γέγονα 16
ἀληθεύων ὑμῖν; ^o Ζηλοῦσιν ὑμᾶς οὐ καλῶς· ἀλλὰ ἐκ- 17
κληῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. Καλὸν δὲ τὸ 18
ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι
με πρὸς ὑμᾶς, ^p Τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὔ 19
μορφωθῇ Χριστὸς ἐν ὑμῖν· ^r Ἦθελον δὲ παρεῖναι πρὸς 20

^m 2 Sam. xix. 27. Mal. ii. 7. Matt. x. 40. Luke x. 16. John xiii. 20. 1 Thess. ii. 13.
ⁿ Supra ii. 5. 14. ^o Rom. x. 2. 1 Cor. xi. 2. ^p 1 Cor. iv. 15. Philem. 10.
Jam. i. 18.

14 ‡ μου prius

15 ‡ ἦν

17 * ἡμᾶς θέλουσιν

13. 14. Οἴδατε δὲ . . . *Ye know how . . .*
See δι' ἀσθένειαν at note 1 Cor. ii. 3. and
τὸν πειρασμόν μου . . . at note 2 Cor. xii. 7.
The Epistle to the Galatians, says Paley,
from the beginning to the end, turns in a
strain of angry complaint of their defection
from the Apostle, and from the principles
which he had taught them. It was very
natural to contrast with this conduct, the
zeal with which they had once received
him; and it was not less so to mention, as
a proof of their former disposition towards
him, the indulgence which, whilst he was
amongst them, they had shown to his in-
firmity. Ἐκπτύειν, *respuo*, is stronger than
ἐξουθενεῖν. An expression of nearly the
same import is used by Demosth. to show
the contempt and detestation in which he
held Aeschines.

15. Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; *Where
is then the blessedness you spake of?* or
rather, What was then your happiness? i. e.
How happy did you then think yourselves?
Μακαρισμὸς is rather *prædicatio felicitatis*,
than *ipsa felicitas*, i. q. εὐδαιμονισμός. *O
quam felices vos tunc prædicabatis me doc-
torem nati?* Τοὺς ὀφθαλμοὺς . . . μοι· *ye
would have plucked out your own eyes, and
have given them to me.* A proverbial mode
of speaking, expressive of the greatest love
and good-will. Thus Ter. Adelph. iv. 5.
67. "Dii me, pater, oderint, nî magis te
quàm oculos nunc amo meos." Similar to
the expression, *to give a person the heart
out of one's body.*

16. ἀληθεύων ὑμῖν; *because I tell you
the truth?* See note at Eph. iv. 15.

17. Ζηλοῦσιν . . . ζηλοῦτε· *They zealously
affect you, but not well; yea they would
exclude you, that ye might affect them: i. e.*
Their great zeal towards you is out of no
sincere affection for you, but that they may
supplant me, and get all your affection to
themselves, or that they may shut you out
of the fold of Christ, that ye may follow
them as your new pastors. Ζηλοῦσιν ὑμᾶς,
*vestram benevolentiam captant, seu ad suas
partes pertrahere student; ἵνα αὐτοὺς ζη-
λοῦτε, ut ipsos doctores sectemini.* Ἐκκληί-
σαι ὑμᾶς, which the principal Mss., Verss.
and editions have, and not ἡμᾶς, ἀπ' ἐμοῦ
und.

18. Καλὸν . . . ὑμᾶς· *But it is good to be
zealously affected always in a good thing,
and not only when I am present with you:*
i. e. to be zealous in that which is good, in
virtue; to be constant in the doctrine then
preached to you. Not a *good man*, as some
interpret it; the construction would then
be εἰς τὸν καλόν. Here ζηλόμαι is *incitor*,
studiosus reddor. Schleusner renders καλὸν
τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε thus: *utinam
vos ad virtutis studium semper incitari pa-
teremini.*

19. Τεκνία μου . . . *My little children . . .*
See note at John xiii. 33. Οὓς πάλιν ὠδίνω,
*of whom I travail in birth again; of whom
I have again the pains of a woman in
child-birth till Christ be formed in you, i. e.
till ye put on Christ, and true Christianity be*

ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

- 21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ
 22 ἀκούετε; ^α Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν.
 23 ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας. ^ι Ἀλλ'
 ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ
 24 τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας. ^ς Ἀτινὰ ἐστὶν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθήκαι· μία μὲν ἀπὸ
 25 ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ· τὸ
 γὰρ Ἀγαρ, Σινᾶ, ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ
 νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς·
 26 ^ι Ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ

^α Gen. xvi. 15. xxi. 2.

^ι Rom. ix. 7. 8. Gen. xviii. 10. 14. xxi. 1. 2. Heb. xi. 11.

^ς Deut. xxxiii. 2.

^ι Isa. ii. 2. Heb. xii. 22. Rev. iii. 12. xxi. 2. 10.

24 * αἱ δύο διαθήκαι

25 = δουλεύει γὰρ

settled in your minds. The metaphor is continued in the verb *μορφωθῆ, formetur*. Χριστός is here used as a trope denoting the Christian spirit and temper. See note at 1 Cor. xii. 12. Οὗς agrees with *τεκνία* in sense, not in gender, κατὰ τὸ σημαινόμενον: see note at John xvi. 13.

20. καὶ ἀλλάξαι . . . ὑμῖν and to change my voice, for I stand in doubt of you: i. e. that I might accommodate my discourse to your real circumstances, whether in commending, exhorting, or threatening; for, indeed, I have my doubts about you.

21. Λέγετέ μοι . . . Tell me . . . The Apostle asks those who professed so great a reverence for the Law, whether they did not understand the sense of what they did read or had the liberty of reading at all times, the books of Moses. Ἀκούειν is here to understand, in which sense it is used 1 Cor. xiv. 2. They would there find, he tells them, that the children of the promise, or of the New Jerusalem, were to be free; but the children after the flesh, of the earthly Jerusalem, were to be in bondage, and to be cast out, and not to have the inheritance.

22. Γέγραπται γὰρ . . . For it is written . . . Gen. xvi. 15. and xxi. 2.

23. κατὰ σὰρκά γεγέννηται was born after the flesh, according to the common course of nature; Ishmael, of the bond-woman Hagar. Διὰ τῆς ἐπαγγελίας, by promise; Isaac, whose birth was out of the

ordinary course of nature, by virtue of the promise made to Abraham.

24—26. Ἀτινὰ ἐστὶν ἀλληγορούμενα Which things are an allegory: or rather allegorized. Under the veil of the literal, they further contain a spiritual or mystical sense. Ἀλληγορέω, from ἄλλος and ἀγορέω loquor, aliter interpretor quam verba prae se ferunt. Hesych. ἀλληγορία· ἄλλο τι παρὰ τὸ ἀκούμενον ὑποδεικνύουσα. Αὗται γὰρ εἰσιν δύο διαθήκαι, for these are the two covenants. The article, says Bp. Midd., is by no means requisite. The purport of the Apostle's declaration was only, that the bond-woman and the free-woman were emblems of two covenants: that these, indeed, were the Mosaic and the Christian dispensations, is true; but the application being so obvious, was left to the reader. τὸ γὰρ Ἀγαρ, Σινᾶ, ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ being read parenthetically, the construction of this passage is easy: For these women are the two covenants; the one covenant from mount Sinai, which gendereth unto bondage, which is Agar: (For the word Agar, signifying in the Arabic language a rocky mountain, is mount Sinai in Arabia) and ranks in the same series of the-allegory under Jerusalem which now is, and is in bondage with her children. But the Jerusalem above is free, which is the mother of us all Gentiles and Jews. This allegorical reason was not used by the Apostle particularly with a view to convince the Galatians,

πάντων ἡμῶν. " Γέγραπται γὰρ, Εὐφράνθητι στῆρα 27
 ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ᾠδίνουσα· ὅτι
 πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν
 ἄνδρα. * Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας 28

" Isa. liv. 1.

* Acts iii. 25. Rom. ix. 7. 8. Supra iii. 29.

26 † πάντων

who as Gentiles could be little moved by such a mode of argumentation; but rather to confute those Judaizing zealots, who endeavoured to pervert them, and with whom this way of reasoning was familiar and conclusive. It may be here observed that the meaning of the word ἐστὶν in these two passages is "represents." Hence we may clearly see the absurdity of the Roman Catholic interpretation of ἐστὶν in a strictly lite-

ral sense, in those passages which speak of the Eucharist. Συστοιχέω, from σύν and στοιχέω, to proceed in order, from στοιχος, order, series, is to answer, or be correspondent to. Συστοιχία is properly i. q. σύστοιχοι a file of soldiers, so many in depth. Constantine in his Lex. under συστοιχέω has given this view or synopsis of the allegory, representing the συστοιχία and the ἀντισυστοιχία:—

ΣΥΣΤΟΙΧΙΑ.

1.

Servitus.

Uxores 2.

Agar,
serva.

Filii 2.

Ishmael, ex carne,
servus.

Testamenta 2.

Lex in Siná,
Cæremonialis.

Civitates 2.

Jerusalem terrestris,
Synagoga Judæorum,
serva.

Filii 2.

Judæi, qui in cæremoniis
manent.

ΑΝΤΙΣΤΟΙΧΙΑ.

2.

Libertas.

Sara,
libera.

Isaac, ex promissione,
ingenuus.

Evangelium.

Jerusalem cælestis et divina,
per gratiam mater omnium
fidelium, libera.

Fideles, qui gratiam
amplectuntur.

27. Γέγραπται γὰρ . . . For it is written . . . See Isa. liv. 1. The Apostle in this quotation goes on in the allegory. The church of the Gentiles he compares to Sarah, who was a long time barren, but at last brought forth a child of the promise, a seed in which all the families were blessed. The church of the Jews is represented under the notion of a woman that had a husband. Ἐχεν ἄνδρα is used of the woman quæ fecundum habet conjugium, opposed to ἡ ἔρη-

μος, h. e. στῆρα. But the barren Gentiles are by a spirit of prophecy called upon to rejoice, and shout for joy, because there should be more children brought forth to God amongst them, than were amongst the Jews. Supply the ellipsis τὴν φωνὴν at ῥῆξον, see Bos. The Jews themselves interpret these words of Isa. of the times of the Messiah.

28. κατὰ Ἰσαὰκ . . . as Isaac was . . . in star Isaaci. See note at Rom. ix. 7. 8.

- 29 τέκνα ἐσμέν. ^γ Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς
 30 ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. ^z Ἀλλὰ τί λέγει
 ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ
 γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς
 31 ἐλευθέρας. ^a Ἀρα, ἀδελφοί, οὐκ ἐσμέν παιδίσκης τέκνα,
 ἀλλὰ τῆς ἐλευθέρας.

Κεφ. ε'. 5.

- 1 ^a Τῇ ἐλευθερίᾳ οὖν, ἣ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε,
 2 καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. ^b Ἰδὲ ἐγὼ Παῦλος

^γ Gen. xxi. 9. Infra v. 11. vi. 12.
 John viii. 35. ^a John viii. 36. Infra v. 1. 13.
 Rom. vi. 18. 1 Pet. ii. 16. Supra ii. 4. iv. 9.

^z Supra iii. 8. 22. Gen. xxi. 10. 12.
^a John viii. 32. Acts xv. 10.
^b Acts xv. 1.

31 — ἡμεῖς δὲ, ἀδελφοί
 Στήκετε οὖν,

1 † οὖν

ib. || τῇ ἐλευθερίᾳ Χριστὸς ἡμᾶς ἠλευθέρωσε.

29. Ἀλλ' ὥσπερ . . . οὕτω καὶ νῦν. *But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.* The Mosaic account of the circumstance to which this alludes only says, that *Ishmael mocked*. Gen. xxi. 9. But from the whole tenor of the history, and from the Apostle's application of it, the case seems to have been, that *Ishmael* was brought up by his mother *Hagar*, under the presumption that he was *the child of promise*. *Hagar* herself was so exalted with this idea, that she gave early offence to her mistress *Sarah* by her behaviour. From their disappointment therefore, on the birth of *Isaac*, it may be conceived that both the mother and the son would be inclined to show their hatred, on all occasions, to the real heir of the promise. Οὕτω καὶ νῦν. We Christians, as *Isaac* was, are *the children of the promise*; and as such, we inherit the ill-usage which *Isaac* met with, and particularly the Apostle for preaching justification and a spiritual inheritance as distinct from Judaism.

30. Ἐκβαλε . . . *Cast out* . . . See Gen. xxi. 10. These are the words of *Sarah*, but confirmed by God, ver. 12. This typified the exclusion of the Law from a participation in a spiritual inheritance. They that depend upon legal performances for justification, shall be cast out of the Church of God, and shall not attain the heavenly inheritance.

31. Ἀρα . . . ἐλευθέρας. *So then, brethren, we are not children of the bond-woman, but of the free.* The conclusion the Apostle draws from this discourse, is that Christians are not under subjection to the servile dispensation of the Law, but have the privilege of being called into a state of liberty under the spiritual covenant of the Gospel. And therefore he exhorts them in the next chapter to preserve themselves, and to stand fast in that liberty wherewith Christ had made them free.

CHAP. V.

1. Τῇ ἐλευθερίᾳ . . . *Stand fast therefore in the liberty* . . . This verse should be connected with the last chapter, where see note ver. 34. Ζυγῷ δουλείας, *yoke of bondage*; see note at Matt. xi. 29. Ἐνέχομαι is here *constringor*. Πάλιν, *again*; as the Galatians, being Gentiles, had never been under the ceremonial Law, the Apostle means that they should not suffer the Judaizing teachers to entangle them, in a legal slavery as abject as that of their Gentile state had been. *Jugum unum abjecistis; nolite vos submittere novo jugo.*

2. Ἰδὲ, ἐγὼ Παῦλος . . . ὠφέλησει. *Behold, I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing.* See note above, i. 1. I the same Paul,

λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. ^c Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περι- 3
τεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.
^d Κατηργήθητε ἀπὸ τοῦ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε, 4
τῆς χάριτος ἐξέπεσατε. ^e Ἡμεῖς γὰρ πνεύματι ἐκ πί- 5
στεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. ^f Ἐν γὰρ Χρισ- 6
τῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ
πίστις δι' ἀγάπης ἐνεργουμένη. ^g Ἐτρέχετε καλῶς· τίς 7
ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; ^h Ἡ πεισμονὴ 8

^c Supra iii. 10.

^e Rom. viii. 24. 25. 2 Tim. iv. 8.

Infra vi. 15. 1 Thess. i. 3. Jam. ii. 18. 20. 22.

^d Rom. ix. 31. 32. Heb. xii. 15. Supra ii. 21.

^f 1 Cor. vii. 19. Col. iii. 11. Supra iii. 28.

^g 1 Cor. ix. 24. Supra iii. 1.

^h Supra i. 6.

7 * ἀνέκοψε

who am reported to preach circumcision, with a dependence upon it for justification, tell you that it availeth nothing. This, so emphatical way of speaking, may very well be understood to have regard to what he takes notice, ver. 11. to be cast upon him, viz. his preaching circumcision, and is a very significant vindication of himself.

3. *ὅτι . . . ποιῆσαι* that he is a debtor to do the whole law. Circumcision being the sign by which they entered into covenant with God, when the Mosaical Law became the covenant betwixt God and the seed of Abraham; by admitting this circumcision an obligation was thus imposed to observe the whole Law of Moses, or to perfect obedience, without which the Law cannot justify any; see above iii. 10.

4. *Κατηργήθητε ἀπὸ τοῦ Χριστοῦ . . . Christ is become of no effect unto you . . .* See note at Rom. vii. 2. i. e. unto him who places his dependence upon any merit he may apprehend to be in legal observances. *τῆς χάριτος ἐξέπεσατε*, ye are fallen from grace, i. e. from the covenant of grace: if you expect to be justified by legal performances, ye have disclaimed all title to the Gospel.

5. *Ἡμεῖς . . . ἀπεκδεχόμεθα* For we, through the Spirit, wait for the hope of righteousness by faith. *Πνεύματι, spiritaliter*. This adverbial use, without the article, occurs again ver. 16. 18. 25. *Ἐλπίδα δικαιοσύνης*, the hope of righteousness, by metonymy, meaning eternal life which is promised to the just by faith, Tit. ii. 13. i. e. For we, through the Gospel, rest our hope of salvation, without legal per-

formances, only on faith or evangelical obedience.

6. *Ἐν γὰρ Χριστῷ . . . ἐνεργουμένη* For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Compare the parallel texts 1 Cor. vii. 19. and below, vi. 15.; and see notes at Rom. ii. 28. 29. *Δι' ἀγάπης ἐνεργουμένη*, quæ se exerit per caritatem. This is the sum of Christianity. "Fides illa cui tot et tanta tribuuntur in N. T. pro unicâ et simplici virtute nequaquam sumenda est. Suo enim ambitu Christianæ pietatis opera comprehendit." See Bishop Bull, Harmonia Apostolica. It is indeed incorrect to distinguish faith from works. Faith is the principle which ennobles, as it were, the most inconsiderable acts. If the widows and fatherless be visited in their affliction, if a man keep himself unspotted from the world, for Christ's sake; nay, if he give but a cup of cold water in the name of a disciple, he works a work of faith. See note James ii. 14. For *ἐνεργουμένη* the Syriac has faith made perfect; but it is better to understand it as having an active sense in the passive voice; a faith working or putting forth its power by the love of God, of Christ, and of man.

7. *Ἐτρέχετε . . . πείθεσθαι*; Ye did run well; who did hinder you that ye should not obey the truth? This, as described in the preceding verse, is genuine Christianity; and you once received it as such, at your first setting out in the Christian race. Who then of late has hindered you from this obedience of faith and love? See ἐγκρίτω at note Rom. xv. 22.

8. *Ἡ πεισμονὴ . . . ὑμᾶς* This persuasion

9 οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. ⁱ Μικρὰ ζύμη ὅλον τὸ φύραμα
 10 ζυμοῖ. ^k Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν
 ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς, βαστάσει τὸ
 11 κρίμα, ὅστις ἂν ᾔ. ^l Ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι
 κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον
 12 τοῦ σταυροῦ. ^m Ὁφελὸν καὶ ἀποκόψονται οἱ ἀναστατοῦν-
 τες ὑμᾶς.

ⁱ 1 Cor. v. 6. xv. 33.^k 2 Cor. ii. 3. viii. 22. x. 6. Supra i. 7.^l 1 Cor. i. 23.

xv. 30. Supra iv. 29. Infra vi. 12. 17.

^m Josh. vii. 25. Acts xv. 1. 2. 24.

1 Cor. v. 13. Supra i. 8. 9.

11 † ἔτι prius

cometh not of him that calleth you. This persuasion which you seem to have entertained of the necessity of mixing Judaism with Christianity, cometh not from him by whose preaching you were called to the profession of the Gospel. Some understand *πεισμονή* by *credulity, facility of assent or compliance*, as *εὐπίθεια*: and some refer it not to the Galatians, but to the Judaizing teachers, rendering it, *the art of persuasion*. The word occurs in Eustathius. By τοῦ καλοῦντος he means himself; who called them to liberty from the Law, and not subjection to it, and who therefore could not be supposed to preach up circumcision, ver. 13.

9. Μικρὰ ζύμη . . . ζυμοῖ. *A little leaveneth the whole lump.* See notes at Matt. xiii. 33. and 1 Cor. v. 6.: i. e. says Chrysostom, circumcision, though it be but one command, brings us under an obligation to obey the whole Jewish law, as ver. 3. or, it may be thus understood; your present wish to accommodate yourselves to the will of the Judaizing teachers, which seems to carry no danger with it, will soon entirely alienate you from the true spirit of genuine Christianity.

10. Ἐγὼ . . . φρονήσετε. *I have confidence in you through the Lord, that you will be none otherwise minded:* i. e. I trust that, now that I have laid the matter before you, and warned you of the danger, you will be restored to a right way of thinking. *Βαστάσει τὸ κρίμα, shall bear his judgment, or punishment; βαστάξω, i. q. κομίζομαι* here, *pœnas dabit Deo.* The sins of those who disturb your faith shall rest on their own heads; not only by apostolical censure, but by the solemn account they must give to God. Ὅστις ἂν ᾔ, *whosoever he be*, seems to be intended as a general declaration, and

to be applicable not to one particular person; see also ver. 12.

11. τί ἔτι διώκομαι; *why do I yet suffer persecution?* The persecution St. Paul was still under, was a convincing argument, that he was not for circumcision and subjection to the Law; for it was from the Jews, upon that account, that at this time rose all the persecution which the Christians suffered, as may be seen through all the history of the Acts. Ἄρα κατήργηται . . . *then is the offence of the cross ceased:* i. e. Would I but have yielded to the Jews this point, that Christians are obliged to circumcision, my sufferings would soon be at an end. If I had pressed the observance of the Mosaic Law in this particular, the offence of the cross of Christ had long since ceased. The great exception that the Jews have against my preaching being the abolition of the Mosaic Law, the removal of that exception would be the appeasing of the wrath of the Jews.

12. Ὁφελὸν . . . ὑμᾶς. *I would they were even cut off which trouble you.* Ἀποκόψονται middle, *utinam se etiam absciderent, se ipsos sejungenter a cœtu Christianorum.* “I wish these circumcisers would also cut themselves quite off from your communion; and leave the Christian Church, where they do more harm than good to themselves, and to others.” The Apostle never utters malevolent wishes, as the English translation seems to attribute to him. And there is too much levity in the interpretation, and unworthy of the Apostle, which is given by Chrysostom, Theodoret, Theophylact, and Grotius and others, *sed aded genitalia sibi exsecant*, however suitable it may be to the context or language. Wakefield says: “Idem est ac si dixisset Apostolus, *Vellem ut etiam doloris aliquid paterentur—ut flerent.* Vera

ⁿ Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ 13
τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ διὰ τῆς ἀγάπης
δουλεύετε ἀλλήλοις. ^o Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πλη- 14
ροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. Εἰ 15
δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλ-
λήλων ἀναλωθῆτε.

^p Λέγω δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς 16
οὐ μὴ τελέσητε. ^q Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύ- 17
ματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς· ταῦτα δὲ ἀλλήλοις
ἀντίκειται, ἵνα μὴ, ἃ ἂν θέλητε, ταῦτα ποιῆτε. ^r Εἰ δὲ 18
πνεύματι ἄγεσθε, οὐκ ἐστὶ ὑπὸ νόμον. ^s Φανερὰ δέ ἐστι 19

ⁿ 1 Cor. viii. 9. ix. 19. Infra vi. 2. 1 Pet. ii. 16. 2 Pet. ii. 19. Jude 4.

^o Lev. xix. 18. Matt. vii. 12. xxii. 39. 40. Rom. xiii. 8. 9. Jam. ii. 8. ^p Rom. vi. 12.

viii. 1. 4. 12. xiii. 14. 1 Pet. ii. 11. Infra ver. 25. ^q Rom. vii. 15. 19. 23. viii. 6. 7.

^r Rom. vi. 14. viii. 2. ^s 1 Cor. iii. 3. Eph. v. 3. Col. iii. 5. Jam. iii. 14. 15.

14 || πεπλήρωται ib. = ὡς σεαυτόν 17 * ἀντίκειται ἀλλήλοις

enim τοῦ κόπτεσθαι significatio est seipsum
præ dolore verberare, palmis tundere. Op-
timè Hesych. ἀποκοπησαμένη· στεροκοπη-
σαμένη, ἀποκοψαμένη. So Euripid. Troad.
623. ἔκρυφα πεπλοῖς, κάπεκοψάμην νε-
κρόν. See ἀναστατούντες at note xvii.
6. The Complut. Ed. reads ἀποκόψων-
ται, and some Mss. And some put ὕφελον
by itself.

13. Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ . . . For,
brethren, ye have been called unto liberty.
See ἐπὶ at note Matt. xxvi. 50. From the
mention of liberty, to which he tells them
they are called under the Gospel, the Apost-
le now cautions them in the use of it, and
so exhorts them to a spiritual, or true Chris-
tian life, showing the difference and contra-
riety between that and a carnal life, or a
life after the flesh; to the end of the chap-
ter. Μόνον μὴ . . . this is elliptical, ὁρᾶτε
μὴ δῶτε τὴν . . . cavet tantum ne abutamini
vestrâ libertate ad exsatiandus vitiosas cu-
piditates. Δουλεύετε has a stronger force
than the English word serve, in the common
acceptation, conveys. It signifies the oppo-
site to ἐλευθερίᾳ, freedom. And so the
Apostle informs them, that though by the
Gospel they are called to a state of liberty
from the Law, yet they were still as much
bound and subjected to their brethren in all
the offices and duties of love and good-will,
as if, in that respect, they were their vassals
and bondmen. See Locke.

14. Ὁ γὰρ πᾶς νόμος . . . For all the law
. . . i. e. that with which we Christians have
any concern; and if we be still desirous to
Gr. Test.

fulfil the Law, we may do it by observing
this comprehensive law of love. See Rom.
xiii. 8. 10.

15. δάκνετε καὶ κατεσθίετε· if ye bite and
devour one another: δάκνω, mordeo, sc.
calumniis et conviciis: κατεσθίω, injuria et
damno officio. Μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε,
that ye be not consumed one of another.
Ἀναλίσκω, insumo, hence destruo, penitus
perdo. Schleusner renders this; ne societas
vestra Christiana detrimenta capiat et dis-
solvatur. Theodoret here observes, that the
contentions and quarrels which arose betwixt
them who stood firm, and those who warped
to the legal observances, gave occasion to
these words. See Whitby.

16. 17. πνεύματι περιπατεῖτε . . . walk in
the spirit . . . πνεύματι is spiritually opposed
to carnally. By flesh is meant all those
vicious and irregular appetites, inclinations,
and habits by which a man is turned from
his obedience to what God requires. The
spirit is that principle which dictates what
is right, and inclines to good. See note at
Rom. vii. 23. Ὑμεῖς μὴ . . . ποιῆτε· so that
ye cannot do the things that ye would;
rather, so that ye do not . . . See note at
Luke ix. 45.

18. ὑπὸ νόμον· under the law. You are
by the spiritual dispensation of the Gospel
freed from the curse and terror of the moral
law, and you are not in subjection to the
ceremonial law. Neither shall the moral
condemn, nor the ceremonial law oblige and
bind you.

19—23. Φανερὰ δέ ἐστι . . . Now the

τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι μοιχεία, πορνεία, ἀκαθαρ-
 20 σία, ἀσέλγεια, Εἰδωλολατρεία, Φαρμακεία, ἔχθραι, ἔρεις,
 21 ζῆλοι, θυμοί, ἐριθεΐαι, διχοστασίαι, αἵρέσεις, [†] Φθόνοι,
 φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν,
 καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασι-
 22 λείαν Θεοῦ οὐ κληρονομήσουσιν. ^u Ὁ δὲ καρπὸς τοῦ Πνεύ-
 ματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης,
 23 ἀγαθωσύνη, πίστις, ^x Πραότης, ἐγκράτεια· κατὰ τῶν
 24 τοιούτων οὐκ ἔστι νόμος. ^y Οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα
 25 ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις· ^z Εἰ
 ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

[†] 1 Cor. vi. 9. Eph. v. 5. Col. iii. 6. Rev. xxii. 15. ^u John xv. 2. Rom. xv. 14.
 1 Cor. xiii. 7. Eph. v. 9. Col. iii. 12. Jam. iii. 17. ^x 1 Tim. i. 9. ^y Rom. vi. 6.
 xiii. 14. Supra ii. 20. 1 Pet. ii. 11. ^z Rom. viii. 4. 5. Supra ver. 16.

19 † μοιχεία

works of the flesh are manifest . . . The Apostle shows the Galatians how they might with certainty and assurance know whether they were spiritual or carnal. He describes particularly the flesh and the spirit, by their various and different effects, and gives a catalogue of the one and the other; he reckons no fewer than seventeen works of the flesh, which continued in, and unrepented of, would shut men out of heaven. After this he enumerates nine special and gracious fruits of the Spirit, which qualify us for the kingdom of heaven: *Against such there is no law*, i. e. no law to compel, no law to accuse or to condemn them: for the Law enjoins them, and encourages the practice and performance of them. See at note 1 Tim. i. 9—11. Φαρμακεία, *witchcraft*, rather poisonings; dealing in unlawful drugs, an offence very commonly practised, particularly at Rome, when St. Paul wrote. Dr. Tilloch thinks that φαρμακεία here is used figuratively, for sophisticated doctrines, and Rev. xxi. 8. φαρμακοὶς for sophisticators of the truth. Αἵρέσεις, *heresies*, i. e. sects and factions, are properly subjoined to διχοστασίαι, *seditions*, in this catalogue, as the Apostle well knew that distinctions and divisions among themselves could not fail to alienate affection and infuse animosity. See διχοστασίαι at Rom. xvi. 17. αἵρέσεις at 1 Cor. xi. 19. Κῶμοι are licentious and riotous excesses; see at Rom. xiii. 13. Ἀγαθωσύνη, *goodness*, is *benignitas, animus erga alios benevolus*. Theophylact explains it by τὴν

ἀγαθὴν γνώμην καὶ τὸ φιλάδελφον. In Eph. v. 9. he describes it as τὴν ἀγαθωσύνην τὴν πρὸς πάντας, οὐ μόνον φίλους ἀλλὰ μᾶλλον πρὸς τοὺς ἐχθρούς. In 2 Thess. i. 11. it signifies *probity, virtue*. Πᾶσαν εὐδοκίαν ἀγαθωσύνης, for ἀγαθωσύνην ἣ ἐστὶν αὐτοῦ εὐδοκία, *quicquid rectè factorum ipsi placet*.

24. Οἱ δὲ τοῦ Χριστοῦ . . . ἐπιθυμίαις· *And they that are Christ's have crucified the flesh, with the affections and lusts*. See note at Rom. viii. 13. The principle in us, whence spring vicious inclinations and actions, is called sometimes *the flesh*, sometimes *the old man*. The subduing and mortifying of this evil principle, by the faithful disciples of Christ, by those who are led by the Spirit, so that the force and power with which it used to rule in us is extinguished, and our irregular passions and desires mortified, the Apostle by a very engaging accommodation to the death of our Saviour, calls, *crucifying the old man*, Rom. vi. 6. *crucifying the flesh* here; *putting off the body of the sins of the flesh*, Col. ii. 11. *putting off the old man*, Eph. iv. 2. Col. iii. 8. 9. It is also called, *mortifying the members which are on the earth*, Col. iii. 5. *mortifying the deeds of the body*, Rom. viii. 13. See note at Rom. vi. 4.

25. Εἰ ζῶμεν . . . στοιχῶμεν· *If we live in the Spirit, let us also walk in the Spirit*: i. e. If we be spiritually affected, let us also walk spiritually. This, says Bp. Middleton, I take to be the sense of the passage, and I understand it as a caution

^a Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες. 26

Κεφ. v'. 6.

^a Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινι παρὰ 1
πτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον
ἐν πνεύματι πραότητος· σκοπῶν σεαυτὸν μὴ καὶ σὺ πει-
ρασθῆς. ^b Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀνα- 2

^a Phil. ii. 3.

^a Rom. xiv. 1. xv. 1. 1 Cor. ii. 15. iii. 1. iv. 21. x. 12.

2 Thess. iii. 15. 2 Tim. ii. 25. Jam. v. 19.

^b John xiii. 14. 34. xv. 12. Rom. xv. 1.

Supra v. 13. 1 Thess. v. 14. Jam. ii. 8. 1 John iv. 21.

against the mischievous consequences of trusting to the all-sufficiency of faith. Schleusner, who pays no regard to the article in distinguishing the different senses of πνεῦμα, has nearly the same interpretation.

26. Μὴ γινώμεθα . . . φθονοῦντες. *Let us not be desirous of vain-glory, provoking one another, envying one another.* Let us begin to give an instance of this Christian temper, by mortifying the desire of vain-glory and human applause, and suppressing whatever may tend to reproach and exasperate one another, or may manifest mutual envy. Κενόδοξος, from κενός *inanis* and δόξα *gloria*, is he, *qui vanam gloriam captat et venatur*, and also *qui nimis gloriæ studiosus, superbus et alios despiciens*. So Phil. ii. 3. *κενοδοξία* is *inanis gloriæ et vanarum rerum studium*. Προκαλέομαι is properly to *challenge, provocare ad pugnam*, hence *laccessere conviciis, et exprobrare alicui vitia, infirmitatem*.

CHAP. VI.

1. Ἀδελφοί . . . πειρασθῆς. *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.* The Apostle in this chapter exhorts the stronger to gentleness and meekness towards the weak; cautions the Galatians against the attacks of Judaizing teachers, and presses them to adhere to that Gospel, for which he had himself suffered so much. See προλαμβάνω at note Mark xiv. 8. Here προλαμβάνεσθαι signifies

præter opinionem incidere in aliquid, abripior; as rendered by Schleusner, *ex imbecillitate humanâ præter opinionem labatur et peccet*. Others render this, *etiamsi quis deliquisse deprehendatur, προλαμβάνεσθαι* being i. q. *καταλαμβάνεσθαι, deprehendi*. Πνευματικοί, *ye which are spiritual*, i. e. you who are eminent in the Church for knowledge, practice, and gifts; as 1 Cor. iii. 1. See καταρτίζω at notes Matt. iv. 21. 1 Cor. i. 10. Here it signifies, *emendo, a pravitate revoco*. Ἐν πνεύματι πραότητος, *in the spirit of meekness*; see note at Rom. viii. 9. 10. Σκοπῶν σεαυτὸν, *considering thyself*, ἔκαστος und. See Zeun. in Vig. c. v. s. i. r. 17. A change of number from καταρτίζετε, to bring the precept home to every individual; or an emphatic apostrophe, of which we have several instances in ancient authors, particularly Herod. vii.—Μαρδόνιον, μέγά τι κακὸν ἐξεργασμένον Πέρσας, ὑπὸ κυνῶν τε καὶ ὀρνίθων διαφορεύμενον, ἥ κου ἐν γῇ τῇ Ἀθηναίων, ἥ σέ γε ἐν τῇ Λακεδαιμονίων.

2. Ἀλλήλων . . . Χριστοῦ. *Bear ye one another's burdens, and so fulfil the law of Christ.* Compare Rom. xv. 1. and see note there; see also 1 Thess. v. 14. Though the Gospel contain the law of the kingdom of Christ, yet I do not remember, says Locke, that St. Paul any where calls it *the law of Christ*, but in this place, where he mentions it in opposition to those who thought a law so necessary, that they would retain that of Moses under the Gospel. He puts them therefore in mind of a law, which they were under, and were obliged to observe, viz. *the law of Christ*. See above v. 14.

3 πληρώσατε τὸν νόμον τοῦ Χριστοῦ. ^c Εἰ γὰρ δοκεῖ τις
 4 εἶναι τι, μηδὲν ὦν, ἑαυτὸν φρεναπατᾷ. ^d Τὸ δὲ ἔργον ἑαυ-
 τοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύ-
 5 χημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. ^e Ἐκαστος γὰρ τὸ
 6 ἴδιον φορτίον βαστάσει. ^f Κοινωνεῖτω δὲ ὁ κατηχούμενος
 7 τὸν λόγον τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς. ^g Μὴ πλα-
 νᾷσθε, Θεὸς οὐ μυκτηρίζεται. ^h Ὁ γὰρ ἐὰν σπείρῃ ἄνθρω-
 8 πος, τοῦτο καὶ θερίσει. ⁱ Ὅτι ὁ σπείρων εἰς τὴν σάρκα
 ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ
 9 πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. ^j Τὸ δὲ
 καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν,

^c Rom. xii. 3. 1 Cor. viii. 2, Supra ii. 6. 2 Cor. xii. 11. ^d 1 Cor. xi. 28.
 2 Cor. xiii. 5. Luke xviii. 11. ^e Rom. ii. 6. 1 Cor. iii. 8. ^f Rom. xv. 27.
 1 Cor. ix. 11. 14. ^g Job xiii. 9. Luke xvi. 25. Rom. ii. 6. 1 Cor. vi. 9. xv. 33.
 2 Cor. ix. 6. ^h Job iv. 8. Prov. xi. 18. xxii. 8. Hos. viii. 7. x. 12. Rom. viii. 13.
 Jam. iii. 18. ⁱ Matt. xxiv. 13. 1 Cor. xv. 58. 2 Thess. iii. 13. Heb. iii. 6. 14.
 x. 36. xii. 3. 5. Rev. ii. 10.

2 || ἀναπληρώσατε

3. Εἰ γὰρ δοκεῖ ... φρεναπατᾷ. *For if a man think himself to be something, when he is nothing, he deceiveth himself.* Εἶναι τι, see note at Acts v. 36. Arrian, Epict. ii. 24. δοκῶν μέν τις εἶναι, ὦν δ' οὐδείς. If a man overlook and despise his weak offending brother, not sympathising with him, nor endeavouring to restore him, but rather glorying in his superior knowledge and piety over others, he is then nothing in the sight of God. Φρεναπατάω, from φρὴν mens and ἀπατάω decipio, is simply to deceive.

4. 5. δοκιμαζέτω ... prove his own work ... Let every man take care of his own particular actions, and approve them to God and his own conscience. Τὸ καύχημα ἔξει, and then shall he have rejoicing, or glorying: this will give him matter of glorying simply in himself. Καὶ οὐκ εἰς τὸν ἕτερον, and not in another; i. e. and not in comparing himself with another. Ἐκαστος γὰρ ... βαστάσει. *For every man shall bear his own burden; another man's greater sins will not excuse thee from bearing the burden of thy own. Nemo est ab omnibus vitiis et erroribus planè immunis.*

6. Κοινωνεῖτω ... ἀγαθοῖς. *Let him that is taught in the word, communicate unto him that teacheth, in all good things.* The Apostle now exhorts the Galatians to contribute to the comfortable maintenance of their teachers, who instructed them from the word of God; communicating to them,

and in general towards Christians, a proportion of their temporal good things, according to their ability. See κοινωνεῖω at note Rom. xii. 13. and κατηχέω at Luke i. 4.

7. Μὴ πλανᾷσθε. *Be not deceived.* The foregoing precept was evaded by various pretexts and subterfuges. But, says the Apostle, God will not be mocked by false pretences. Οὐ μυκτηρίζεται, *is not mocked; μυκτηρίζω* is, from μυκτῆρ nares, *to mock, to laugh at, subsannari, naribus suspensis aliquem deridere.* Hor. 1 Sermon. vi. 5. 2 Sermon. vii. 64. Hesych. μυκτηρίζει καταγελᾷ, ἀπὸ τοῦ μύζειν τοῖς μυκτῆρσι. Ὁ γὰρ ἐὰν σπείρῃ ... *For whatsoever a man soweth ...* See note at 2 Cor. ix. 6.

8. 9. Ὅτι ὁ σπείρων ... *For he that soweth ...* He that lays out his substance, time, and thoughts, only for his own gratifications, for his own necessities and conveniences, shall at the harvest find the fruit and product of such husbandry to be corruption; but he who applies his capacities, abilities and possessions to that which is spiritual, to promote the interests of religion, shall inherit eternal glory, and be fully recompensed at the resurrection of the just, Luke xiv. 14. when all the hope of the sinner is perished. Μὴ ἐκλυόμενοι, *if we faint not, modo ne defatigemur.* See ἐκλυομαι at note Matt. xv. 32. Εἰς τὸ πνεῦμα; that which is spiritual, generally. Bp. Midd.

μὴ ἐκλυόμενοι. ^k Ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώμεθα 10
τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς
πίστεως.

Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. 11
^l Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκά- 12
ζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ
Χριστοῦ διώκωνται. Οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ 13
νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι,
ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῇσονται. ^m Ἐμοὶ δὲ μὴ 14
γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ τῷ

^k John ix. 4. xii. 35. Eph. ii. 19. ^l Thess. v. 15. ¹ Tim. v. 8. Heb. iii. 6.

¹ Supra ii. 3. 14. v. 11. Phil. iii. 18.

^m Rom. vi. 6. Supra ii. 20. Phil. iii. 3. 7. 8.

12 || ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται

13 — οἱ περιτετμημένοι

10. μάλιστα ... πίστεως· *especially unto them who are of the household of faith.* Those who are united to us by the same faith and love, belonging to one family, and heirs of the same hope; Eph. ii. 19. Christians, says Gilpin, at that time were neglected by all people but themselves: it was necessary, therefore, for them to be more attentive to each other's wants. It was for this reason they made so many collections for each other, of which we so frequently read.

11. Ἴδετε ... χειρί. *Ye see how large a letter I have written unto you with my own hand.* Πηλίκος, *quantus, qualis, quàm præstans*, as Heb. vii. 4. Here, *quàm copiosus*. Πηλίκος γράμμασιν, *quàm multis literis, seu quàm copiosè*, referring to the whole letter. St. Paul used to employ an amanuensis. But this Epistle he wrote with his own hand, and he mentions it as an endearing proof of his affection for them. Some critics interpret πηλίκους γράμμασιν as describing the character in which St. Paul wrote, *in what large letters I have written*; on a supposition that he was not well skilled in the Greek character, and showed his affection by writing in a language which he wrote so uneasily. But it is not probable that St. Paul should be unskilled in writing the Greek character.

12. Ὅσοι ... διώκωνται. *As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution* ... Εὐπροσωπῶ, from εὖ and πρόσωπον *species*, is pro-

perly to be beautiful. Suid. εὐπρόσωπος· εὐμορφος. Metaphorically, *to endeavour to please, aliorum benevolentiam captare*. Chrysostom interprets it by εὐδοκμεῖν. See ἐν σαρκὶ at note Rom. iv. 1. The early emperors allowed the Jews, throughout the empire, to exercise their religion; and *circumcised Christians* were considered as Jews: if *uncircumcised*, they were persecuted. *Has igitur persecutiones hi, qui Galatas depravaverant, declinare cupientes, circumcissionem pro defensione discipulis persuadebant.*

13. Οὐδὲ ... νόμον φυλάσσουσιν. *For neither they themselves who are circumcised keep the law: νόμον* seems here to be *moral obedience*. It is the object of the Apostle, says Bp. Midd., to show that those who were so zealous for the circumcision of the Gentile Christians, were ostentatious hypocrites. He says, that though they adhered to the ritual of their religion, of which circumcision was so important a part, they paid no attention to its spirit and design; and being thus insincere were unworthy of regard. They had the ἐν σαρκὶ περιτομή, (see Rom. ii. 28. 29.) but not the περιτομή καρδίας, which ought to follow: περιτομή γὰρ ὠφέλει, ἐὰν νόμον πράσσης. (Rom. ii. 25.) There νόμον is made to signify *moral obedience*: the strict parallelism of the two passages affords the strongest presumption, that they are both to be interpreted in the same manner; and of the former there is not, nor can there be, any doubt.

14. δι' οὗ ... κόσμῳ· *by whom*, or by

15 κόσμῳ. ⁿ Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι
 16 ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. ^o Καὶ
 ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ
 17 ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. ^p Τοῦ λοιποῦ, κό-
 πους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ
 18 Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. ^q Ἡ χάρις
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν,
 ἀδελφοί. Ἀμήν.

ⁿ 1 Cor. vii. 19. Supra v. 6. 2 Cor. v. 17. Col. iii. 11.
 Rom. ii. 29. iv. 12. ix. 6-8. Supra iii. 7-9. 29. Phil. iii. 3. 16.
 xi. 23. Supra v. 11. Col. i. 24. ^q 2 Tim. iv. 22. Philem. 25.

^o Ps. cxxv. 5.
^p 2 Cor. i. 5. iv. 10.

15 || οὔτε γὰρ περιτομή τι ἐστίν

16 || στοιχοῦσιν

which, the world is crucified unto me, and I unto the world: i. e. the pleasures and honour and riches of the world are become lifeless and untempting to me, and I in like manner lifeless, mortified to the world. Crucifixion to the world consists in a crucified opinion of the world, in crucifying our love of it, and our hopes and expectations from it; and in this effect of Christ's death, in the re-instamping the image of God upon the soul, the καινὴ κτίσις, a new creation, we may and ought to glory. Κόσμος being without the article is considered by Bp. Midd. to be one of those words which partake of the nature of proper names.

15. Ἐν γὰρ Χριστῷ Ἰησοῦ . . . For in Christ Jesus . . . See a parallelism and notes at 1 Cor. vii. 19. and above Gal. v. 6.; and καινὴ κτίσις at note Rom. vi. 4.

16. Καὶ ὅσοι . . . τοῦ Θεοῦ. And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God. See κανὼν at note 2 Cor. x. 13. Τὸν Ἰσραὴλ τοῦ Θεοῦ, i. e. the spiritual Israel. See note at Rom. ix. 6. Εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, a precatory form. Some however understand it as an assertory form, the Apostle assuring the Galatians, that those who do so shall have peace and mercy from God.

17. Τοῦ λοιποῦ . . . βαστάζω. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Τοῦ

λοιποῦ elliptically, ἀπὸ τοῦ λοιποῦ χρόνου. See κόπους παρέχειν at note Matt. xxvi. 10. Let me not thenceforth be troubled and disquieted by disputations, questions and doubts, whether I preach circumcision or no. It is true I am circumcised: but yet the marks I now bear in my body, are the marks of Jesus Christ, that I am his: the marks of the stripes which I have received from the Jews, and which I still bear in my body for preaching Jesus Christ, are an evidence that I am not for circumcision. See Locke. Στίγματα, from στίζω, to puncture, to brand, notas inuro, are notas impressæ, also vulnera, cicatrices, notæ calamitatum, quas quis perpressus est in corpore. Hesych. στίγματα· ποικίλματα, πληγαί, τραύματα. The Apostle alludes to those brands or marks, which were often used in ascertaining the property of slaves and cattle, marks of relation to their masters; and on men also for punishment. An allusion of the same kind occurs Rev. vii. 3. The Apostle therefore says that he bears many marks of his relation to the Lord Jesus throughout his whole body, in those many wounds and stripes he had received for his sake.

18. μετὰ τοῦ πνεύματος ὑμῶν· with your spirit, i. e. with you; for in other Epistles it is μεθ' ὑμῶν. Or πνεῦμα here is i. q. νοῦς. The Apostle prays that the love and favour of our Lord Jesus Christ may be with them, and direct their minds.

ΠΑΤΛΟΥ ΕΠΙΣΤΟΛΗ

Π Ρ Ο Σ Ε Φ Ε Σ Ι Ο Υ Σ .

Κεφ. α'. 1.

^a ΠΑΤΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος 1
Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χρισ-
τῷ Ἰησοῦ· ^b Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς 2
ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a Rom. i. 7. 1 Cor. i. 2. iv. 17. 2 Cor. i. 1. Col. i. 2. Infra vi. 21.

^b Gal. i. 3. Tit. i. 4.

CHAP. I.

1. 2. Παῦλος ... *Paul* ... These two verses are the introduction of this Epistle; in which Epistle St. Paul shows the great end of the Gospel; that it was to be preached to all mankind, and that he was appointed the preacher of it to the Gentiles. He exhorts his converts against the practices in which they had formerly lived, and which as Christians they had renounced. He next inculcates the relative duties; and concludes with arraying his converts in the armour of a Christian. This Epistle, and that to the Colossians have all through a very great resemblance; their lineaments correspond in such a manner, that they may be thought to be twin-Epistles, conceived and brought forth together; so that the very expressions of the one occurred fresh in St. Paul's memory, and were made use of in the other. Their being sent by the same messenger Tychicus is a further probability that they were written at the same time. He uses *πιστοῖς*, *faithful* or

believers, in the introduction of both Epistles, and of no other. But it is a well known subject of dispute among learned men, whether this Epistle was addressed to the Ephesians, or whether it be the Epistle to the Laodiceans mentioned Col. iv. 16. Men of the first eminence for depth of learning and accuracy of criticism have ranged themselves on each side of the question. It is very difficult, if not impossible, to decide the question, which however happily is of little importance. One great objection among others, to the opinion that this Epistle was addressed to the Ephesians, the reading ἐν Ἐφέσῳ being intimated by Basil not to have occurred in the original copies, (though not a single Ms. hitherto collated omits it,) is, that it contains no intimation of its being addressed to persons with whom the writer was acquainted, though St. Paul had resided two years at Ephesus: it is contended however that there are passages in which this acquaintance is implied. See i. 13. ii. 1. 2. iv. 20—24. Michaelis gets rid of the difficulty

3 Ἐὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
 4 ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ. ^d Καθὼς ἐξελέξατο ἡμᾶς
 ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ
 5 ἀμώμους κατενώπιον αὐτοῦ· ἐν ἀγάπῃ ^e Προορίσας ὑμᾶς
 εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδο-

^c 2 Cor. i. 3. 1 Pet. i. 3. Infra vi. 12.

^d Luke i. 75. Rom. viii. 29. 30.

Infra ii. 10. v. 27. Col. i. 22. 2 Thess. ii. 13. 2 Tim. i. 9. Infra ii. 10. v. 27. Tit. ii. 12. Jam. ii. 5. 1 Pet. i. 2. 20. ii. 9. ^e Rom. viii. 15. 29. 30. Infra ver. 11. 2 Cor. vi. 18. Gal. iv. 5. 1 John iii. 1. Luke xii. 32.

by supposing the Epistle to have been *circu- lar*, being addressed to the Ephesians, Laodiceans, and some other Churches in Asia Minor. But the most probable opinion is, that the Apostle sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians. See Col. iv. 16. This hypothesis will account, as well as that of Michaelis, for the want of those marks of personal acquaintance, which the Apostle's former residence at Ephesus might lead us to expect: for every thing local would be purposely omitted in an Epistle, which had a further destination. If ever there was a letter from St. Paul to the Laodiceans distinct from the present, it is lost. This was written while the Apostle was a prisoner at Rome, about the year 62. *Τὴν ἐκ Λαοδικείας, the letter from Laodicea*, Col. iv. 16. is supposed by some to have been one which the Laodiceans had written to St. Paul, but it is most probably one which had been transmitted to Colossæ from Laodicea, though addressed to a different Church. Though it has been supposed by some that this Epistle referred to, *from Laodicea*, might be the first to Timothy. *Διὰ θελήματος Θεοῦ, by the will of God*; see note at 1 Cor. i. 1—3.

3. *ἡμᾶς . . . us . . .* St. Paul, who was the Apostle of the Gentiles, did often in an obliging manner join himself with the Gentile converts under the terms *us* and *we*, as if he had been one of them. From the 10th verse however compared with the 13th it appears evident that *ἡμᾶς* refers to the Jews and *ὑμᾶς* to the Gentiles. *Ἐν πάσῃ . . . Χριστῷ, with all spiritual blessings in heavenly places in Christ*; or rather, in heavenly things, as John iii. 12.; i. e. with heavenly hopes and eternal rewards. The *spiritual blessings* are the sanctifying and saving graces of the Christian life, such as justification by grace, the adoption of children, and the illuminations of the Spirit, whatever may conduce to the happiness of

our souls now, and prepare them for eternal glory.

4. *Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ . . . According as he hath chosen us in him . . .* The hyperbata, or length of periods, frequently occurring in the writings of St. Paul, are what contributes much to the obscurity of his style; of which this sentence, which beginning at *εὐλογητὸς* ver. 3. and extending to the end of ver. 14. is a remarkable instance. The election and predestination, *προορίσας* ver. 5. here spoken of, relate to God's eternal purpose to make known to the Ephesians the mystery of his will in the blessings of the Gospel. Here the Apostle refers to the *ἁγίοις* and *πιστοῖς* Gentiles, whom God had determined, from the foundation of the world, in his own good time, *to elect*, or admit to all the blessings of the Gospel. It was the opinion of the Jews, that God in framing the world had a particular regard for them, and that the world was made for their sakes, and that the Messiah being created before the world, God entered into covenant with him, that he should redeem the world, and them especially, Esd. ii. 55. 59. The Apostle therefore to take from them all cause of boasting against the Gentiles upon that account, declares the Gentiles were thus elected in Christ Jesus, even before the foundations of the world; i. e. that he designed then to choose them to be his Church and people, i. e. an holy people to the Lord.

5. *Προορίσας . . . αὐτοῦ· Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.* *Ἐν ἀγάπῃ* of ver. 4. is better connected with *προορίσας ἡμᾶς*. It was through God's love, and of his mere good pleasure that God even then purposed to enlarge his kingdom under the Gospel, and to take the Gentiles into the state of sonship or adoption, *εἰς υἰοθεσίαν*. For before the coming of the Messiah, it belonged only to the Jews, see Rom. ix. 4. After

κίαν τοῦ θελήματος αὐτοῦ, ^f Εἰς ἔπαινον δόξης τῆς χάρι- 6
 τος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, ^g Ἐν 7
 ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν
 ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάρι-
 τος αὐτοῦ, ^h Ἦς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ 8
 καὶ φρονήσει, ^h Γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήμα- 9
 τος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ
ⁱ Εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφα- 10
 λαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς

^f Matt. iii. 17. xvii. 5. John iii. 35. x. 17. Rom. iii. 24.^g Acts xx. 28.

Rom. ii. 4. ix. 23. Infra ii. 7. iii. 8. 16. Col. i. 14. Phil. iv. 19. Heb. ix. 12.

1 Pet. i. 18. 19.

^h Rom. xvi. 25. Infra iii. 4. 9. 11. Col. i. 26. 2 Tim. i. 9.ⁱ 1 Cor. iii. 22. 23. xi. 3. Gal. iv. 4. Col. i. 20. Heb. i. 2. 1 Pet. i. 20. Infra iii. 15.

6 — ἥς ἐχαρίτωσεν

10 * τὰ τε ἐν τοῖς οὐρανοῖς

the nations had revolted from God, their Lord and Maker, and became servants and worshippers of the devil, God abandoned them to the vassalage they had chosen, and owned none of them for his but the Israelites, whom he had adopted to be his children and people.

6. Εἰς ἔπαινον δόξης τῆς χάριτος . . . *To the praise of the glory of his grace . . . i. e. for the manifestation and praise of his free grace all the world over, that all nations might glorify him; by or through (ἐν ᾗ) which grace he has accepted us in his Son Jesus Christ, who was his beloved; see Matt. iii. 17. Nothing, says Locke, of greater force could be imagined to raise the minds of the Ephesians above the Jewish rituals, and keep them steady in the freedom of the Gospel, than that God before the foundation of the world freely determined within himself to admit the Gentiles to be his people, that all nations might glorify him; and this for the sake of Jesus Christ, who was his beloved, and so was chiefly regarded in all this. See χαρίτω at note Luke i. 28.*

7. Ἐν ᾧ ἔχομεν . . . *In whom we have . . . i. e. we, the Gentile converts; as also Col. i. 13. 14. Τὴν ἀπολύτρωσιν . . . παραπτωμάτων . . . we have redemption through his blood, the forgiveness of sins . . . See notes at John i. 29. Rom. iii. 24. and λύτρον at note Matt. xx. 28. Πλοῦτον τῆς χάριτος, the riches of his grace; see note at Rom. ii. 4.*

8. 9. Ἦς ἐπερίσσευσεν εἰς ἡμᾶς . . . *Wherein he hath abounded towards us . . . Ἦς for ἦν agreeing by attraction with χάρι- Gr. Test.*

τος in the preceding verse; and περισσεύειν used in an active sense, as 2 Cor. ix. 8. where see note. Ἐν πάσῃ σοφίᾳ καὶ φρονήσει are connected with γνωρίσας, *having made known unto us in all wisdom and prudence the mystery of his will . . . See μυστήριον at note Rom. xvi. 26.*

10. Εἰς οἰκονομίαν . . . ἐν αὐτῷ. *That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: ἀνακεφαλαιώσασθαι refers to and is governed by εὐδοκίαν αὐτοῦ in the preceding verse. It properly signifies to recapitulate, to sum up, from κεφάλαιον, caput; also it signifies paucis comprehendere, as Rom. xiii. 9. where see note. Here it is, plures unius imperio et voluntati subjicere, κεφαλῇ often in the New Testament being is penes quem est summum imperium et dominium; and Chrysostom has rendered it μίαν κεφαλὴν ἅπασιν ἐπέθηκε. It may be therefore rendered ut omnes omnino in unum corpus redigeret, et ad unum caput, nempe Christum, revocaret; as Col. i. 20. ἀποκαταλλάξει τὰ πάντα εἰς αὐτόν: i. e. God hath now, by the Gospel, accomplished the secret purpose of his will, and by this dispensation gathered under one head, viz. Christ, the head of the Church, all things on earth, i. e. Jews and Gentiles; and all things in heaven, Christ being the head over angels and principalities; they being all ministering spirits to him. The same sense as Col. i. 16. visible and invisible, and thrones, principalities and powers. See also and compare below iii. 15. Col. i. 20. Phil. ii. 9. "Both angels and men,"*

- 11 καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ, ^k Ἐν ᾧ καὶ ἐκληρώθημεν,
 προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος
 12 κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ, ¹ Εἰς τὸ εἶναι
 ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ, τοὺς προηλπικότας ἐν
 13 τῷ Χριστῷ. ^m Ἐν ᾧ καὶ ὑμεῖς, (ἀκούσαντες τὸν λόγον
 τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν,) ἐν ᾧ
 καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγ-
 14 γελίας τῷ ἁγίῳ, ⁿ Ὃς ἐστὶν ἀρράβων τῆς κληρονομίας
 ὑμῶν εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς
 δόξης αὐτοῦ.

^k Acts xx. 32. xxvi. 18. Rom. viii. 17. Col. i. 12. Tit. iii. 7. 1 Pet. i. 4. Isa. xlv. 10. 11. ¹ Isa. xliii. 21. xlv. 23. Supra ver. 5. 6. Infra ver. 14. Jam. i. 18. ^m 2 Cor. i. 22. v. 5. vi. 7. Infra iv. 30. ⁿ Luke xxi. 28. Rom. viii. 23. Acts xx. 28. 1 Pet. ii. 9. Supra ver. 6. 12.

11 || ἐκληρώθημεν

12 ‡ τῆς

says Doddridge, "were at first in sweet and harmonious subjection to the Son of God, the great Creator of both; but man having broken himself off from the society, the Son of man by his humiliation and sufferings recovers all who believe in him, and in his human nature presides over the kingdom to which in the world of glory they and his angels belong." Πλήρωμα is properly *impletio*, and signifies *plenitudo*, *abundantia*, *copia*, also *exacta observatio*, as Rom. xiii. 10. Here *consummatio*, *exitus*; and *οικονομίαν τοῦ πληρώματος τῶν καιρῶν, institutionem, quam Deus certo tempore elapso introducere volebat*.

11. Ἐν ᾧ καὶ ἐκληρώθημεν . . . *In whom also we have obtained an inheritance* . . . or, we became the inheritance, being translated out of the kingdom of Satan unto the kingdom of Christ. In this way God speaks of his people the Israelites, of whom he says, *Jacob is the lot of his inheritance*. See note above ver. 3. Ἐν ᾧ refers to ἐν αὐτῷ of the preceding verse: and *προορισθέντες, being predestinated*, should also be referred to εἶναι ἡμᾶς ver. 12. See note above ver. 4.

12. Εἰς τὸ εἶναι . . . Χριστῷ . . . *That we should be to the praise of his glory, who first trusted in Christ*; but there is no emphasis in *προελπίσω*, which does not differ from the simple ἐλπίζειν ἔν τινι, and τοὺς προηλπικότας ἐν τῷ Χριστῷ will be, *qui amplexi sumus religionem Christianam*. It was a part of the character of the Gentiles to be *without hope*. But when they received the Gospel of Jesus Christ, then

they ceased to be aliens from the commonwealth of Israel, and became the people of God, and rejoiced in hope of the glory of God. Rom. v. 2. And therefore the Apostle might well say that the Gentiles were to the praise of the glory of God; all mankind having thereby now a new and greater subject of praising and glorifying God for this great and unspeakable grace and goodness to them, of which before they had no knowledge, no thought, no expectation. See below ii. 12.

13. 14. Ἐν ᾧ καὶ ὑμεῖς . . . *In whom ye also trusted* . . . The word *trusted* is not in the original, but it was necessary to supply the ellipsis, which has been variously done by various critics; and therefore they have borrowed *προηλπικατε* from the preceding verse. Some interpreters supply *ἐκληρώθητε* from ver. 11. *In whom ye also* Ephesians among other Gentiles *trusted*, or *hoped*, having heard the word; ye then received the communication of the Spirit, and the sealing or confirmation of the same. But ἐν ᾧ καὶ πιστεύσαντες may be only a resumption and repetition of ἐν ᾧ καὶ ὑμεῖς in the former clause, which had been suspended by the parenthesis. Ἐσφραγίσθητε . . . ἁγίῳ, ye were sealed with that Holy Spirit of promise, i. e. with the Holy Spirit which was promised: see note below iv. 30. and ἀρράβων at note 2 Cor. i. 22. Εἰς ἀπολύτρωσιν τῆς περιποιήσεως, until the redemption of the purchased possession; see *περιποιέω* at note Acts xx. 28.; where we may see what the thing purchased was, viz. the Church of God, ἣν περιποιήσατο, which he

° Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν 15
 τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς
 ἁγίους, ^p Οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν 16
 ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου. ^q Ἴνα ὁ Θεὸς 17
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ Πατὴρ τῆς δόξης, δῶῃ
 ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ.
^r Πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ 18
 εἰδέναι ὑμᾶς, τίς ἐστὶν ἡ ἐλπίς τῆς κλησέως αὐτοῦ, καὶ
 τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς
 ἁγίοις, ^s Καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως 19
 αὐτοῦ εἰς ὑμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ

° Col. i. 4. Philem. 5.

^p Rom. i. 9. Phil. i. 3. 4. Col. i. 3. 1 Thess. i. 2.

2 Thess. i. 3.

^q John xx. 17. Col. i. 9. ii. 2.^r Acts xxvi. 18. Infra iv. 4.

Supra ver. 11.

^s Infra iii. 7. Col. i. 29. ii. 12.

18 * ὀφθαλμοὺς τῆς διανοίας

purchased with his own blood, to be a people that should be the Lord's portion, and the lot of his inheritance. See 1 Pet. ii. 9. *Περιποίησις* is metonymically, or the abstract for the concrete, for *περιποιηθεῖσαν ἡμῖν*.

15. 16. Διὰ τοῦτο καὶ γὰρ, ἀκούσας . . . *Wherefore I also, after I heard of your faith . . .* It was on account of his preaching that the Christian converts were not under subjection to the observances of the Law, and that the Law was abolished by the death of Christ, that St. Paul was now a prisoner at Rome. Afraid therefore that the Ephesians and other convert Gentiles, seeing him suffer persecution and in danger of death for preaching this great article of the Christian faith, might not stand firm in it, he was rejoiced when in his confinement he heard that they persisted steadfast in that faith, and in their love to *all* the saints, as well the convert Gentiles that did not, as those Jews that did still conform to the Jewish rites. St. Paul while he was a prisoner at Rome, wrote to two other churches, that at Philippi, and that at Colosse. To the Coloss. i. 4. he uses almost verbatim the same expression that he does here. To the same purpose he writes to the Philipp. i. 3—5. telling them that he gave thanks to God, ἐπὶ πάσῃ τῇ μνείᾳ αὐτῶν, upon every mention made of them, upon every account he received of their continuing in the fellowship and profession of the Gospel, as it had been taught them by him, without changing or wavering at all, and he prays

amongst other things chiefly that they might be kept from Judaizing; as appears ver. 27. 28. and iii. 2. 3. So that this *hearing* which he mentions, is the hearing of these three churches persisting firmly in the faith of the Gospel, without being drawn at all towards Judaizing. It was that for which St. Paul gave thanks.

17. Πατὴρ τῆς δόξης . . . *The Father of glory . . .* a Hebrew expression, signifying his being glorious himself, the fountain whence all glory is derived, and to whom it is to be given. See δόξα at note Matt. xvi. 27. Πνεῦμα σοφίας, see note at Rom. viii. 9. Ἀποκαλύψεως, here meant for such truths which could not have been found out by human reason, but had their first discovery from revelation. It is not always used in the sense of immediate inspiration: *spiritus, quo sapientiores, intelligentiores, et instructiores fiatis*.

18. Πεφωτισμένους . . . ἁγίους *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; ὀφθαλμοὺς governed by δῶῃ in the preceding verse; some think it an accusative absolute: i. e. that your understandings may be enlarged, and that you may have a just and profound sense of the certainty and glorious advantages of your Christian profession. Καρδία is used pro intellectu. Ὅφθαλμοι τῆς καρδίας is a figure common to all languages. See πλοῦτος at note Rom. ii. 4.*

19. 20. Καὶ τί τὸ ὑπερβάλλον μέγεθος . . .

- 20 κράτους τῆς ἰσχύος αὐτοῦ, ¹ Ἦν ἐνήργησεν ἐν τῷ Χρισ-
 τῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ
 21 ἐν τοῖς ἐπουρανίοις, Ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας
 καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομα-
 ζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλ-
 22 λοντι. ² Καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ
 23 αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἥτις
 ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι
 πληρουμένου.

Κεφ. β'. 2.

- 1 ^a Καὶ ὑμᾶς, ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς

¹ Ps. cx. 1. Acts ii. 24. 33. vii. 55. 56. Rom. viii. 38. Phil. ii. 9. 10. Col. i. 16. ii. 10. 15. Heb. i. 3. 4. x. 12. ² Ps. viii. 6. Matt. xxviii. 18. Infra iv. 12. 15. 16. v. 23. 30. Rom. xii. 5. 1 Cor. xii. 6. 27. xv. 27. Col. i. 18. 24. ii. 10. iii. 11. Heb. ii. 7. 8.

^a John v. 24. Col. ii. 13. Infra ver. 5. iv. 18.

23 * τοῦ πάντα

And what is the exceeding greatness... The emphatical and energetic language which the Apostle uses in this passage to the end of the chapter claims peculiar attention. The beauty and force of his accumulated expressions are admirable. The Apostle seems labouring in these verses to express the greatness of his ideas. Τοῦ κράτους τῆς ἰσχύος, *his mighty power*; in raising us sinners, first to a new, and then to an eternal life, which was a work of the same omnipotence with that which he first evidenced in raising Christ from the dead, and exalting him to the highest degree of glory, next to himself in heaven (an emblem and essay of the methods which he has now used towards us, to raise us from the grave of sin, to a new Christian life, and from thence to a glorious eternity). See Hammond. See note at John v. 20. 21.; and see note first verse of the next chapter.

20. ἐν τοῖς ἐπουρανίοις· *in the heavenly places*. The term *the heavenly* is, says Dr. Tilloch, used here and below, ii. 6. by the Apostle in the apocalyptic sense, for all the attributes of the sovereignty, Rev. iv. 11. v. 12. 13. and therefore requires no such supplement to be added as the word *places*, exhibited in the common version. See note at Acts ii. 33.

21. Ὑπεράνω πάσης ἀρχῆς... *Far above all principality...* These abstract names *principality, power, might, &c.* are used for the concrete, and signify those who are invested with them. See note at Matt. xxviii. 18.

23. ἥτις... πληρουμένου *which is his body, the fulness of him that filleth all in all*. See πλήρωμα at note Rom. xi. 12. Πληροῦσθαι here is middle, *qui omnes communi imperio complectitur et regit*, Schleusner says: though it is taken by some, and not improperly, in a passive sense; πληρουμένου, *who is altogether complete or perfected in all things*. It is Christ the head who perfecteth the Church by *filling* all his members with all their spiritual gifts and graces: see John i. 16.

CHAP. II.

1... Καὶ ὑμᾶς... *And you hath he quickened...* The English translation connects this with ver. 5; others with the last verse of chap. i. πληρουμένου, and some with the 19th. It appears to be the right order to take the train and connexion from ver. 18—20 of the last chapter, which are formed by καὶ joining ἐκάθισεν ver. 20. and

ἀμαρτίαις · ^b Ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν 2
αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας
τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς
ἀπειθείας · ^c Ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν 3
ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ
θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἤμεν τέκνα
φύσει ὀργῆς, ὡς καὶ οἱ λοιποί · ^d Ὁ δὲ Θεὸς πλούσιος ᾧν 4
ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν ἡγάπησεν ἡμᾶς,)
^e Καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζω- 5
ποίησε τῷ Χριστῷ · (χάριτί ἐστε σεσωσμένοι ·) ^f Καὶ 6
συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ
Ἰησοῦ · ^g Ἴνα ἐνδείξῃται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις 7
τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστό-

^b 1 Cor. vi. 11. Infra iv. 22. v. 6. vi. 12. Col. iii. 6. 7. Tit. iii. 3. 1 John v. 19.

^c Ps. li. 5. Rom. v. 12. 14. Gal. v. 16. 1 Pet. iv. 3.

^d Rom. x. 12. Infra ver. 7.

^e Rom. v. 6. 8. 10. vi. 4. 5. Supra ver. 1. Infra ver. 8. Col. ii. 12. 13. iii. 1. 3.

Acts xv. 11. Tit. iii. 5.

^f Supra i. 20.

^g Tit. iii. 4.

7 || τὸ ὑπερβάλλον πλοῦτος

συνεζωποίησε ver. 5. together; ὑμᾶς ver. 1. and ἡμᾶς ver. 5. being governed by συνεζωποίησε. Thus: God by his mighty power raised Christ from the dead; by the like mighty power, you Gentiles of Ephesus being dead in trespasses and sins; what do I say, *you* of Ephesus, nay *us* all converts of the Gentiles being dead in trespasses and sins, hath he quickened and raised from the dead, and seated together with Christ in his heavenly kingdom. St. Paul, 18—20. prays that the Ephesians may be so enlightened, as to see the great advantages they received by the Gospel: among those that he specifies, is the mighty power exerted by God on their behalf, which bore some proportion to the raising of Christ from the dead, and placing him at his right hand: upon the mention of which his mind being full of that glorious image, he runs into a description of the exaltation of Christ; which lasts to the end of the chapter, and then he re-assumes the thread of his discourse: and having mentioned their being dead in trespasses and sins, he enlarges upon that forlorn estate of the Gentiles before their conversion; and then comes to what he designed, that God out of his great goodness quickened, raised and placed them together with Christ in his heavenly kingdom. In all this St. Paul has more regard

to the things he declares to them, than to a nice grammatical construction of his words. That this is the connexion is also shown by *συνήγειρε καὶ συνεκάθισεν* ver. 6. The promiscuous use St. Paul here makes of *we* and *you*, plainly shows that they both stand for the same persons, i. e. Christians, who were formerly Pagans. *Νεκροὺς τοῖς . . . dead in trespasses and sins*: see note at Luke xv. 22. *Αἰῶν* signifies here *course, manners, vivendi rationem*; see Gal. i. 4. *Κατὰ . . . ἀέρος, according to the prince of the power of the air*: the Jews had a notion that the air was inhabited by evil spirits; and Mr. Mede thinks, St. Paul favoured that opinion. In these words he points out Satan, the prince of the revolted part of the creation; and *τοῖς υἱοῖς ἀπειθείας, the children of disobedience* are those of the Gentiles, who continued still in their apostacy under the dominion of Satan. There is a departure from the grammatical construction in *τοῦ πνεύματος*, which however must refer to *κατὰ τὸν ἄρχοντα: κατὰ according to the will of*.

5. *χάριτί ἐστε σεσωσμένοι* by *grace ye are saved*: see note at Rom. iii. 24.

7. *τοῖς αἰῶσι τοῖς ἐπερχομένοις* in the *ages to come*; futurity in its most extensive sense, in the present life, and that which is to come. *Τὸν ὑπερβάλλοντα πλοῦτον τῆς*

- 8 τητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. ^h Τῇ γὰρ χάριτί ἐστε
 σεσωσμένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν,
 9 Θεοῦ τὸ δῶρον, ⁱ Οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσται.
 10 ^k Αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ
 ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, ἵνα ἐν αὐτοῖς
 περιπατήσωμεν.
 11 ^l Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκί, (οἱ
 λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν
 12 σαρκὶ χειροποιήτου,) ^m Ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ

^h Matt. xvi. 17. John vi. 44. 65. Rom. iii. 24. iv. 16. x. 14. 15-17. Phil. i. 29.
 2 Tim. i. 9. Supra ver. 5. i. 19. ⁱ Rom. iii. 20. 27. 28. iv. 2. ix. 11. xi. 6.
 1 Cor. i. 29-31. 2 Tim. i. 9. Tit. iii. 5. ^k Deut. xxxii. 6. Ps. c. 3. Isa. xix. 25.
 xxix. 23. xlv. 21. John iii. 3. 5. 1 Cor. iii. 9. 2 Cor. v. 5. 17. Tit. ii. 14. Supra i. 4.
 Infra iv. 24. ^l Rom. ii. 28. 29. 1 Cor. xii. 2. Infra v. 8. Col. i. 21. ii. 11. 13.
^m Infra iv. 18. Ezek. xiii. 9. Rom. ix. 4. 8. Gal. iv. 8. 1 Thess. iv. 5. 13.

8 || ἡμῶν 12 † ἐν prius

χάριτος, *the exceeding riches of his grace*; see note at Rom. ii. 4. The words ἐν χρησ-
 τότητι ἐφ' ἡμᾶς are connected together.

8. 9. καὶ τοῦτο οὐκ ἐξ ὑμῶν There is much dispute among commentators, whether τοῦτο refers to χάριτι or πίστεως, whether it be asserted that grace or faith is the gift of God. But the word τοῦτο refers neither to χάριτι nor πίστεως exclusively, but to the whole sentence. The Apostle intended to declare that salvation by grace through faith is not derived from man, but is the free gift of God through faith in Christ. It may be remarked by the way that this gift is equally ascribed to God and Jesus Christ: the Apostle in his Epistle to the Hebrews directs them to look to Jesus, "who is the *author* and *finisher* of faith." It is a striking instance, amongst many others, of the familiarity with which the sacred writers identify the Lord Jesus Christ with Deity itself. See note at Mark xvi. 16. Ἐξ ὑμῶν . . . ἐξ ἔργων See note at John i. 11—13. Schol. εἰ μὴ γὰρ ὁ Θεὸς ἐβουλήθη διὰ τῆς πίστεως σῶσαι, ξέμεινεν ἂν ἀπρακτος ἡ σπουδὴ ἡμῶν πῶς δὲ καὶ τὴν ἀρχὴν εἴχομεν πιστεῦσαι, εἰ μὴ ἐπηνθράπησε Θεός;

10. Αὐτοῦ . . . περιπατήσωμεν For we are his *workmanship*, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. See note at Rom. vi. 4. Ἐπὶ ἔργοις ἀγαθοῖς, unto good works; these phrases, says Macknight, *being made alive*, and *created unto good works*, denote the

operation of the Holy Spirit in making men alive, and in enabling them to do good works, by means of the advantages which they enjoy in the Christian Church. Οἷς προητοίμασεν—περιπατήσωμεν, is put for ἐν οἷς ἵνα περιπατήσωμεν προητοίμασεν ὁ Θεός, *quibus exercendis Deus nos reddidit aptos: in which he hath from the first fitted us to walk*. Or οἷς for ἀ, because preceded by the dative ἔργοις. Προετοιμάζω is i. q. προορίζω, προτίθημι here it may be simply rendered, *volo, jubeo*, as rendered by Schleusner, *quibus ut semper studeamus est æterna Dei voluntas*. In Rom. ix. 23. it is *destino*.

11—13. Διὸ μνημονεύετε . . . Wherefore remember . . . From this doctrine, that God of his free grace, according to his purpose from the beginning, had quickened and raised the converted Gentiles, St. Paul here to the end of the chapter draws this inference to strengthen their sense of God's goodness in saving them, and keep them from Judaizing, that though they were heretofore, by being uncircumcised, shut out from the kingdom of God, strangers to the covenants of promise, without hope and without God in the world, yet they were by Christ, who had taken away the ceremonial law, that wall of partition, that kept them in that state of distance and opposition, now received, without subjecting them to the law of Moses, to be the people of God, and had the same admittance into the kingdom of God with the Jews themselves, with whom they were now created

χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ἔξνοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ. ^ν Νυνὶ δὲ, ἐν Χριστῷ Ἰησοῦ, 13 ὑμεῖς οἱ ποτὲ ὄντες μακρὰν, ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. ^ο Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας 14 τὰ ἀμφοτέρα ἓν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, ^ρ Τὴν ἔχθραν· ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν 15 δόγμασι καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην, ^α Καὶ ἀποκαταλλάξῃ 16 τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ,

^ν Acts ii. 39. Infra ver. 17. Gal. iii. 28. 29.

^ο Mic. v. 5. John 10. 16. xvi. 33.

Acts x. 36. Rom. v. 1. Col. i. 20.

^ρ 2 Cor. v. 17. Gal. vi. 15. Col. i. 22. ii. 14. 20.

Infra iv. 24.

^α Rom. vi. 6. viii. 3. Col. i. 20-22. ii. 14.

into one new man, or body of men; so that they were no longer to look on themselves as aliens, or remoter from the kingdom of God, than the Jews themselves. *Περιτομῆς ἐν σαρκὶ χειροποιήτου, circumcision in the flesh, made by hands, is emphatical, because there is another circumcision, spiritual, of the heart, ἀχειροποιήτου, as mentioned Col. ii. 11. Ἀπαλλοτριώω, abalieno, longissimè removeo, as below iv. 18. and Col. i. 21. alienated from the Jewish nation, which alone had the knowledge of Christ's coming, and of the blessings he was to bestow. Ἐλπίδα μὴ ἔχοντες, having no hope; see note above i. 12. Ἄθεοι ἐν τῷ κόσμῳ, without God in the world, Atheists, without the knowledge, and consequently the belief and worship of him who alone is God, the eternal, unoriginated, immutable creator and ruler of the world. The sacrifices and devotions of the Heathens were presented to beings, to whom they themselves ascribed a character infinitely inferior to what we know to belong to the true God, of whom they were ignorant. Ὅντες μακρὰν, who sometimes were far off; see notes at Acts ii. 39. Luke xv. 13.*

14. Αὐτὸς... λύσας, Τὴν ἔχθραν. *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. The English translation makes τὴν ἔχθραν to be governed by καταργήσας, ver. 15. But it is better with Erasmus and several Mss. to take it in apposition with μεσότοιχον, so connecting it with λύσας preceding: hath removed the enmity, the middle wall of partition between us. Μεσότοιχον τοῦ φραγμοῦ, the middle wall of partition between us; μεσότοιχον,*

from μέσος medius, and τοῖχος paries, paries intermedius. *Phavor. μεσότοιχον· τὸ διάφραγμα, ὡς ὁ ἀπόστολος, τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν τὴν πρὸς τὸν Θεὸν ὑμῶν τε καὶ Ἰουδαίων λέγει. Ποῖον δὲ μεσότοιχον ἔλυσε τὴν ἔχθραν; ἡ σὰρξ τοῦ Χριστοῦ. This refers to that partition-wall in the temple, which separated the court of the Gentiles from that into which the Jews entered, on which was written in Greek and Latin, That no alien might go into it. Τὰ ἀμφοτέρα ἓν, both one, γέννη or ἔθνη und. See Bos. Christ broke down the wall of partition, and opened the kingdom of heaven to all equally who believed in him without any the least distinction of nation, blood, profession or religion that they were of before; all that being now done away, and superseded by the Prince of Peace, Jesus Christ the righteous, to make way for a more enlarged and glorious kingdom solely by faith in him, which now made the only distinction among men. Thus Col. ii. 14. the hand-writing of ordinances was against and contrary to the Gentiles, who were kept off from coming to be the people of God by those ordinances, which constituted the enmity between the Jews and Gentiles, which Christ abolished, to make way for their union into one body under Christ their head. See note at Col. ii. 14.*

15. ἐν τῇ σαρκὶ αὐτοῦ, in his flesh; by his incarnation, or assumption of human nature. See note at Rom. vii. 4. Εἰς ἓνα καινὸν ἄνθρωπον, one new man, uniting them together as new creatures in one Church, by the new law of Christianity, and by Christ's new commandments of love.

17 ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. [†] Καὶ ἔλθων εὐηγγελί-
 18 σατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς, ^ε Ὅτι δι'
 αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ Πνεύματι
 19 πρὸς τὸν Πατέρα. ^ε Ἀρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροι-
 κοι, ἀλλὰ συμπολιῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ,
 20 ^υ Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ
 21 προφητῶν, ὅντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ. ^κ Ἐν
 ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὖξαι εἰς ναὸν ἅγιον
 22 ἐν Κυρίῳ. ^γ Ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, εἰς κατοικη-
 τήριον τοῦ Θεοῦ ἐν Πνεύματι.

[†] Ps. cxlviii. 14. Isa. lvii. 19. Zech. ix. 10. Acts ii. 39. x. 36. Rom. v. 1. Supra ver. 13. 14.
^ε John x. 9. xiv. 6. Rom. v. 2. Infra iii. 12. Heb. iv. 16. x. 19. 20. 1 Pet. iii. 18.
^κ Gal. vi. 10. Phil. iii. 20. Heb. xii. 22. 23. Infra iii. 15.
^υ Ps. cxviii. 22. Isa. xxviii. 16. Matt. xvi. 18. xxi. 42. 1 Cor. iii. 9. 10. 1 Pet. ii. 4. 5. Rev. xxi. 14. Infra iv. 11.
^γ 1 Cor. iii. 17. vi. 19. 2 Cor. vi. 16. Infra iv. 15. 16.
^δ 1 Pet. ii. 5.

17 — καὶ εἰρήνην τοῖς ἐγγύς

19 = ἀλλ' ἐστε συμπολιῖται

21 † ἡ

16. ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· *having slain the enmity by it*; i. e. by the cross. Ἀποκτείνας i. q. καταργήσας· the Mosaic Law may be said to be slain, having been abolished by the death of Christ. Here however the reconciliation of Jews and Gentiles being *to God*, the enmity which is said to have been slain by the cross of Christ, must be understood to be that which subsisted between God and them, through the corruption of their nature. Though τῷ Θεῷ may be rendered, *ut Deo serviant*.

17. 18. Καὶ ἔλθων· *And came*; see note at Matt. ii. 8. Ἐχομεν τὴν προσαγωγὴν... *we both have access*... Προσαγωγὴ properly refers to the custom of introducing persons into the presence of some prince; in which case it is necessary they should be ushered in by one appointed for that purpose. See note at Rom. v. 2. *Per eum copia nobis facta est, Deum liberè precibus adeundi et ab eo optima quævis expectandi*. The three Persons in the Trinity are plainly pointed out in ver. 18.

19. Ἀρα οὖν... τοῦ Θεοῦ· *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God*. Ξένοι, *strangers*: it was a maxim of the Jews, and even proselytes, that all the nations of the world were called strangers before the God of Israel; but the Jews were said to be near to him. See πάροιχοι at note Luke xxiv. 18. But now, saith the Apostle, there is no

such difference, the believing Gentiles being equally admitted with believing Jews to the privileges of the new Jerusalem, and equally related to God as part of his family. Συμπολίτης, *concivis, qui in civitatem receptus et jure civitatis donatus est*. See οἰκεῖοι at note Gal. vi. 10.

20. Ἐποικοδομηθέντες... *And are built upon the foundation of the Apostles*... See note at Matt. xvi. 18. You are members of the Church of Christ—that universal Church, founded upon Apostles and Prophets, note Acts xi. 27. in which Jesus Christ himself is the chief corner-stone; and in which God, by his Holy Spirit, now dwells, as he once inhabited the temple of the Jews. Ἀκρογωνιαίον, *the chief corner-stone, λίθον und.* Schoettgen in Bos. See note at Matt. xxi. 42.

21. Συναρμολογουμένη, *fitly framed together*; from σύν and ἀρμολογέω aptè concinno, *compingo*, from ἀρμὸς concinna *compages*; i. q. συμβιβάζω, properly said of carpenters who join timbers firmly and closely together. Quo lapide angulari (nempe Christo) omnes ædificii partes aptè congruentatæ, i. e. Judæi et Ethnici in unam societatem coacti. The verb occurs again below iv. 16. applied to that mutual love and harmony by which the Church is formed, by the union of its members under Christ the head.

22. εἰς κατοικητήριον... Πνεύματι· *for an habitation of God through the Spirit*. See note at 1 Cor. iii. 16. The Christian

Κεφ. γ'. 3.

^a Τούτου χάριν ἐγὼ Παῦλος, ὁ δέσμιος τοῦ Χριστοῦ 1
 Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν. ^b Εἴγε ἡκούσατε τὴν οἰκο- 2
 νομίαν τῆς χάριτος τοῦ Θεοῦ, τῆς δοθείσης μοι εἰς ὑμᾶς.
^c Ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον. (κα- 3
 θῶς προέγραψα ἐν ὀλίγῳ, ^d Πρὸς ὃ δύνασθε ἀναγινώσκον- 4
 τες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ.)

^a Acts xxi. 33. xxviii. 17. 20. Infra iv. 1. vi. 20. Gal. v. 11. Phil. i. 7. 13. 14. 16. Col. i. 24. iv. 3. 18. 2 Tim. i. 8. ii. 9. 10. Philem. 1. 9. ^b Acts ix. 15. xiii. 2. Rom. i. 5. xi. 13. 1 Cor. iv. 1. Gal. i. 16. Infra ver. 8. iv. 7. ^c Acts xxii. 17. 21. xxvi. 16-18. Rom. xvi. 25. Gal. i. 12. Col. i. 26. 27. Supra i. 9. 10. ^d 1 Cor. iv. 1. Infra vi. 19.

3 = ἐγνωρίσθη μοι

Church is a temple much more magnificent and beautiful than the famous temple of Diana at Ephesus, to which probably, or to the temple at Jerusalem, the Apostle alluded in this noble description, being built upon the sure foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. This great temple is built not of stones, and other dead materials, but of living men, whose minds are purified by faith; dedicated, not to any idol, but to the living and true God, who fills every part with his presence, and is worshipped in it, not by impure rites, but by holy affections produced in the worshippers by the operation of the Spirit.

CHAP. III.

1. Τούτου χάριν . . . ἐθνῶν. *For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; see note at Acts xxii. 22. Some make here an ellipsis of the verb εἶμι before ὁ δέσμιος.* But Bp. Middleton has satisfactorily shown the impossibility of supplying εἶμι in this passage. The whole intervening part between this verse and the 14th must be considered as parenthetical, at which last verse if we suppose the thread to be resumed, the whole reasoning will be perfectly connected and conclusive. The principal truth, says Bp. Midd., announced in the preceding chapter, was, that the Ephesians, who had been Gentiles, were in

common with the Jews admitted to all the privileges and blessings of the new dispensation. "For this cause," (τούτου χάριν,) says St. Paul, "I the prisoner of Jesus Christ, for, or since indeed, (εἴγε affirmatively, *since, siquidem*, see note Acts xvi. 15.) ye cannot but have heard both of my divine commission, and of the nature of the doctrine which I am commanded to teach, (ver. 2—13.) for this cause (τούτου χάριν repeated ver. 14—19.) I pray to God, who has been thus merciful in calling you, that ye may be strengthened with might by his Spirit, (ver. 16.) that so Christ may dwell in your hearts." After this prayer is subjoined a doxology, (20. 21.) with the concluding Amen. The solemn doxology, with which the present chapter concludes, forbids us to imagine that the sense is still incomplete, which some imagine, who are of opinion that the parenthesis is extended to the beginning of the next chapter.

3—6. τὸ μυστήριον. *the mystery.* See note at Rom. xvi. 25. 26. The Apostle speaks often of the calling of the Gentiles as the mystery, "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." See note also at 1 Cor. ii. 7. And to his preaching and confession of this right of admission of the Gentiles without conforming themselves to the Jewish

- 5 ^e Ὁ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προ-
 6 φήταις ἐν Πνεύματι · ^f Εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ
 7 Χριστῷ, διὰ τοῦ εὐαγγελίου, ^g Οὗ ἐγεγόμεν διáκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθεῖσάν μοι
 8 κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ · ^h Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ,
 9 ⁱ Καὶ φωτίσαι πάντας, τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα

^e Acts x. 28. Rom. xvi. 25. Supra ii. 20. Infra ver. 9.

^f Gal. iii. 14. 28. 29.

Supra ii. 14-16.

^g Rom. i. 5. xv. 16. 18. Col. i. 23. 25. 29. Supra i. 19.

^h 1 Cor. xv. 9. Gal. i. 16. ii. 8. Col. i. 27. 1 Tim. i. 13. 15. ii. 7. 2 Tim. i. 11.

ⁱ Ps. xxxiii. 6. John i. 3. Rom. xvi. 25. 1 Cor. ii. 7. Supra ver. 3. 5. i. 9. Col. i. 16. 26. Heb. i. 2.

5 * ὁ ἐν ἐτέραις

6 † αὐτοῦ

7 || τῆς δοθείσης

8 * πάντων τῶν ἁγίων

9 * τίς ἡ κοινωρία

Law, St. Paul in these Epistles attributes his imprisonment. Καὶ ὥς . . . ἐν ὀλίγῳ, as I wrote afore in few words, and hinted more than once in this Epistle, i. 9. 10. ii. 11. and seq. πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι . . . whereby when ye read ye may understand . . . for ὃ ἀναγινώσκοντες δύνασθε νοῆσαι πρὸς αὐτῷ, i. e. ἐν αὐτῷ . . . quæ legentes intelligere potestis quæ sit mea arcani (divini) consilii per Christum revelati intelligentia et scientia. The Apostle's meaning is, that by reading what he had written, and what he was now writing, concerning his having received the knowledge of the mystery of God's will by revelation, the Ephesians might perceive, that his knowledge of it was well founded and complete. Ὡς νῦν ἀπεκαλύφθη . . . as it is now revealed . . . οὕτως und. before ὥς, see Bos. It was in the general made known, that in Abraham should all the families of the earth be blessed; and that Christ should be a light to the Gentiles: but it was not made known to the Jews, that the Gentiles should be fellow-heirs with them of the same salvation and celestial inheritance. Much less did they know that the partition-wall, which made the distance and enmity between them, should be taken away by the Messiah. Σύσσωμα, of the same body; σύσσωμος is properly ejusdem corporis particeps; and metaphorically, σῶμα being often used in the N. T. for the Christian Church, σύσ-

σσωμος signifies in cælum et numerum Christianorum receptus. Theophylact says, ἵνα δηλώσῃ τὴν πολλὴν ἐγγύτητα καὶ ἐνωσιν, σύσσωμα εἶπε τὰ ἔθνη· ἐν γὰρ σῶμα γεγόνασιν οἱ ἔθνικοι πρὸς τοὺς Ἰσραηλίτας ἁγίους μιᾷ κεφαλῇ ἐν Χριστῷ συγκρατούμενον. Ἐπαγγελίας, his promise, i. e. the promise of the Spirit: see Gal. iii. 14.

8. Ἐμοὶ τῷ ἐλαχιστοτέρῳ . . . Unto me who am less than the least . . . φημί, inquam, und. Ἐλαχιστότερος is the comparative formed from the superlative ἐλάχιστος, minimo minor. The Latins sometimes ingraft a new superlative on another, as pessimissimus, and we find ἐλαχιστότατος. Cicero elegantly adds a comparative to a superlative, as miserrimis miserior. Ἀνεξιχνίαστον πλοῦτον . . . the unsearchable riches . . . ἀνεξιχνίαστος, properly impervestigabilis, from a priv. and ἐξιχνιάω investigo, from ἵχνος vestigium. Hence metaphorically it is said of that which is unsearchable and inscrutable to the human mind. Suid. ἀνεξιχνίαστον· οὐ μὴδὲ ἵχνος ἐστὶν εὐρεῖν. The abundant treasure of mercy, grace and favour, laid up in Jesus Christ, not only to the Jews, but to the whole heathen world, which was beyond the reach of human sagacity to discover, and could be known only by revelation. Πάντων ἁγίων applies not to Christians, but to Apostles and Prophets.

9. Καὶ φωτίσαι . . . Χριστοῦ· And to

κτίσαντι διὰ Ἰησοῦ Χριστοῦ, ^k ἵνα γνωρισθῇ νῦν ταῖς 10
 ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις, διὰ τῆς ἐκ-
 κλησίας, ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, ^l Κατὰ πρόθε- 11
 σιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
 ἡμῶν, ^m Ἐν ᾧ ἔχομεν τὴν παρρῆσιαν καὶ τὴν προσαγω- 12
 γὴν ἐν πεποιθήσει, διὰ τῆς πίστεως αὐτοῦ. ⁿ Διὸ αἰτούμαι 13
 μὴ ἐκκαεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ
 δόξα ὑμῶν. Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς 14
 τὸν Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ^o Ἐξ οὗ 15
 πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, ^p ἵνα 16
 δώῃ ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κρα-

^k Rom. viii. 38. 1 Tim. iii. 16. 1 Pet. i. 12. iii. 22. Supra i. 21. ^l Supra i. 9.

^m Supra ii. 18. Heb. iv. 16.

ⁿ Supra ver. 1. Acts xiv. 22. Phil. i. 14. 1 Thess. iii. 3.

^o Supra i. 10. Phil. ii. 9-11.

^p Supra i. 7. Infra vi. 10. Rom. vii. 22. ix. 23.

2 Cor. iv. 16. Phil. iv. 19. Col. i. 11. 27.

9 ‡ διὰ Ἰησοῦ Χριστοῦ

14 ‡ τοῦ usq. Χριστοῦ

make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Thus paraphrased by Hammond: And to let all men see what this mystery is which hath so long lain hid in God, (who, as he created all things at first by Jesus Christ, so hath now wrought this great work of new creation, of regenerating the Gentiles, calling them out of their heathen idolatries by Christ also,) but is now communicated to the world. "Omnia Christus fecit nova," says Grotius, "et diviniore hac creatio quam prior illa." Οἰκονομία is a better reading than κοινωνία, and supported by most of the Mss. and Verss.

10. ταῖς ἀρχαῖς . . . unto the principalities . . . These are the different orders of angels in heaven, whose knowledge, as of God's dispensations, and accordingly of his manifold wisdom, must have been greatly increased by the constitution of the Christian Church. See 1 Pet. i. 12. Πολυποίκιλος, multimodus, from πολλὸς and ποικίλος varius. Here σοφία, immensa, summa, quae se variis modis exserit et inprimis institutorum varietate ad effrandos homines per religionem conspicua est.

11. Κατὰ πρόθεσιν τῶν αἰώνων . . . According to the eternal purpose . . . See πρόθεσις at note Acts xi. 23. All the dispensations, in the several ages of the Church, were all by the pre-ordination of God's purpose regulated and constituted in Christ

Jesus our Lord, i. e. with regard to or for the sake of Christ, to prepare mankind for his reception. Αἰῶνες are here κατ' ἐξοχὴν the several dispensations under which mankind have been: the Patriarchal, in which our Saviour was promised; the Mosaic, in which he was typified; and the Christian, in which he was manifested in the flesh. But even here, as above ver. 9. it may be used for eternal. The etymology of the word αἰὼν is ἀεὶ εἶναι.

13. ἥτις ἐστὶ δόξα ὑμῶν which is your glory; i. e. which should be rather to you a matter for glorying or rejoicing: or, because it will be your eternal happiness and glory. It is conformable to the Greek and Latin, and also to the Hebrew, that the relative, as ἥτις, should agree with the latter as well as with the former substantive.

14. Τούτου χάριν . . . For this cause . . . See note at ver. 1.

15. Ἐξ οὗ . . . Of whom . . . Many interpreters refer this to the Father. It may however be referred to Christ, by whom angels and men are incorporated into one society, and receive a more excellent name than that of children of Abraham, and are united in one happy family, of which he is the head. See note above i. 10. Πᾶσα πατριὰ, the whole family; or rather, every family. Otherwise it would be πᾶσα ἡ πατριὰ. The ancients understood several πατριάς or families on earth, and several in heaven.

16. ἵνα δώῃ . . . That he would grant

ταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,
 17 ¹ Κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρ-
 18 δίαῖς ὑμῶν, ¹ Ἐν ἀγάπῃ ῥριζωμένοι καὶ τεθεμελιωμένοι,
 ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ
 19 πλάτος καὶ μῆκος, καὶ βάθος καὶ ὕψος, ² Ἰωανναί τε τὴν
 ὑπερβάλλουσιν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα
 20 πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. ¹ Τῷ δὲ δυνα-
 μένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἡ
 νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,
 21 ¹ Αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας
 τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. Ἀμήν.

¹ Supra ii. 22. John xiv. 23. Col. i. 23. ii. 7.

² Supra i. 18. Rom. x. 3. 11. 12.

³ John i. 16. Supra i. 23. Col. ii. 9. 10.

⁴ Rom. xvi. 25. 1 Cor. ii. 9. Col. i. 29.

Jude 24. Supra ver. 7.

⁵ Rom. xi. 36. xvi. 27. Heb. xiii. 21.

you... This connects with ver. 14. See note above ver. 1. Πλοῦτον τῆς δόξης, *the riches of his glory*, i. e. according to his inexhaustible goodness and mercy; see note at Rom. ii. 4. Εἰς τὸν ἔσω ἄνθρωπον, *in the inner man*. See notes at Rom. vii. 22. 2 Cor. iv. 16.

18. Ἐν ἀγάπῃ ῥριζωμένοι... *That ye being rooted and grounded in love*... Our English translation makes this a part of ver. 17. But it is better that it should begin ver. 18. as it must be joined with ἵνα ἐξισχύσητε καταλαβέσθαι, which follows, ἵνα being transposed. ῥίζω is properly said of trees, the roots of which go deep into the earth; and metaphorically applied to those who are *firm and constant* in any thing. Libanius D. xx. p. 514. ριζωθῆναι τὴν ἀρετὴν. And θεμελιῶ, from θεμέλιον a foundation, is a metaphor taken from the foundations on which a superstructure is raised. We find the same metaphors joined together at Coloss. ii. 7. Ἐξιχώ is here i. q. the simple ἰσχύω, *possum, valeo*. Σὺν πᾶσι τοῖς ἁγίοις, *with all saints*, evidently implying that this blessed knowledge is a privilege not restricted to the Apostles. Τί τὸ πλάτος... *what is the breadth*... This is very expressive. The four dimensions τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, *pro immenso ambitu Christi erga homines benevolentiae ponuntur*. Schleusner. In this text the Apostle is supposed by some to allude to the temple of Diana, which was built, according to Pliny, on marshy ground, and therefore uncommon pains were taken to secure a proper foundation for it. Its length was 425 feet, and its breadth 220: it was supported by 107 pillars, each of them

60 feet high: it was built at the expense of all Asia: and 250 years were spent in finishing it. With this magnificent fabric, the Apostle here is supposed to compare the vastly nobler fabric of the Christian Church. But see note above ii. 22.

19. τὴν ὑπερβάλλουσιν τῆς γνώσεως ἀγάπην *the love of Christ which passeth knowledge; amorem, qui est omni cogitatione humanâ superior, seu captum humanum excedit*. See note 2 Cor. iv. 17. Ὑπερβάλλω is found with a genitive, not always the accusative. Ἰνα... Θεοῦ, *that ye might be filled with all the fulness of God*. Εἰς for ἐν: i. e. with all fulness of spiritual gifts, especially those of knowledge and wisdom, which might enable them to comprehend the greatness of his love. See note above i. 23.

20. 21. Τῷ δὲ δυναμένῳ... νοοῦμεν *Now unto him that is able to do exceeding abundantly above all that we ask or think*... Ὑπερεκπερισσοῦ, *majo rem in modum, over and above*; *Deo vero, qui precibus, spe et opinione nostrâ majora facere potest*. Ὡς for ἐκείνων δ, and ἐκείνων governed by ὑπερεκπερισσοῦ. We have περισσοῦν with a genitive, Matt. v. 37. Ælian V. H. xiv. 32. τὰ γὰρ περιττὰ τούτων. The variety and emphasis, says Blackwall, of the elegant and sublime repetitions in the 20th and 21st verses of this chapter, cannot be reached in any translation. It is equal to the celebrated passage in Thucydides, where he describes in a select variety of synonymous words the utter overthrow of Nicias and all his forces in Sicily: κατὰ πάντα γὰρ πάντως νικηθέντες, &c. See Thucyd. viii. 87.

Κεφ. δ'. 4.

^a Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως 1
 περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, ^b Μετὰ πάσης 2
 ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας ἀνε-
 χόμενοι ἀλλήλων ἐν ἀγάπῃ, ^c Σπουδάζοντες τηρεῖν τὴν 3
 ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. ^d ^e Ἐν 4
 σῶμα καὶ ἐν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι
 τῆς κλήσεως ὑμῶν. ^e Εἰς Κύριος, μία πίστις, ἐν βάπτισ- 5
 μα, ^f Εἰς Θεὸς καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ 6

^a Supra iii. 1. Phil. i. 27. Col. i. 10. 1 Thess. ii. 12. Philem. i. 9. ^b Acts xx. 19.
 Gal. v. 22. 23. Col. iii. 12. 13. ^c Col. iii. 14. ^d Rom. xii. 5. 1 Cor. xii. 4. 11-13.
 Supra i. 18. ii. 16. ^e 1 Cor. i. 13. viii. 6. xii. 5. 2 Cor. xi. 4. Infra ver. 13.
 Gal. iii. 27. 28. Heb. vi. 6. ^f Mal. ii. 10. Rom. xi. 36. 1 Cor. xii. 6.

CHAP. IV.

1—3. Παρακαλῶ οὖν ὑμᾶς . . . *I therefore the prisoner of the Lord beseech you . . . οὖν, quæ cum ita sint*, these things being so, i. e. "God having thus called you to partake in the covenant of mercy, I exhort you to walk worthy of your vocation." The remainder of the Epistle is devoted to moral precepts and practical exhortations. And he begins by pressing upon them unity, love and concord, in consideration of their being all members of one and the same body, of which Christ is the head. Ἀνεχόμενοι . . . *forbearing one another . . .* this and σπουδάζοντες is κατὰ τὸ σημαίνόμενον, and not strict grammatical construction, as we have ὑμᾶς in the preceding verse; see note John xvi. 13. as if St. Paul had said περιπατεῖτε. Σπουδάζοντες . . . πνεύματος, *endeavouring to keep the unity of the spirit*, i. e. studying to preserve a spiritual unity. See note at John x. 30. Ἐν τῷ συνδέσμῳ τῆς εἰρήνης, *the bond of peace*; this is a metaphor common to all languages. Ovid says, *dissociata locis concordī pace ligavit*.

4—6. Ἐν σῶμα καὶ ἐν Πνεύμα . . . *There is one body and one Spirit . . .* The unity mentioned in the preceding verse is founded on the relation which subsists among persons who are members of one body, church or society, of which Christ is the head; who worship one and the same God by the same religious rites; who enjoy the gifts and assistances of one and the same Spirit of God; who hold the same profession of

faith, and have all an equal right to the same spiritual advantages. See 1 Cor. viii. 6. Malachi used the same argument to persuade the Jews to unanimity and love, ii. 10. See Macknight. Μία πίστις, *one faith*: Vain is hence the inference, says Whitby, of the Papists, "that this one faith must be either theirs, and then we cannot be saved without it; or ours, and then they cannot be saved:" for this *one faith*, into which all Christians were baptized, contains neither the doctrines in which they differ from us, nor we from them, but only the Apostle's Creed, which the whole Church of Christ for many centuries received as a perfect system of all things necessary to be believed in order to salvation. Εἰς Θεὸς . . . *One God . . .* Here say the Socinians, that God who is styled *one*, is also styled the *Father*, and to him is applied the epithet, common among the philosophers, to denote the supreme Deity, ὁ ὢν ἐπὶ πάνσι. But we deny not that God the Father is one God over all, or that there is one who is both one God and the Father: only we add, that there is also one, who is one God of the same essence, and the Son; and hath his principality in all things; and so also say we of the Holy Spirit: and that as the one Lord, and one Spirit here, do not exclude the Father from being both Lord and Spirit, so neither doth the one God and Father exclude the Son or Holy Spirit from being God, but only from being God the Father. See Whitby.

7 πάντων καὶ ἐν πᾶσιν ὑμῖν. ^ε Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη
 8 ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. ^η Διὸ
 λέγει, Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν,
 9 καὶ ἔδωκε δόματα τοῖς ἀνθρώποις. ^ι Τὸ δὲ, ἀνέβη, τί
 ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη
 10 τῆς γῆς; ^κ Ὁ καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπερ-
 11 ἄνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. ^ι Καὶ

^ε Rom. xii. 3. 6. 1 Cor. xii. 11.

^η Jud. v. 12. Ps. lxxviii. 19. Col. ii. 15.

^ι John iii. 13. vi. 33. 62.

^κ Acts i. 9. 11. ii. 33. 1 Tim. iii. 16. Heb. iv. 14. vii. 26.

viii. 1. ix. 24.

^ι Acts xx. 28. xxi. 8. Rom. xii. 7. 1 Cor. xii. 28. 2 Tim. iv. 5.

Supra ii. 20.

6 || ἡμῖν et †

8 † καὶ

9 † πρῶτον

7. Ἐνὶ δὲ ἐκάστῳ ... Χριστοῦ. *But unto every one of us is given grace according to the measure of the gift of Christ.* The grace enabling us to serve the body of which we are members, spiritual gifts and functions in the Church being communicated to us by way of *free gift*, no one should be puffed up with self-esteem or contempt of others.

8. Διὸ λέγει ... ἀνθρώποις. *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.* Λέγει, i. e. γραφὴ λέγει, or for λέγεται, Ps. lxxviii. 19. The Jews themselves interpret this Psalm of the Messiah. Christ triumphed over death and Satan on the cross, Col. ii. 15. But he led Satan captive more gloriously, when, after his ascension, he poured his Holy Spirit on his Apostles and disciples, and by that Spirit enabled them to cast out devils in his name, and turn men from the power of Satan unto God. The phrase ἡχμαλώτευσεν αἰχμαλωσίαν, *he led captivity captive, αἰχμαλωσίαν* the abstract for the concrete, may be properly understood of the triumph of Christ over sin, Satan, the world, and death, by whom such multitudes were conquered and enslaved. See Rom. vii. 23—25. Ἐδωκε δόματα, *gave gifts*; the Greek of the Psalm has ἔλαβες, *received*, probably from the nature of the Hebrew נָתַן, which as it signifies *to give*, so it is to *receive* also, as in Greek λῆμμα and δῶρον are sometimes the same. It has been observed that here is an allusion to the custom of conquerors, who used to give largesses to their soldiers after a triumph. In the Psalm which the Apostle beautifully accommodates to the triumph of an ascending Saviour, and to the royal donative Spirit, the Psalmist celebrating a recent victory goes back in rapturous meditation to God's victory over the

Egyptians, and the spoils with which he enriched the Israelites, ungrateful and rebellious as they had been. Αἰχμαλωτεύω, i. q. αἰχμαλωτίζω, *captivum ducō, in servitutem redigo*, and αἰχμαλωσία *captivitas*, (the cognate substantive being often added to the verb both in Greek and Latin,) are derived from αἰχμή *cuspis, arma, pugna*, and ἄλω or ἄλίσκω *capio*.

9. 10. Τὸ δὲ, ἀνέβη, τί ἐστὶν ... *Now that he ascended, what is it, but ...* See note 2 Cor. ii. 15. 16. The ascent and descent of Christ, which are thus brought together by the Apostle, must be taken literally: though commentators differ as to the meaning of the *lower parts of the earth*, whether it alludes to the incarnation or death of Christ. We cannot be assured, says Bp. Pearson, that the descent of Christ, which St. Paul here speaketh of, was performed after his death; nor can we be assured, that the *lower parts of the earth* do signify *hell*; they may well refer to his incarnation. Rosenmüller says: "The expression *to descend into the lower parts of the earth*, applied to Christ, signifies that *he came down to this world*, i. e. that he became man, lived on earth, died, was buried, and rose from the dead. John xii. 46. xvi. 28. Κατώτερα has the sense of the positive, not of the superlative." Wahl says "in imos usque terrarum recessus." Grotius's comment is, *Etiam Deus, de quo sensu primum obvio agit Psalmus, primum descenderat sed in montem Sinai: Christus verò multo inferius in eam partem, in qua homines solent vivere.* It is argued by Scott, Christian Life, Part ii. c. vii. from this reference to this Psalm, that Christ must have been the Angel Jehovah, who so often appeared to the Patriarchs, and gave the Law from mount Sinai.

αὐτοὺς ἔδωκε, τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς
 δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους,
¹¹ Πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς 12
 οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ. ¹² Μέχρι καταντή- 13
 σωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς
 ἐπιγνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον
 ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ. ¹³ Ἵνα μηκέτι 14
 ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέ-
 μῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν
 πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης. ¹⁴ Ἀληθεύοντες 15

¹¹ 1 Cor. xiv. 26. Col. i. 24. Supra i. 23.

¹² Col. ii. 2. 3.

¹³ Isa. xxviii. 9.

Matt. xi. 7. Rom. xvi. 18. 1 Cor. xiv. 20. 2 Cor. ii. 17. Heb. xiii. 9.

¹⁴ Zech. viii. 16. Supra i. 22. ii. 21. 2 Cor. iv. 2. Infra ver. 25. Col. i. 18. 1 John iii. 18.

11. ἔδωκε, *he gave*, i. e. he constituted, *τέθεικε*. Εὐαγγελιστὰς, *evangelists*, by which title those were distinguished whom the Apostles sent to instruct the nations, or who, of their own accord, abandoned every worldly attachment, and consecrated themselves to the sacred office of propagating the Gospel. See note Acts xxi. 8. Ποιμένας, *pastors*, who probably were the same with the κυβερνήσεις, *governments*, 1 Cor. xii. 28. and the προσετώτες, Rom. xii. 8. who it is evident from both those places, were men endued with those spiritual gifts there mentioned.

12. Πρὸς τὸν καταρτισμὸν . . . Χριστοῦ. *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* Καταρτισμὸς is here perfection; see καταρτίζω at note 1 Cor. i. 10.; *ut Christiani in dies perfectiores redantur*. Εἰς ἔργον διακονίας for the ordinary work of the ministry, or ἔργον may be considered a pleonasm, and it may be rendered, for the ministry of the word. It is best with Grotius to suppose here a transposition of the words; *For the work of the ministry, which is to perfect the saints, and to edify the body of Christ*, which is the Church. Εἰς ἔργον διακονίας is to be referred to ἔδωκε in the preceding verse.

13. Μέχρι καταντήσωμεν οἱ πάντες . . . *Till we all come . . .* We have in these verses 13—16. a beautiful and pleasing comparison between the growth of a Christian, and the natural growth of the human body. Καταντῶ with εἰς is in a metaphorical sense *pervenire ad, assequor*. Οἱ πάντες, *we all* who compose the Church. Ἐνότητα is here rather *parity* than *unity*; i. e. all who compose the Church shall have an

equal degree of faith and knowledge, no doubt or uncertainty being left; so as to be εἰς ἄνδρα τέλειον, *ad maturam viri aetatem*, i. e. *perfecti Christiani*. Τελείος ἄνθρωπος is found in Xenoph. and Polyb. for *homo adultus*. Εἰς μέτρον ἡλικίας τοῦ πληρώματος, *unto the measure of the stature of the fulness*; μέτρον ἡλικίας is *gradus certus aetatis*, or put for ἡλικίαν, and ἡλικίαν τοῦ πληρώματος is as if Paul had written ἡλικίαν πεπληρωμένην, *expletum aetatem, justam aetatem*. The Hebrews often so join substantives together, that one must be turned into an adjective; so Gal. iv. 4. πλήρωμα τοῦ χρόνου is *χρόνος πεπληρωμένος*. Here and ver. 20. Χριστὸς is metaphorically used for Christian doctrine, ἐν τῇ πίστει καὶ ἐπιγνώσει τοῦ Χριστοῦ.

14. κλυδωνιζόμενοι . . . *tossed to and fro . . .* i. e. from one doctrine to another. A metaphor taken from the waves agitated by the winds; from κλυδῶν, *ventus*. Ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, *by the sleight of men*; κυβεία from κύβος, properly *dice*; and by Synecdoche every fallacy, deceit and sleight. Suid. κυβέλα πανουργία. Those whose base arts the Apostle described in this passage, were unbelieving Jews, and heathen philosophers, or false teachers in the Church itself, who corrupted the doctrines of the Gospel for worldly purposes. Πρὸς τὴν μεθοδεῖαν τῆς πλάνης, *wherewith they lie in wait to deceive*. Μεθοδεῖα is properly i. q. μέθοδος, *methodus, excogitata et artificiosa ratio*; here μεθοδεῖα τῆς πλάνης is a *studied and intentional deception*. And below vi. 11. it is used for *wiles, and subtle contrivance to deceive*; from μεθοδεύω, *aliquem in viâ ex insidiis aggredi*. Ἐν in this passage has the force of *per*.

15. Ἀληθεύοντες δὲ ἐν ἀγάπῃ . . . *But*

- δὲ ἐν ἀγάπῃ, αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ
 16 κεφαλὴ, ὁ Χριστός· ^q Ἐξ οὗ πᾶν τὸ σῶμα, συναρμολο-
 γούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπι-
 χορηγίας κατ' ἐνέργειαν, ἐν μέτρῳ ἑνὸς ἐκάστου μέρους
 τὴν αὐξήσιν τοῦ σώματος ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν
 ἀγάπῃ.
 17 ^r Τοῦτο οὖν λέγω, καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι
 ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν
 18 ματαιότητι τοῦ νοῦς αὐτῶν, ^s Ἐσκοτισμένοι τῇ διανοίᾳ,
 ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἀγνοίαν
 τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν·
 19 ^t Οἵτινες ἀπηληγκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς
 20 ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ· Ὑμεῖς δὲ οὐχ
 21 οὕτως ἐμάθετε τὸν Χριστὸν, ^u Εἴγε αὐτὸν ἠκούσατε καὶ

^q Col. ii. 19.^r Supra ii. 1-3. Rom. i. 21. Col. iii. 7. 1 Pet. iv. 3.^s Acts xxvi. 18. Supra ii. 12. Gal. iv. 8. 1 Thess. iv. 5.^t Rom. i. 24. 26.

1 Tim. iv. 2. 1 Pet. iv. 3.

^u Supra i. 13.

16 — ἐκάστον μέλους

17 ‡ λοιπὰ

19 || ἀπηληγκότες

speaking the truth in love ... or rather, having a true and sincere love for each other ... *Sincero animo nos invicem diligentes.* Phavor. ἀληθεύει τοῦτο, ἀντὶ τοῦ ἀληθές ἐστι. Or as Gal. iv. 16. ἀληθεύον ὑμῖν, *veram religionem vobis trado*, from ἀληθεύω, *veritatis studiosus sum.*

16. Ἐξ οὗ πᾶν τὸ σῶμα ... *From whom the whole body ...* See the parallel passage Col. ii. 19.; i. e. from Christ, the head, the whole body of Christians duly compacted together ... As the body of any living creature is ordinarily compacted, and by the supplies that the veins and arteries binding fast the joints afford to every part, proportionably to the power or efficacy of the one, and the wants of the other, daily grows and increases, till it come to perfect maturity, and all this through the mutual amity that is preserved in the body, so the whole Church being held together by every man doing his best according to his capacity, towards its service, grows into a complete spiritual body fit for the service of Christ; and all this by the means of mutual love and charity. See *συναρμολογούμενον καὶ συμβιβαζόμενον* above note ii. 21. And *ἐπιχορηγία* at note 2 Cor. ix. 10. Ἀφῆ, from the perf. pass. of *ἄπτω necto*, is a joint, and metaphorically as applied to the Church compared with the human body *ἀφῆ τῆς ἐπιχορηγίας*, *junctione suppeditationis*, is mu-

tuum auxilium societatis Christianæ, vinculum.

17. ἐν ματαιότητι τοῦ νοῦς· *in the vanity of their mind*; i. e. enslaved to low and mean pursuits, or *ex mente suâ vanâ et improbâ.* But see *μάταια* at note Acts xiv. 15. It rather signifies here the apostatizing of the Gentiles from the true God to idolatry.

19. Οἵτινες ἀπηληγκότες· *who being past feeling ...* Ἀπαλγέω, from ἀπὸ and ἄλγέω, *to cease to feel pain*; so Schol. on Thucyd. ii. 42. ἀπαλγήσαντας, ἀντὶ τοῦ πανσαμένους ἄλγεῖν; hence metaphorically *to have laid aside every sense of shame and moral feeling, quæ ad omnem sensum honesti et recti torpent.* We have here and in the two preceding verses a description of the wretched and sinful state of the Gentiles whilst unconverted to the Christian faith. See *ἀσελγεία*, ἀκαθαρσία and *πλεονεξία* at note Mark vii. 22. Ἐν πλεονεξίᾳ, *with greediness*, is generally understood to be intemperate and exorbitant desires of carnal pleasures, not confined within the bounds of nature; but it may be rendered here, *propter lucrum, quæstus causâ.*

20. Ὑμεῖς δὲ Χριστόν· *But ye have not so learned Christ.* See note at 1 Cor. xii. 12.

21. Εἴγε *If so be* rather, since, or seeing that ... See above iii. 2.

ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ·

^x Ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν 22
παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς
ἀπάτης· ^y Ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, 23

^z Καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν 24
κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

^a Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος 25
μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.

^b Ὁργίζεσθε, καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ 26
τῷ παροργισμῷ ὑμῶν· ^c Μῆτε δίδοτε τόπον τῷ διαβόλῳ. 27

^d Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιᾷτω ἐρ- 28

^x Rom. vi. 6. Supra ii. 2. 3. Col. ii. 11. iii. 7-9. Heb. xii. 1. 1 Pet. ii. 1. iv. 2. 3.

^y Rom. vi. 4. xii. 2. 2 Cor. v. 17. Col. iii. 10. ^z Gal. vi. 11. Infra vi. 11. Supra ii. 10.

^a Zech. viii. 16. Supra ver. 15. Rom. xii. 5. Col. iii. 9.

^c 2 Cor. ii. 10. 11. Jam. iv. 7. 1 Pet. v. 9.

^d 2 Thess. iii. 8. 11. 12. Luke iii. 11.

^b Ps. iv. 4. xxxvii. 8.

^d Acts xx. 35. 1 Thess. iv. 11.

27 || μηδὲ

22—24. Ἀποθέσθαι ὑμᾶς . . . *That ye put off . . .* This must be referred to ἐδιδάχθητε. Though some connect it with ver. 17. λέγω; and others refer it to ἐμάθετε. Raphaelius supposes ὥστε to be understood. The Apostle seems to allude to the theatrical practice of changing dresses in scenic representations. See Col. iii. 9. 10. "Mihi quidem dubium non est quin hæc loquendi ratio ducta sit ab actoribus, qui habitu mutato, vestibisque depositis, alias partes agunt, aliosque se esse produnt, quàm qui in scena esse videbantur." Krebs. Τὸν παλαιὸν ἄνθρωπον, *the old man*, signifies those evil habits they so long practised in the state of heathenism; τὸν καινὸν ἄνθρωπον, *the new man*, that divine life, that life of righteousness and holiness which Christianity requires: and it is called *holiness of truth*, or true and inward holiness, in opposition to the outward and ceremonial holiness of the Jews. See notes at Rom. xii. 2. xiii. 14. vi. 4. 1 Cor. i. 30. Κατὰ Θεόν, after the image of God. Such was the character of Adam at his creation; and such is the virtue of the human soul, renewed and enstamped afresh with the image of God.

25. Διὸ ἀποθέμενοι τὸ ψεῦδος . . . *Wherefore, putting away lying . . .* To the end of the chapter is a summary of relative duties, the Apostle exhorting the Ephesians to relinquish, as renewed or regenerated persons, the heathen vices, which before they

thought allowable. Κρεῖττον δ' ἐλέσθαι ψεῦδος ἢ ἀληθὲς κακόν. Menander.

26. Ὁργίζεσθε . . . ὑμῶν *Be ye angry and sin not: let not the sun go down upon your wrath.* Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε is by some taken interrogatively, Are ye angry and sin not? (Impossible.) Let not . . . καὶ, *tamen*. But it may be taken in this sense and construction, ἐν τῷ ὀργίζεσθαι ὑμᾶς, φυλάσσεσθε μὴ ἁμαρτήτε, i. e. *cavete ne irascendo peccetis. Peccatur enim intemperanter irascendo.* Ὁ ἥλιος . . . *Let not the sun . . .* This precept is in Plutarch. The Pythagoreans so far observed this principle of forgiveness, that if any difference arose between each other, they gave tokens of reconciliation before the sun went down. Of the same import is this beautiful ancient epitaph: *inimicitiarum hodie susceptarum cras immemor.* Homer says, A. 81. εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ.

27. Μῆτε . . . διαβόλω. *Neither give place to the devil.* See τὸπος at note Acts xxv. 16. Let a man be always careful that he be not angry, say the Jews; for whoso is angry, *omnes species gehennæ ei dominiatur.* Some understand by διαβόλω, *calumniatori.* But it is used for Satan in other places, as 2 Tim. ii. 26. Heb. ii. 14. especially being with the article. Satan always provokes sinful passions, and fomenters anger in the minds of men.

28. Ὁ κλέπτων μηκέτι κλεπτέτω *Let*

γαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχῃ μεταδιδόναι τῷ
 29 χρείαν ἔχοντι. ^e Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν
 μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς
 30 χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσι. ^f Καὶ μὴ λυπεῖτε τὸ
 Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν
 31 ἀπολυτρώσεως. ^g Πᾶσα πικρία καὶ θυμὸς καὶ ὀργή
 καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ

^e Matt. xii. 36. Infra v. 4. Col. iii. 8. 16. iv. 6. 1 Thess. v. 11.

^f Isa. vii. 13. lxiii. 10. Luke xxi. 28. Rom. viii. 23. 1 Thess. v. 19. Supra i. 13. 14.

^g Col. iii. 8. 19. Tit. iii. 2. 3. Jam. iv. 11. 1 Pet. ii. 1.

29 — οἰκοδομὴν τῆς πίστεως

him that stole steal no more. In many nations it was not counted a sin to steal; nor did it create much shame when it was objected to them. 'Ο λοιδορούμενος κλέπτῃς οὐ πάντ' ἀγανακτεῖ, apud Euseb. 'Εργαζόμενος τὸ ἀγαθὸν . . . working with his hands the thing which is good . . . as βίον εἰργασάμην—ταῖν χερσίν ταῖν ἐμαντοῦ. Andoc. Orat. apud Wolfium. The same command the Apostle gave 2 Thess. iii. 11. 12.

29. Πᾶς λόγος σαπρὸς . . . Let no corrupt communication . . . σαπρὸς is *putidus*, i. e. impure, obscene. In the parallel passage, Coloss. iv. 6. the Apostle commands that our discourse be *seasoned with salt*, i. e. with wisdom, of which salt is the symbol, *sale conditus*. "Nil dictu fedum visuque hæc limina tangat." Juv. 'Αγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, but that which is good to the use of edifying, but that should be in Greek πρὸς χρείαν τῆς οἰκοδομῆς. Schleusner renders it properly, *potius sermones vestri apti sint ad promovendam aliorum utilitatem ac felicitatem*. Theophylact, *ἵνα οἰκοδομῇ τὸν πλησίν, ἀναγκαῖον ὃν τῇ προκειμένη χρείᾳ*. "ἵνα . . . ἀκούουσι, that it may minister grace unto the hearers. By χάριν some understand that it may be agreeable and give pleasure. Eurip. in Supp. 414. ὁδ' αὐτίχ' ἡδὺς καὶ διδοὺς πολλὴν χάριν—εἰσαυτίς ἐβλαψ'. But here the Apostle means that the discourse should be so edifying, that it may do a kindness to, or benefit, the hearers.

30. Καὶ μὴ . . . ἀπολυτρώσεως. And grieve not the Holy Spirit of God, whereby (rather in, or by whom) ye are sealed unto the day of redemption. This is one of the passages, which ascribing personal action or passion to the πνεῦμα ἅγιον, with the article, are usually adduced to prove the personality of the blessed Spirit. Μὴ λυπεῖτε, grieve not; this is spoken ἀνθρωπο-

παθῶς, intimating that we do that to the Holy Spirit, which when it is done to men, creates grief to them. He is said to be grieved, by a metonymy of the effect, when, as men do when they are grieved or displeased, he withdraws his grace from us. This shows at the same time that the dictates of the Spirit may be withstood. 'Εν ᾧ . . . ἀπολυτρώσεως' in or by whom ye are sealed unto the day of redemption. See above i. 13. 14. Theophylact on Rom. viii. 9. says, *ὁ μὴ ἔχων σφραγίδα, οὐκ ἔστι τοῦ δεσπότου τοῦ διὰ τῆς σφραγίδος ἐκείνης δηλούμενον*, alluding to the seal or mark set upon servants, as also upon wares or commodities, to distinguish them from those belonging to others. Thus when John vi. 27. it is said that *God the Father hath sealed Christ*, the meaning, says Hammond, is clear, that by the miracles which he did, and especially by the Holy Ghost's descending upon him, he had owned him his servant, his anointed special servant, discriminated from all others, and that whatsoever he said was the will and pleasure of God. And here in like manner the Ephesians are said to be *sealed by the Spirit to the day of redemption*, that is by the preaching of the Gospel, and settling of a Church among them, which is an effect of the Holy Ghost's descending on the Apostles, as before upon Christ, and an act of the office of the Holy Ghost, by which the Ephesian believers were pointed out to be by God designed to his service, to a gracious Christian life; and nothing so contrary, so grievous to this Holy Spirit, as their neglecting and contradicting these designs of God, living unchristian lives. *The day of redemption*, i. e. of the resurrection, see Rom. viii. 23. when you shall be put in the actual possession of a place in his kingdom, among those who are his.

κακία· ^h Γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὖσπλαγχνοι, 32
χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἔχαρί-
στατο ὑμῖν.

Κεφ. ε'. 5.

^a Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά· 1
^b Καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπη- 2
σεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ
θυσίαν, τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.
^c Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἣ πλεονεξία μηδὲ 3
ὀνομαζέσθω ἐν ὑμῖν, (καθὼς πρέπει ἁγίοις,) ^d Καὶ αἰσχρο- 4
της, καὶ μωρολογία ἣ εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ

^h Matt. vi. 14. Mark xi. 25. 2 Cor. ii. 10. Col. iii. 12. 13. ^a Matt. v. 45. 48.
Luke vi. 36. Supra iv. 32. ^b Gen. viii. 21. Lev. i. 9. John xiii. 34. xv. 12.
Gal. i. 4. ii. 20. 2 Cor. ii. 15. 1 Thess. iv. 9. Heb. vii. 27. ix. 14. 26. x. 10. 12.
1 John iii. 11. 16. 23. iv. 21. ^c 1 Cor. v. 1. vi. 18. 2 Cor. xii. 21. Col. iii. 5.
1 Thess. iv. 3. &c. Supra iv. 19. 20. ^d Matt. xii. 35. Supra iv. 29. Rom. i. 28.

4 || *H αἰσχροτης ἡ

CHAP. V.

1. 2. Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ...
Be ye therefore followers of God... i. e.
imitators of him, in the exercise of kindness
and forgiveness towards one another. This
is an inference, οὖν, from the last verse of
the preceding chapter; the Apostle still
pursuing to the end of these two verses the
exhortation, which he there began, to *mutual love* and forgiveness. They should not
therefore have been separated from it.
Προσφορὰν... εὐωδίας an offering and a
sacrifice to God for a sweet smelling savour.
See note at Matt. xx. 28. and ὁσμὴ εὐωδίας
at notes 2 Cor. ii. 14. and 15. 16. That
was, in Scripture phrase, such a sacrifice as
God accepted, and was pleased with; see
Gen. viii. 21. It is the same as θυσία δεκτή
καὶ εὐάρεστος τῷ Θεῷ. Christ's love in dy-
ing for us, says Macknight, is a strong rea-
son for our loving one another; because if we
do not love one another, we are destitute of
that disposition which rendered Christ so
acceptable to his Father; and do not de-
serve to be called his disciples, nor to share
in the inheritance of God's children.

3. 4. Πορνεία δὲ... *But fornication...*
The Apostle now dissuades them from the
vices of uncleanness and intemperance,
which were so familiar and unrestrained
amongst the heathens. *Καθὼς πρέπει ἁγί-
οις, as becometh saints;* "ex quo," says
Jerom, "sanctus non potest appellari, qui-
cunque, extra fornicationem, in aliquā im-
munditiā, et avaritiā voluptatum quā se de-
lectaverit, invenitur." Πλεονεξία has some-
times an impure sense, see note above iv.
19. but being here styled idolatry, ver. 5. it
seems more naturally to relate to the love
of riches, a covetous man being with great
propriety called an idolater. *Αἰσχροτης,*
turpitude, but here *terres sermones*, the
same as *αἰσχρολογία*, *turpiloquium*, *obsce-*
nitās, Coloss. iii. 8. *Μωρολογία* i. q. *εὐ-*
τραπελία, is *nugæ scurriles*, and *impudici*
sermones. Plautus Pers. A. i. s. i. 50. says,
"amoris vitio non meo nunc tibi morologus
fio." *Εὐτραπελία*; from *εὐτράπελος* *facetus*,
lepidus, *ēd bene*; and *τρέπω* *verto*, *urbani-*
tas. In Aristoph. Vesp. 467. *λόγος εὐτρά-*
πελος is explained by the Schol. *ἀπολογία*
πιθανή καὶ *εὖ τετραμμένη*. But in a bad
sense it is i. q. *μωρολογία*, with this diffe-

5 μᾶλλον εὐχαριστία. ^e Τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι
 πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃς ἐστὶν εἰδωλολά-
 τρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ
 6 καὶ Θεοῦ. ^f Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ
 ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς
 7 ἀπειθείας. ^g Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. ^h Ἦτε
 8 γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς
 9 περιπατεῖτε· ⁱ (Ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγα-
 10 θωσύνη καὶ δικαιοσύνῃ καὶ ἀληθείᾳ·) ^j Δοκιμάζοντες τί
 11 ἐστὶν εὐάρεστον τῷ Κυρίῳ· ^k Καὶ μὴ συγκοινωνεῖτε τοῖς

^e 1 Cor. vi. 9. 10. Gal. v. 19. 21. Col. iii. 5. 1 Tim. vi. 17. Rev. xxii. 15.
^f Jer. xxix. 8. Matt. xxiv. 4. Rom. i. 18. Supra ii. 2. Col. ii. 4. 8. 18. iii. 6.
 2 Thess. ii. 3. ^g Isa. ix. 2. Matt. iv. 16. Luke xvi. 8. John xii. 36. 46. Acts xxvi. 18.
 Supra ii. 11. 12. iv. 18. 2 Cor. iii. 18. iv. 6. 1 Thess. v. 5. 1 Pet. ii. 9. ^h Gal. v. 22.
ⁱ Rom. xii. 2. Phil. i. 10. 1 Thess. v. 21. 1 Tim. ii. 3. ^j Lev. xix. 17. Rom. vi. 21.
 xiii. 12. 1 Cor. v. 9. 11. x. 20. 2 Cor. vi. 14. Gal. vi. 8. 2 Thess. iii. 6. 14. 1 Tim. v. 20.

5 * τοῦτο γὰρ ἴστε

9 * καρπὸς τοῦ πνεύματος

rence that this has more of rusticity, the other of wit. *Εὐχαριστία*, *giving of thanks*, is rendered by Schleusner *gratia et honestas orationis*, opposed to *μωρολογία* and *εὐτραπελία*: but it might be rendered as 1 Tim. iv. 3. 4. *oratio pia gratiarumque Deo agendarum sensu plena*.

5. τοῦ Χριστοῦ καὶ Θεοῦ· *of Christ and of God*; rather, of him who is the Christ and God. This is on the established principle that attributives connected by copulatives are understood of the person or thing signified in the article preceding, the article being inserted before the first attributive, and omitted before the remaining ones. Thus *Æsch. ὁ περίεργος καὶ συκοφάντης Δημοσθένης*, referring to the same person. The contrary of this, as applicable to different persons, we have in this example; ὁ γὰρ σύμβουλος καὶ ὁ συκοφάντης... διαφέρουσι. Demosth. This is because the article is a pronoun representing some substance, of which the attributives, whether nouns, adjectives, or participles, are predicated, and consequently, is not the article of the first attributive, but of all collectively. Θεοῦ must be here meant as a joint predicate of τοῦ: and both Χριστὸς and Θεὸς are plainly to be considered attributives, the former retaining its more usual sense, and not being taken as a proper name; and Θεὸς never using its licence with respect to the article, in all cases of combination with other nouns subject to the rules, in such a way as to interfere with the construction usual in the case of the

most common appellatives. See Bp. Middleton.

6. κενοῖς λόγοις· *with vain words*: by this it would appear that there were some among them who retained so much of their ancient heathenism, as to endeavour to make them believe that those practices were, as esteemed and allowed by the Gentiles, indifferent actions, not offensive to God, or inconsistent with his worship. Ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, *upon the children of disobedience*, are the Gentiles, who refused to come in and submit themselves to the Gospel. See Coloss. iii. 6.

8. 9. Ἦτε γὰρ ποτε σκότος... *For ye were sometimes darkness*... St. Paul to express the great darkness in which the Gentiles were, calls them darkness itself, by a metonymy for *ἐσκοτισμένοι*. See note at Rom. xiii. 12. Νῦν δὲ φῶς ἐν Κυρίῳ, *but now are ye light in the Lord*; but now by believing in Christ, and receiving the Gospel, light and knowledge is given to you: ye are enlightened by Christ. See Coloss. i. 12. 13. The kingdom of Satan over the Gentile world, was a kingdom of darkness. And Jesus is pronounced by Simeon, *a light to lighten the Gentiles*. Luke ii. 32. Ὁ γὰρ καρπὸς... *for the fruit*... This parenthesis serves to give us the literal sense of all that is here required by the Apostle in this allegorical discourse of light. See Locke. Light however not only means the Gospel, but also the divine influence upon the soul.

11. μὴ συγκοινωνεῖτε... *and have no*

ἔργοις τοῖς ἀκάρποις τοῦ σκοτούς, μᾶλλον δὲ καὶ ἐλέγχετε.

¹ Τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν, αἰσχρὸν ἔστι καὶ λέγειν. 12

^m Τὰ δὲ πάντα, ἐλεγχόμενα ὑπὸ τοῦ φωτός, φανεροῦται· 13

γὰρ τὸ φανερούμενον, φῶς ἔστι. ⁿ Διὸ λέγει, Ἐγειρε ὁ 14

καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάυσει σοι ὁ

Χριστός. ^o Βλέπετε οὖν, πῶς ἀκριβῶς περιπατεῖτε· μὴ 15

ὡς ἄσοφοι, ἀλλ' ὡς σοφοί· ^p Ἐξαγοραζόμενοι τὸν καιρὸν, 16

ὅτι αἱ ἡμέραι πονηραί εἰσι. ^q Διὰ τοῦτο μὴ γίνεσθε ἄφρο- 17

¹ Rom. i. 26. Supra ver. 3.

^m John iii. 20. 21. Heb. iv. 13.

ⁿ Isa. lx. 1.

John v. 25. Rom. vi. 4. 5. xiii. 11. 12. 1 Cor. xv. 34. Supra ii. 5. Col. iii. 1.

1 Thess. v. 6. ^o Col. iv. 5.

^p Eccles. xi. 2. xii. 1. John xii. 35. Col. iv. 5.

Gal. vi. 10. Infra vi. 13.

^q Rom. xii. 2. 1 Thess. iv. 3. v. 18.

14 * ἔγειραι

fellowship . . . Συγκοινωνέω the same as the simple κοινωνέω, *particeps sum, commercium habeo*; *Ne participes fiat is factorum pravorum et perniciosorum gentilium, partim approbando, partim iisdem sceleribus indulgendo.* Ἀκάρποις, by a meiosis for mischievous and pernicious; τοῦ σκοτούς for τῶν ἐν τῇ σκότει. Μᾶλλον . . . ἐλέγχετε, but rather reprove them, i. e. in *lucem protrahite*. Phavor. ἐλέγχω· τὸ κεκρυμμένον ἀπόπημά τινος εἰς φῶς ἄγω. And by bringing them to the light, make those who are guilty of them ashamed of them.

12. Τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν . . . Which are done of them in secret . . . The Apostle probably alludes to their mysteries, such as the *Eleusinia sacra*, which were performed in the night. Ἵπ' αὐτῶν, i. e. by the unconverted Gentiles.

13. Τὰ δὲ πάντα . . . But all things . . . or rather, all these things, i. e. these shameful practices, ἐλεγχόμενα ὑπὸ τοῦ φωτός, being proved or brought to the test by the light of divine truth, φανεροῦται, are made manifest, i. e. detected and exposed. What tends to create a difficulty and obscurity in the English translation is the comma being placed at ἐλεγχόμενα, instead of φωτός. Πᾶν γὰρ . . . ἔστι, for whatever doth make manifest is light, i. e. whatever tends to make things manifest, is light; as the light of the sun in the natural world, so the light of the Gospel in the spiritual world. Some make πᾶν the accusative. At the word light here to ver. 15. St. Paul has that kind of digression peculiar to his style, which was remarked at note 2 Cor. ii. 15. 16.

14. Διὸ λέγει· Wherefore he saith; or it saith, γραφῇ und. or put for λέγεται, see above iv. 8. Ἐγειρε . . . Χριστὸς, Awake

thou that sleepest, and arise from the dead, and Christ shall give thee light. The Apostle is supposed here to allude to several passages in Isaiah, which bear this sense; though none of them exactly in these words, xxvi. 19. lx. 1. 2. Heumannus thinks, and with some reason, especially from what St. Paul says ver. 19. that this is taken from a canticle which was then sung in the Christian assemblies, thus:

ἔγειραι ὁ καθεύδων
καὶ ἀνάστα ἐκ τῶν νεκρῶν
ἐπιφάυσει σοι ὁ Χριστός.

Then διὸ λέγει is rendered, *unde cani solet*. It is addressed to the heathen: Arise from thy sleep of dark ignorance, each being ἐλεγχόμενος, and Christ will give thee light, till thou art brought to Christian holiness and blessedness.

16. Ἐξαγοραζόμενοι . . . εἰσι· Redeeming the time, because the days are evil. This is differently interpreted. The most simple explanation is this: endeavouring to recover and buy back the time that has been lost, by diligently making use of what remains, and improving it to the most valuable purposes: the Apostle directing and exhorting to Christian diligence and prudence, to such a life of piety as was agreeable to the divine will, and which, Suicer. Thes. Eccles., was called ἀκρίβεια. Saurin apprehends there is an allusion to the enormities of their heathen life, in which so much former time had been lost. Ἐξαγοράζομαι implies forcibly what the French word *racheter* expresses. But καιρὸς is not equivalent to χρόνος, it is used for opportunity in reference to something which is to be done. Schleusner therefore renders

- 18 νες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου. [†] Καὶ μὴ
μεθύσκεσθε οἴνῳ, ἐν ᾧ ἔστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν
19 Πνεύματι, [§] λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ
ὠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ
20 ὑμῶν τῷ Κυρίῳ · [†] Εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων,
ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ
21 Πατρί.
22 ^u Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ · ^x Αἱ
γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ ·
23 ^y Ὅτι ὁ ἀνὴρ ἔστι κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς

[†] Prov. xx. 1. xxiii. 29. 30. Isa. v. 11. 22. Luke xxi. 34.

[§] Acts xvi. 25.

1 Cor. xiv. 26. Col. iii. 16. Jam. v. 13.

[†] Ps. xxxiv. 1. Isa. lxiii. 7. Col. iii. 17.

1 Thess. v. 18. Heb. xiii. 15. 1 Pet. ii. 5. iv. 11.

^u Phil. ii. 3. 1 Pet. v. 5.

^x Gen. iii. 16. 1 Cor. xiv. 34. Col. iii. 18. Tit. ii. 5. 1 Pet. iii. 1. Infra vi. 5.

^y 1 Cor. xi. 3. Supra i. 22. 23. iv. 15. Col. i. 18. 24.

17 || τοῦ Θεοῦ

21 * φόβῳ Θεοῦ

22 † ὑποτάσσεσθε

23 ‡ ὁ prius

this : *Quærite opportunitatem sanctè vivendi et alios emendandi, hoc enim, quo vivimus, tempore multa sunt virtutis impedimenta.* Ἐξαγοράζω, *toto animo rei alicui deditus sum, sollicitè aliquid et cautè observo, prout facere solent mercatores.* Bp. Midd. on the parallel passage Coloss. iv. 5. says : It seems to be the intention of St. Paul in this place, as well as Eph. v. 16. to admonish his Christian readers to “purchase the opportunity (viz. of gaining over the heathens) by judicious concessions and by a virtuous example.” The reason subjoined is, “that the days are evil :” i. e. the times in which ye live are so unpropitious to the conversion of the Jews and the Pagans, that the zeal and circumspection, which I have recommended, are indispensable.

18. 19. Καὶ μὴ μεθύσκεσθε οἴνῳ . . . *And be not drunk with wine . . .* Drunkenness had its name from the intemperance the heathens used after they had offered sacrifice. Τὸ δὲ μεθεῖν φησι Ἀριστοτέλης τὸ μετὰ θύειν χρῆσθαι. Athen. They thought it a duty at the solemnity of Bacchus, and of other gods. Μεθύσκω is commonly derived from τὸ μέθυ, *temetum* : ἀσωτία, *excess*, see note at Luke xv. 13. Ἀλλὰ πληροῦσθε ἐν Πνεύματι, *but be filled with the Spirit* ; i. e. when ye are disposed to a cheerful entertainment of one another, let it be with the gifts of the Holy Spirit that you are filled, singing hymns, &c. instead of the wild and frantic songs which were

sung in the heathen orgies. An antithesis is supposed in this passage, but probably not intentional ; the votaries of Bacchus fill themselves with wine, but be ye filled with the Spirit. Τῷ Κυρίῳ, *to the Lord.* This passage pointedly distinguishes our Lord as the object of the psalms, and hymns, and spiritual songs. Plin. Ep. x. 97. says, “Carmen Christo quasi Deo dicunt secum invicem.” See note at 1 Cor. xi. 4.

20. Τῷ Θεῷ καὶ Πατρί· *unto God and the Father.* But it cannot be taken otherwise than of one person ; see note above ver. 5. It might be translated, unto him who is God and Father. In opposition to the idolatrous practice of calling Bacchus in their festivals, *Liber Pater*, the Apostle, as Chandler observes, commanded the Ephesians to ascribe all the blessings which mankind enjoy to the true God, who is the only real Father or original author of these blessings.

21. Ὑποτασσόμενοι . . . *Submitting yourselves . . .* The Apostle now to vi. 9. gives rules concerning the duties arising from the several relations men stand in one to another in society ; those on which he particularly insists are these three, husbands and wives, parents and children, masters and servants. Ἐν φόβῳ Χριστοῦ, for that is the true reading : i. e. from a regard to the authority of Christ over his Church, as being members of it.

23. Ὅτι ὁ ἀνὴρ ἔστι κεφαλὴ . . . *For he husband is the head . . .* See 1 Cor. xi. Me-nander says : Τὰ δευτερεῖα τὴν γυναῖκα δεῖ

κεφαλὴ τῆς ἐκκλησίας· καὶ αὐτός ἐστι σωτὴρ τοῦ σώ-
ματος. ^z Ἄλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ 24
Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.
^a Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ 25
Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν
ὑπὲρ αὐτῆς, ^b ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας τῷ λουτρῷ 26
τοῦ ὕδατος ἐν ῥήματι· ^c ἵνα παραστήσῃ αὐτὴν ἑαυτῷ 27
ἐνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον, ἢ ῥυτίδα, ἢ τι
τῶν τοιοούτων, ἀλλ' ἵνα ᾗ ἁγία καὶ ἄμωμος. Οὕτως ὁφεί- 28
λουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ
ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν
ἀγαπᾷ· Οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, 29
ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν
ἐκκλησίαν· ^d ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ 30
τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. ^e Ἀντὶ τού- 31
του καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,

^z Col. iii. 20. 22. Tit. ii. 9.

^a Acts xx. 28. Gal. i. 4. ii. 20. Supra ver. 2.

Col. iii. 19. 1 Pet. iii. 7.

^b John iii. 5. xv. 3. xvii. 17. Tit. iii. 5. Heb. x. 22.

1 John v. 6.

^c Cant. iv. 7. Supra i. 4. 2 Cor. xi. 2. Col. i. 22.

^d Gen. ii. 23.

Rom. xii. 5. 1 Cor. vi. 15. xii. 27.

^e Gen. ii. 24. Matt. xix. 5. Mark x. 7. 8.

1 Cor. vi. 16.

23 † καὶ alterum

ib. ἐστι alterum

27 = παραστήσῃ αὐτὸς

29 = ὁ Χριστὸς

λέγειν—τὴν δ' ἡγεμονίαν τῶν ὅλων τὸν ἄνδρ' ἔχειν. Αὐτός ἐστι σωτὴρ τοῦ σώματος, *And he (Christ) is the saviour of the body*: i. e. it is Christ who bestows all blessings on the Church. This the Apostle declares of Christ, that by this parallel which he here makes use of to represent the relation between husband and wife, he may both show the wife the reasonableness of her subjection to her husband, and the duty incumbent on the husband to cherish and preserve his wife.

26. ἵνα . . . ῥήματι *That he might sanctify and cleanse it with the washing of water by the word*; i. e. that he might by his Spirit consecrate and fit it for his service, having purified it by that baptism, which is the laver of regeneration, Titus iii. 5. and purged it from the guilt and pollution of sin, by the word, i. e. the Gospel, as the means of their conversion and progressive sanctification.

27. ἵνα παραστήσῃ . . . *That he might present it . . . that he may present her to*

himself, in his own immediate presence, a glorious and glorified Church, not having one remaining spot of sin, but made complete in holiness, without the least remaining blemish. The object of the Gospel is to bring the Church to such a state of virtue and glory, that when Christ shall survey it, there shall not be one spot or wrinkle, or any such thing, to impair its beauty, or offend his sight. *Μὴ ἔχουσιν σπῖλον . . .* is a beautiful allusion to the dress and attire of a bride. Hesych. *σπῖλος· ῥύπος ἱματίου*. In 2 Pet. ii. 13. the wicked are called *σπίλοι*. See note at 2 Cor. vi. 3. *ῤυτίς* is properly a *wrinkle* on the face or body. Etym. M. *ῤυτίς· ἡ συνελκυσμένη σάρξ*. Metaphorically used for *any vice*.

30. 31. *ἐκ τῆς σαρκὸς αὐτοῦ . . . of his flesh . . .* See note at 1 Cor. vi. 16. These are the words which Adam used concerning Eve, Gen. ii. 23. which shows, says Whitby, that the Apostle had his eye upon the mystical sense of the production of the woman from the man. *Ἀντὶ τούτου . . . for*

καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. Πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα.

Κεφ. 5'. 6.

1 ^a Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ·
2 τοῦτο γάρ ἐστι δίκαιον. ^b Τίμα τὸν πατέρα σου καὶ τὴν
3 μητέρα· (ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ·) ἵνα

^f Supra ver. 25. Col. iii. 19. 1 Pet. iii. 6.^a Prov. xxiii. 22. Col. iii. 20.^b Exod. xx. 12. Deut. v. 16. xxvii. 16. Jer. xxxv. 18. Ezek. xxii. 7. Mal. i. 6. Matt. xv. 4. Mark vii. 10.

this cause . . . an ellipsis must here be supplied, thus: Was it said at the production of Eve, and her being given for a meet help to Adam, that καταλείψει . . . as said Gen. ii. 24.

32. Τὸ μυστήριον . . . ἐκκλησίαν· *This is a great mystery; but I speak concerning Christ and the church.* Eis, with respect to, concerning. See at Rom. iv. 18—22. Acts ii. 25.; i. e. these words contain a very mystical sense in them, in reference to Christ and the Church. This place of Genesis is spoken literally of marriage, but it has also a divine, secret, mystical sense in it, to denote the forming of the Church, after the manner of Eve out of Adam's side. And so the Jews themselves say of the taking Eve out of Adam's side, that it was to signify the marriage of the Most Highest, God blessed for ever, who left his Father in heaven, saith Chrysostom, to cleave to this wife, this spouse of his, the Church. Tertullian frequently alludes to the same thing, saying, "Sacramentum hoc magnum est, carnaliter in Adam, spiritualiter in Christo, propter spirituales nuptias Christi et ecclesiæ." The Vulgate has the first clause thus: "Sacramentum hoc magnum est." And this is the foundation on which the Papists have set up marriage as a *sacrament*. The Latin word was long used very indefinitely by ecclesiastical writers; it came at length to acquire a meaning more precise and fixed.

33. Πλὴν . . . *Nevertheless* . . . But lay-

ing that aside, the literal sense and original institution of marriage must convince you of your obligation to love and tenderness on the one part, and to respect and subjection on the other. The Apostle seems at first to have had nothing in view but to exhort men to love their wives as Christ loved the Church: but being struck with this latter idea, which contains the greater truth of the two, he carried on the similitude farther than he at first seemed to have intended. See Gilpin.

CHAP. VI.

1. 2. Τὰ τέκνα . . . *Children* . . . See note above v. 21. and compare Col. iii. 20. 21. Ἐν Κυρίῳ, in the Lord, i. e. in compliance with the authority of Christ. *Quia doctrina Christi sic postulat.* Or as Œcumenius and Theophylact understand it, as far as the commands are consistent with the will of God. Ἡτις ἐστὶν ἐντολὴ πρώτη, which is the first commandment, *primarium præceptum*, one of the chief in importance for the advantage or necessity of observing them. See πρώτος at Matt. xxii. 38. note 36—40. In the decalogue there is no great difference, whether a blessing is promised or a threat denounced; for both are equally attached or implied in each commandment. And even where there is a commination, God at the same time promises a blessing, if that law is observed, and vice versâ.

εὖ σοι γένηται, καὶ ἔση μακροχρόνιος ἐπὶ τῆς γῆς. ° Καὶ 4
οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε
αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

ἃ Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ 5
φόβου καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ
Χριστῷ ° Μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, 6
ἀλλ' ὡς δοῦλοι τοῦ Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ
ἐκ ψυχῆς, Μετ' εὐνοίας δουλεύοντες, ὡς τῷ Κυρίῳ καὶ 7
οὐκ ἀνθρώποις ° Εἰδότες ὅτι ὁ ἐάν τι ἕκαστος ποιήσῃ 8
ἀγαθόν, τοῦτο κομιεῖται παρὰ Κυρίου, εἴτε δοῦλος, εἴτε
ἐλεύθερος. § Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, 9
ἀνιέντες τὴν ἀπειλήν ° εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύ-
ριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ'
αὐτῷ.

° Gen. xviii. 19. Deut. iv. 9. vi. 7. 20. xi. 19. Ps. lxxviii. 4. Prov. xix. 18.
xxii. 6. xxix. 17. Col. iii. 21. ἃ 2 Cor. vii. 15. Phil. ii. 12. Col. iii. 22. 1 Tim. vi. 1.
Tit. ii. 9. 1 Pet. ii. 18. ° Col. iii. 22. 23. ° Rom. ii. 6. 2 Cor. v. 10. Gal. iii. 28.
Col. iii. 11. 24. § Lev. xxv. 43. John xiii. 13. Acts x. 34. Rom. ii. 11.
1 Cor. vii. 22. Col. iii. 25. iv. 1.

6 ‡ τοῦ ante Χριστοῦ

7 * δουλεύοντες τῷ Κυρίῳ

8 * τοῦ Κυρίου

3. "Ἰνα . . . γῆς" *That it may be well with thee, and thou mayest live long on the earth.* Long life is promised to the Jewish nation in Palestine, for it is added, *which the Lord giveth thee.* Exod. xx. 12. But the Apostle does not add these last words, *which the Lord giveth thee*; because writing to others and not to the Jews, he applies that promise made to them, as pertaining to all other nations, if their children are brought up in this early moral discipline. And a nation composed of citizens thus educated cannot but flourish. This does not refer to the long life of individuals.

4. *μὴ παροργίζετε . . . provoke not . . . to disobedience by tyrannical usage.* Παροργίζω, *ad iram provoco*, and here by a metonymy of the effect for the cause, *duriter tracto*. Ἐρεθίζω is used in the same manner Col. iii. 21. In Rom. x. 19. it is *ad emulationem provoco*. Νοουθεσία, from *novs mens*, and *thesis positio*, is in an active sense *admonitio*; and in a passive sense *admonitio quâ alter ad meliorem mentem revocatur*. Here *νοουθεσία Κυρίου* is *emendatio animi et studiorum, qualem Christus postulat*. Schleusner and Wahl understand by οἱ πατέρες, both parents, as Heb. xi. 23.

5. μετὰ φόβου καὶ τρόμου *with fear and*
Gr. Test.

trembling: see note at 2 Cor. vii. 15. Ὡς τῷ Χριστῷ, *as unto Christ*, i. e. as obeying Christ, who in a more eminent degree is our master.

6. Μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι *Not with eye service, as men-pleasers*; not with service only in those outward actions that come under observation, aiming at no more but the pleasing of men. Theophylact: *μὴ κατ' ὀφθαλμοδουλείαν, τουτέστι μὴ μόνον παρόντων τῶν δεσποτῶν καὶ ὁράντων, ἀλλὰ καὶ ἀπόντων.* See Col. iii. 22. where *ἀνθρωπάρεσκοι* is thus interpreted by *Ecumenius, τῶν ὁράντων μόνον τῶν δεσποτῶν πράττειν τὰ δέοντα ἀνθρωπαρεσκείας ἐστὶ καὶ οὐ φόβου Θεοῦ.*

9. *προσωποληψία οὐκ ἔστι παρ' αὐτῷ neither is there respect of persons with him.* See *προσωπολήπτης* at note Acts x. 34. 35. In judging of men, Christ will show no favour to any one on account of his former condition, dignity, or station, but will punish every tyrannical unjust action by whomsoever committed. Therefore in their behaviour towards their slaves masters should show kindness and humanity, and even *forbear threatening*, that domineering, haughty language, which is so contrary to the spirit of the Gospel; ἀνιέντες τὴν ἀπει-

- 10 ^h Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ καὶ ἐν
 11 τῷ κράτει τῆς ἰσχύος αὐτοῦ. ⁱ Ἐνδύσασθε τὴν πανοπλίαν
 τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας
 12 τοῦ διαβόλου. ^k Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα
 καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς
 τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς
 13 τὰ πνευματικὰ τῆς πονηρίας, ἐν τοῖς ἐπουρανίοις. ^l Διὰ
 τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῇτε
 ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργα-
 14 σάμενοι στῆναι. ^m Στῆτε οὖν, περιζωσάμενοι τὴν ὁσφῦν

^h Supra i. 19. iii. 16. Col. i. 11.

ⁱ Rom. xiii. 12. 2 Cor. vi. 7. Infra ver. 13.

1 Thess. v. 8.

^k Matt. xvi. 17. Luke xxii. 53. John xii. 31. xiv. 30. Supra i. 21.

ii. 2. Rom. viii. 38. 1 Cor. xv. 50. Col. i. 13. ii. 15.

^l 2 Cor. x. 4. Supra ver. 11.

v. 16.

^m Isa. xi. 5. lix. 17. Luke xii. 35. 2 Cor. vi. 7. 1 Thess. v. 8. 1 Pet. i. 13.

10 † ἀδελφοί μου

λὴν properly ἀνίημι, *remitto, relaxo*, but metaphorically ἀνίεντες τὴν ἀπειλὴν may be rendered *remittite severitatem et acerbitatem*.

10. Τὸ λοιπὸν . . . Finally . . . The Apostle continues this Epistle with a general exhortation to the Ephesians, to stand firm against their spiritual enemies in the exercise of Christian virtues and graces, putting on the whole armour of God; and he concludes it with a benediction. Ἐνδυναμώ, *instruo animum facultate faciendi aut perferendi aliquid: ἐνδυναμοῦσθαι, corroborari*. Ἐνδυναμοῦσθε ἐν Κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ, *utamini virtute Christi ejusque potentissimo auxilio*.

11. Ἐνδύσασθε . . . διαβόλου. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. In this beautiful figurative exhortation, ver. 11—17. the Apostle compares the spiritual weapons with which the believer ought to be fortified, to the various parts of the panoply armour of the Greeks and Romans. See πανοπλία at note Luke xi. 22. *Militis Romani, omni armorum apparatu instructi, caput galeā, pectus lorica, pedes ocreis, et totum corpus scuto tectum, manus autem hastā, pilis et gladio instructæ erant*. See μεθοδείας at note above iv. 14. The wiles of the devil are chiefly the insidious arts of malicious enemies, the unbelieving Jews, the sophisms of the heathens, and the corrupt doctrines of heretical teachers, who being instigated by the devil and his angels would tempt and solicit the Ephesians to forsake the Christian faith.

12. ἡ πάλη we wrestle not; *lucta*, i. q. μάχη; rather, we fight not. Πρὸς αἷμα καὶ

σάρκα, against flesh and blood, *cum hominibus nobis similibus*; thus Matt. xvi. 17. *flesh and blood hath not revealed it to thee*, i. e. no man hath revealed it to thee. Πρὸς τὰς ἀρχάς . . . against principalities . . . i. e. those revolted angels which stood in opposition to the kingdom of God. Κοσμοκράτωρ, *mundi dominus, mundipotens*, from κόσμος *mundus*, and κράτος *potentia*. Evil spirits are so called, whose dominion was over the darkness of this world, i. e. this world darkened by ignorance. The Jews applied this expression partly to Satan, who John xii. 31. is called ὁ ἄρχων τοῦ κόσμου τούτου, also to evil spirits, and partly to kings and rulers of the world. Πρὸς τὰ πνευματικὰ τῆς πονηρίας, against spiritual wickedness, a Hebraism, for τὰ πνεύματα πόνηρα, wicked spirits, ἐν τοῖς ἐπουρανίοις, who have still their habitation in the regions of the air. It was a Jewish and popular opinion, which, as Mr. Mede observes, St. Paul was disposed to approve, and Scripture seems to countenance, that the air or sub-celestial regions were inhabited by the evil spirits. Some of the ancient interpreters observe, that God has not assigned any dominion to evil spirits; but that men voluntarily serve them.

13. καὶ ἅπαντα κατεργασάμενοι and having done all, or rather, having vanquished all. This verb is frequently used by Greek writers in the sense of *dispatching, killing, and totally vanquishing* an enemy. This is the sense in which it is here understood by Wahl and Schleusner, as also by Kypke and Wetstein.

14—17. περιζωσάμενοι τὴν ὁσφῦν ὑμῶν having your loins girt about; see note at

ὡμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, ^α Καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ ¹⁵ εὐαγγελίου τῆς εἰρήνης. ^ο Ἐπὶ πᾶσιν ἀναλαβόντες τὸν ¹⁶ θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεφυρωμένα σβέσαι. ^ρ Καὶ τὴν περικεφαλαίαν ¹⁷ τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶ ῥῆμα Θεοῦ. ^q Διὰ πάσης προσευχῆς καὶ δεήσεως ¹⁸ προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι· καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἀγίων, ¹⁹ Καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι

^α Isa. lii. 7. Rom. x. 15.

^ο 1 John v. 4.

^ρ Isa. lix. 17. 1 Thess. v. 8.

Heb. iv. 12. Rev. i. 16. ii. 16. xix. 15.

^q Matt. xxvi. 41. Mark xiii. 33.

Luke xviii. 1. Rom. xii. 12. Col. iv. 2. 1 Thess. v. 17. Supra i. 16. Phil. i. 4.

1 Tim. ii. 1.

¹ Acts iv. 29. 2 Cor. iii. 12. Col. iv. 3. 2 Thess. iii. 1.

19 * δοθεῖν λόγος

Luke xii. 35. Ἐν ἀληθείᾳ, *with truth, in veritate doctrinæ evangelicæ*: the Gospel is in the Epistles emphatically called the truth. Τὸν θώρακα τῆς δικαιοσύνης, the breast-plate of righteousness; see Isa. lix. 17. Τοὺς πόδας ἐν ἐτοιμασίᾳ . . . εἰρήνης· your feet shod with the preparation of the gospel of peace: this, which certainly is a difficult and obscure passage, has been variously interpreted. This is Schleusner's explanation, *instar pedum armorum sit vobis doctrina salutaris, animo vestro semper obversans, quæ vobis semper in promptu sit*. Ἐν ἐτοιμασίᾳ . . . being put for ἐν τῷ εὐαγγελίῳ τῆς εἰρήνης ἐτοίμῳ ὑμῶν. But says Rosenmüller, "In hoc et similibus locis explicandis non est argutandum in singulis verbis; nam omnes species armorum, quæ hic commemorantur, redeunt tamen ad genus unum—arma. Proinde non quærendum est, cur sinceritas comparetur cum cingulo, pietas cum thorace, firmitas cum ocreis, &c." But though there is no need too curiously to explain in what the peculiar correspondence between the Christian virtues and the several parts of armour consists, it is plain enough in most what the Apostle means, and how he would have believers be armed for their warfare. Ἐπὶ πᾶσιν, above all, rather, after all, or besides all. Τὸν θυρεὸν τῆς πίστεως, the shield of faith: *thureos* is the scutum, a large oblong shield, called so from its resemblance to a door, *θύρα*. Faith is properly represented under the figure of a shield, as it enables the be-

liever to intercept and *extinguish* as on a shield, the fiery darts of the wicked one, all evil thoughts which usually inflame the passions, and excite the soul to sin. Βέλη πεφυρωμένα, ignited darts, were frequently employed by the ancients. Livy xxi. 8. mentions a weapon of that kind; and Thucydides ii. 75. πυρφόροι δίστοί. The helmet defended the head from deadly blows; so the hope of salvation, and of an incorruptible crown, as it is called in Isa. lix. 18. περικεφαλαία σωτηρίου, will help to ward off the fatal and sinful effects of temptation, as also worldly terrors and fear of persecution. Compare 1 Thess. v. 8.

18. Διὰ πάσης προσευχῆς . . . *Praying always with all prayer* . . . See note at Rom. xii. 12. Προσευχῇ is used for prayer in general; though some understand it here in the sense of deprecation, to distinguish it from δέσις, as it is used James v. 17. But προσευχῇ and δέσις are often joined together, as synonymous, thus expressive of greater intenseness and fervour. Δέσις also signifies prayer in general, and supplication; but used James v. 16. and Heb. v. 7. for deprecation. Εἰς αὐτὸ τοῦτο, thereunto, refers to what the Apostle had been saying before, ver. 14—17.: i. e. that you may remain firm and steadfast in the faith, in your Christian warfare.

19. 20. ἵνα μοι δοθῇ λόγος . . . *that utterance may be given unto me* . . . Λόγον δίδόναι is to grant permission to speak, especially in pleading. Λόγος may here be *su-*

20 τὸ μυστήριον τοῦ εὐαγγελίου, ^s Ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

21 Ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

22 πιστὸς διάκονος ἐν Κυρίῳ · ^u Ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ

24 Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. ^y Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

^s Acts xxvi. 29. xxviii. 20, 31. Supra iii. 1. 2 Cor. v. 20. Phil. i. 7. 13. 14. 20. 2 Tim. i. 16. ii. 9. Philem. 10.

^u Col. iv. 8.

^x 1 Pet. v. 14.

^y Tit. ii. 7.

24 * Ἀμὴν.

cultas docendi. Schl. translates it, *ut mihi Deus facultatem largiatur, libere tradendi religionem Christianam.* Virg. has, but not in a similar sense, *data mihi copia fandi.* It is here chiefly explained by St. Paul himself, ver. 20. ἵνα . . . λαλῆσαι, *that therein, i. e. in preaching the Gospel, I may speak boldly as I ought to speak.* Ἀνοιξίς στόματος and παρρησία do not much differ, expressing confidence, boldness, promptitude and zeal. Τὸ μυστήριον τοῦ εὐαγγελίου, *the mystery of the gospel*; see note at 1 Cor. ii. 7. Ἐν ἀλύσει, *in bonds*; see note at Acts xxviii. 20.

21. Τυχικὸς, probably an Ephesian. See Acts xx. 4. His name occurs Coloss. iv. 7.

2 Tim. iv. 12. Tit. iii. 12.

24. ἐν ἀφθαρσίᾳ *in sincerity.* This is joined by Wetstein with Χριστὸν, *who is in immortality*; A grand and magnificent conclusion of this sublime and excellent Epistle, says Dr. Harwood. But by Grotius and generally by commentators it is joined with ἀγαπώντων, with the sense of sincere, constant and imperishable love: or ἐν ἀφθαρσίᾳ, *in incorruption*, without mixing or joining any thing with him in the work of our salvation, especially the mixture of those legal observances, which corrupt the minds of Christians from the simplicity of the Gospel.

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

Κεφ. α'. 1.

^a ΠΑΥΛΟΣ καὶ Τιμόθεος, δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσι 1
τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ, τοῖς οὖσιν ἐν Φιλίπποις, σὺν
ἐπισκόποις καὶ διακόνοις · ^b Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ 2
Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^c Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνηα ὑμῶν, 3
Πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ 4
χαρᾶς τὴν δέησιν ποιούμενος, ^d Ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς 5

^a 1 Cor. i. 2.

^b Rom. i. 7. 2 Cor. i. 2. 1 Pet. i. 2.

^c Rom. i. 8. 9.

1 Cor. i. 4. Eph. i. 15. 16. Col. i. 3. 1 Thess. i. 2. 2 Thess. i. 3.

^d Rom. xii. 13.

Infra iv. 14. 15.

1 — συνεπισκόποις

CHAP. I.

1. 2. Παῦλος καὶ Τιμόθεος . . . *Paul and Timothy* . . . That Timothy had been along with St. Paul at Philippi may be inferred from this, and from what is said concerning him, below ii. 19. 22. This Epistle was sent from Rome by Epaphroditus, who had brought to the Apostle a contribution from his friends at Philippi. After a salutation full of tenderness and kindness, St. Paul in this Epistle satisfies their questions about his present situation at Rome. He assures them of his perfect resignation—exhorts them to purity of life—cautions them

against Jewish zealots—and kindly accepts the supply they had sent him. This Epistle was written during St. Paul's imprisonment at Rome, about the year 62. Σὺν ἐπισκόποις καὶ διακόνοις, *with the bishops and deacons*; see note at Acts xi. 30. and vi. 1.

3—6. Εὐχαριστῶ τῷ Θεῷ μου . . . *I thank my God* . . . See note at Eph. i. 15. 16. Ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, *for your fellowship in the gospel*, i. e. *ob participationem et constantiam vestram in religione Christianâ*; for your participation in the blessings of the gospel, from the first day of my preaching it among you. Κοινωνία is here *μετοχή*, *participatio*, as

- 6 τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν. ^e Πεποι-
 θῶς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν,
 7 ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ. ^f Καθὼς ἐστι
 δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν
 με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου, καὶ τῇ ἀπο-
 λογίᾳ, καὶ βεβαιώσῃ τοῦ εὐαγγελίου, συγκαινωνούς μου
 8 τῆς χάριτος πάντας ὑμᾶς ὄντας. ^g Μάρτυς γάρ μου ἐστὶν
 ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ
 9 Χριστοῦ. ^h Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι
 μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ
 10 αἰσθήσει. ⁱ Εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα
 11 ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, ^k Πε-
 πληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ, εἰς
 δόξαν καὶ ἔπαινον Θεοῦ.

^e John vi. 29. 1 Thess. i. 3. Infra ver. 10.

^f 2 Cor. iii. 2. vii. 3. Eph. iii. 1.

vi. 20. Col. iv. 3. 18. 2 Tim. i. 8. Infra iv. 14.

^g Rom. i. 9. ix. 1. Gal. i. 20.

1 Thess. ii. 5. Infra ii. 26. iv. 1.

^h 1 Thess. iii. 12. Philem. 6.

ⁱ Acts xxiv. 16.

Rom. ii. 18. xii. 2. 1 Cor. i. 8. Eph. v. 10. 1 Thess. iii. 13. v. 23.

^k John xv. 4. 5. 8. Eph. i. 12. 14. ii. 10. Col. i. 6.

7 X ἐν ante τῇ ἀπολογίᾳ

8 = Χριστοῦ Ἰησοῦ

11 *καρπῶν δικαιοσύνης τῶν

below iii. 10. But chap. ii. 1. it will be i. q. συμφώνησις, consensio et conjunctio animorum. Some however understand it here in the sense of *beneficence, liberality*, as at Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16. and κοινωνικὸς 1 Tim. vi. 18. Εἰς for ἐν. Ἐπιτελέσει . . . Χριστοῦ will perform it until the day of Jesus Christ, when he shall appear in all his glory. See note 1 Cor. i. 8.

7. Καθὼς . . . ὄντας. Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. There is an awkwardness and obscurity in the English translation, which might be avoided by rendering it thus: "Even as it is just for me to be of this opinion of you, because I am persuaded (or have it) in my heart, that you are all partakers of my grace, both in my bonds and in the defence and confirmation of the Gospel." Some take ὑμᾶς to be the accusative before ἔχειν, but that is not the sense. Συγκαινωνούς μου τῆς χάριτος, partakers of my grace, of the grace which had been bestowed upon him, acting from the same Christian principles, and returning his love

with reciprocal affection. Rosenmüller understands it in the sense of *joy*, as partakers with him of his joy for the success of the Gospel.

8. ὡς ἐπιποθῶ . . . how greatly I long after you all, i. e. how greatly and tenderly I love you. This passage connects with ver. 4. 5. See ἐπιποθεῶ at note 2 Cor. ix. 14.

9—11. ἵνα ἡ ἀγάπη . . . αἰσθήσῃ that your love may abound yet more and more in knowledge, and in all judgment: ἀγάπη, your Christian love, towards God and men, which is increased by the knowledge of divine things, and experience, αἰσθήσῃ, for the more we feel and experience the force of heavenly truths, the more our love towards God and Christ increases. Αἰσθησις, from αἰσθάνομαι, must be here an experimental and practical knowledge; Schleusner says *sensus veri et falsi acer, omnis intelligentia usu et exercitatione comparata*. Εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, that ye may approve things that are excellent; try and examine the things that differ, ut examinare et dijudicare possitis, quæ sint probanda, et convenient religioni Christianæ, nec ne. Theophyl. τί δεῖ πράξαι, καὶ τί μὴ δεῖ πράξαι. Πεπληρωμένοι . . . Θεοῦ

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ 12
 μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν· ¹ Ὡστε 13
 τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ
 πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, Καὶ τοὺς πλείονας τῶν 14
 ἀδελφῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσο-
 τέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν. ^m Τινὲς μὲν καὶ 15
 διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν
 κηρύσσουσιν· Οἱ μὲν ἐξ ἐριθείας, τὸν Χριστὸν καταγ- 16
 γέλλουσιν οὐχ ἀγνῶς, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς
 μου· ⁿ Οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαὶν τοῦ 17
 εὐαγγελίου κεῖμαι· Τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε 18
 προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν

¹ Infra iv. 22.^m Infra ii. 3.ⁿ Supra ver. 7.

16. 17. Nonnulli hæc commata sic transponunt : οἱ μὲν ἐξ ἀγάπης . . . οἱ δὲ ἐξ ἐριθείας . . .
 16 || θλίψιν ἐγείρειν

being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God : κατὰ und. before καρπὸν : ul largè feratis fructum bonorum operum verè Christianorum, quibus Deus honoratur atque laudetur.

12—14. τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν· that the things which happened unto me, have fallen out rather unto the furtherance of the gospel : From the intimation given in this passage, that the reputation of his bonds, and of his constancy under them, had contributed to advance the success of the Gospel, it would appear that the Apostle must already have been a prisoner some time at Rome, and consequently the Epistle must have been written near the conclusion of his imprisonment, and after a residence in that city of considerable duration. Ἐν ὅλῳ τῷ πραιτωρίῳ, in all the palace ; see πραιτώριον at note Matt. xxvii. 27. It is properly an adjective, and δῶμα or οἶκημα is und. and was originally the prætor's or general's tent. Πεποιθότας τοῖς δεσμοῖς μου, waxing confident by my bonds, animated and encouraged by the constancy and Christian patience which I exhibit in my imprisonment.

15. Τινὲς . . . κηρύσσουσιν· Some indeed preach Christ even of envy and strife ; and some also of good will. The liberty which the Apostle enjoyed of preaching during his imprisonment encouraged many to preach the Gospel at Rome more boldly

than they had done. But this they did from various motives. Some false teachers, Judaizing converts, each actuated by different views and party motives, took this occasion of calumniating Paul ; some asserting that his zeal in preaching the merits of the death of Christ as alone sufficient for justification had caused his imprisonment, and therefore greater caution ought to be observed in preaching this doctrine : others preached Christ from love, and showed their good will towards Paul, acknowledging his to be the only true Gospel doctrine.

17. εἰδότες . . . κεῖμαι· knowing that I am set for the defence of the gospel. They knew he was appointed to defend the Gospel, not only by his preaching, but by his sufferings, in the discharge of his Apostolical office to which he had been commissioned by Christ himself. See κεῖμαι at note Luke ii. 34. In some Mss. and Verss. the 16th and 17th verses are transposed.

18. Τί γάρ ; πλὴν . . . What then ? notwithstanding . . . This is elliptical : sc. διαφέρει, What matters it ? Of what consequence are the motives with which they are actuated, whether to thwart and vex me, or sincerely to promote the Gospel ? nevertheless . . . Every feeling of self-love and resentment was extinguished in the breast of the Apostle ; his greatest joy was the advancement of the Gospel, even though it was promoted by his enemies.

- 19 τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. ° Οἶδα γὰρ ὅτι τοῦτό
 μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ
 20 ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, ^p Κατὰ τὴν
 ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσο-
 μαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυν-
 θήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ
 21 θανάτου. Ἐμοὶ γὰρ τὸ ζῆν, Χριστὸς, καὶ τὸ ἀποθανεῖν,
 22 κέρδος. Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου,
 23 καὶ τί αἰρήσομαι, οὐ γνωρίζω. ^a Συνέχομαι δὲ ἐκ τῶν δύο,
 τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι.

° Rom. viii. 9. 2 Cor. i. 11.

^p Rom. v. 5. viii. 19. Eph. vi. 19. 20.

^a 2 Cor. v. 8. 2 Tim. iv. 6.

23 * Συνέχομαι γὰρ

19. 20. Οἶδα γὰρ . . . *For I know . . .*
 Here σωτηρία is used in the sense of deliv-
 erance from temporal evils. Ἐπιχορηγίας
 τοῦ Πνεύματος . . . and the supply of the
 Spirit . . . See note at 2 Cor. ix. 10. This
 extraordinary assistance was promised in
 imminent danger; for which the Apostle
 had occasion in his defence before Nero.
 Κατὰ τὴν ἀποκαταδοκίαν . . . according to my
 earnest expectation . . . See ἀποκαταδοκία at
 note Rom. viii. 19. Ἐν τῷ σώματί μου, in
 my body; the power of Christ will be mag-
 nified, either by delivering Paul from so
 great a danger of death, or by enabling him
 to suffer martyrdom with fortitude.

21. Ἐμοὶ . . . κέρδος. *For to me to live is
 Christ, and to die is gain.* But the Apost-
 le's meaning is not, that Christ was his life,
 and death his gain. He means that both in
 life and death Christ is his gain. Χριστὸς
 (κατὰ) τὸ ζῆν καὶ (κατὰ) τὸ ἀποθανεῖν
 κέρδος. Χριστὸς is the subject of both
 members, and κέρδος the predicate of both.
 Christus mihi tota, mihi sola felicitas, sive
 vivam sive moriar.

22. Εἰ δὲ τὸ ζῆν . . . γνωρίζω. *But if I
 live in the flesh, this is the fruit of my
 labour: yet what I shall choose I wot not.*
 Γνωρίζω is to be referred to both parts of
 the sentence; and τί is here used for ποτε-
 ρον, utrum; so that this may be rendered:
 "Whether to live in the flesh is profitable
 to me, and whether of the two I should
 choose, I know not." Γνωρίζω is here in-
 transitive. Phavor. γνωρίζω τὸ ὑπομνή-
 σκω παρὰ τῷ Ἀποστόλῳ καὶ γνωρίζω ἀντὶ
 τοῦ γνώσκω. Curtius ix. 6. 26. has laborum
 atque operum fructum in the same sense as

καρπὸς ἔργου, utilitas, the profit or advan-
 tage, which is to accrue from his apostolical
 labours to the Christian cause, and to him-
 self.

23. Συνέχομαι . . . κρείσσω. *For I am in
 a strait betwixt two, having a desire to de-
 part, and to be with Christ; which is far
 better.* See συνέχομαι at note at Acts vii.
 57. 58. here it signifies, fluctuo, anceps
 hæreo inter duo. See ἀναλῶ at note Luke
 xii. 36. here it is mori, discedere è vitâ tan-
 quam ex convivio. "Græci scriptores,"
 says Schleusner, "boni ominis causâ mor-
 tem significaturi, verbis ab itinere, convivio,
 desumtis, utebantur." Compare this verse
 with 2 Cor. v. 8. The sameness of senti-
 ment in the two quotations is obvious.
 That sentiment is in both places preceded
 by the contemplation of imminent personal
 danger. The two Epistles, though written
 at different times, from different places,
 were both written under circumstances
 which would naturally recall to the author's
 mind the precarious condition of his life,
 and the perils which constantly awaited
 him. When the second Epistle to the Cor.
 was written, he had lately escaped a danger
 in which he had given himself over for lost.
 This bespeaks the production of the same
 mind, and of a mind operating upon real
 circumstances. See Paley. This passage
 proves, says Doddridge, that the separate
 spirits of good men are with Christ in such
 a manner, as that their state is far better
 than while they continue in this present
 world; which a state of insensibility cannot
 possibly be. This at the same time does
 not disprove that large accession of happi-

πολλῶ γὰρ μᾶλλον κρεῖσσον· Τὸ δὲ ἐπιμένειν ἐν τῇ 24
 σαρκί, ἀναγκαιότερον δι' ὑμᾶς. [†] Καὶ τοῦτο πεποιθὼς οἶδα, 25
 ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκο-
 πὴν καὶ χαρὰν τῆς πίστεως· [°] Ἴνα τὸ καύχημα ὑμῶν 26
 περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρου-
 σίας πάλιν πρὸς ὑμᾶς.

[†] Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, 27
 ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπῶν, ἀκούσω τὰ περὶ
 ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες
 τῇ πίστει τοῦ εὐαγγελίου, [°] Καὶ μὴ πτυρόμενοι ἐν μηδενὶ 28
 ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς μὲν ἐστὶν ἔνδειξις ἀπω-
 λείας, ὑμῖν δὲ σωτηρίας· καὶ τοῦτο ἀπὸ Θεοῦ· [×] Ὅτι 29
 ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν
 πιστεῦειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· ^γ Τὸν αὐ- 30
 τὸν ἀγῶνα ἔχοντες, οἷον ἴδετε ἐν ἐμοὶ, καὶ νῦν ἀκούετε ἐν
 ἐμοί.

[†] Infra ii. 24.[°] 2 Cor. i. 14. v. 12.[†] 1 Cor. i. 10. Eph. iv. 1. Col. i. 10.

1 Thess. ii. 12. iv. 1. Jude 3. Infra iv. 1.

[°] Rom. viii. 17. 2 Thess. i. 5. 2 Tim. ii. 11.[×] Acts v. 41. Rom. v. 3. Eph. ii. 8.^γ Acts xvi. 19. Col. ii. 1. 1 Thess. ii. 2.

23 † γὰρ

24 † ἐν

25 || καὶ παραμενῶ
30 = οἷον εἶδετε

28 = ἥτις ἐστὶν αὐτοῖς

ness after the resurrection, which other Scriptures plainly declare.

25. Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι . . . *And having this confidence, I know that . . .* Πεποιθὼς οἶδα construe together; i. e. I know confidently that . . . εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, for your furtherance and joy of faith. But πίστεως depends on προκοπὴν as well as on χαρὰν. The translation is, "to promote your advancement and joy in the faith," i. e. for your religious improvement and your religious comfort. The order of the words in the Syriac Version is, εἰς τὴν ὑμῶν χαρὰν καὶ προκοπὴν τῆς πίστεως.

26. Ἴνα . . . ἐν ἐμοί . . . *That your rejoicing may be more abundant in Jesus Christ for me . . .* i. e. that by coming again to you I may be an instrument of increasing your abundant rejoicing in Christ. Ἐν ἐμοί, for me, ἐν for διὰ, per me.

27. 28. πολιτεύεσθε let your conversation be. See πολιτεύομαι at note Acts xxiii. 1. Στήκετε . . . *that ye stand fast . . .* here the Apostle uses agonistic words; i. e. that ye stand firm and persevere in the doc-

Gr. Test.

trine of Christ. "*Standi verbum athletis convenit, a quibus sumpta est hæc metaphora, quam persequitur usque ad finem capitulis.*" Beza. Καὶ μὴ πτυρόμενοι . . . ἀντικειμένων and in nothing terrified by your adversaries or opposers. Hesych. πτύρεται σέλεται. Gloss. Gr. N. T. πτυρόμενοι τοῦτ' ἐστὶ θορυβοῦμενοι. Ἦτις . . . Θεοῦ which is to them an evident token of perdition, but to you of salvation, and that of God. Ἦτις refers to πίστει in the preceding verse. Your belief of Christianity, and perseverance in the faith is to them an undoubted proof of your ruin, but to you it is an evidence of your salvation; a salvation which has God for its author. Ἐνδείξις, from ἐνδεικνυμι, demonstratio, argumentum; Phavor. ἐνδείξις φανέρωσις.

29. 30. Ὅτι ὑμῖν ἐχαρίσθη . . . *For unto you it is given . . .* To suffer for Christ's sake is χάρις, grace and favour. See Matt. v. 12. Οἷον ἴδετε ἐν ἐμοί, which ye saw in me; see Acts xvi. 22—24. Paley connects these two with the two first verses of the next chapter, and then makes the following observations: "The passage in the Epistle is

III.

I

Κεφ. β'. 2.

- 1 ^a Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ
 2 οἰκτιρμοὶ, ^b Πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυχοι, τὸ ἐν φρονούντες · ^c Μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν ·
 4 ^d Μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἐτέρων

^a 2 Cor. xiii. 13. Col. iii. 12. ^b John iii. 29. Rom. xii. 16. xv. 5. 1 Cor. i. 10. 2 Cor. xiii. 11. 1 Pet. iii. 8. Supra i. 27. Infra iii. 16. iv. 2. ^c Rom. xii. 10. Gal. v. 26. Supra i. 15. 16. Eph. v. 21. Jam. iii. 14. 1 Pet. v. 5. ^d 1 Cor. x. 24. 33. xiii. 5.

1 = εἴ τις παραμύθιον ib. εἴ τις σπλάγχνα 3 — μηδὲ κατὰ κενοδοξίαν
 4 = σκοποῦντες ib. τὰ ἐτέρων ἕκαστοι

very remarkable. I know not an example in any writing of a juster pathos, or which more truly represents the working of a warm and affectionate mind, than what is exhibited in the quotation before us. Ver. 29. 30.; ii. 1. 2. The Apostle reminds his Philippians of their being joined with himself in the endurance of persecution for the sake of Christ. He conjures them by the ties of their common profession and their common sufferings, to fulfil his joy, to complete by the unity of their faith, and by their mutual love, that joy with which the instances of their zeal and attachment had inspired his breast. Now if this was the real effusion of St. Paul's mind, of which it bears the strongest internal character, then we have in the words *the same conflict which ye saw in me*, an authentic confirmation of so much of the Apostle's history in the Acts, as relates to his transactions at Philippi; and, through that, of the intelligence and general fidelity of the historian."

CHAP. II.

1—3. Εἴ τις οὖν παράκλησις ἐν Χριστῷ . . . If there be therefore any consolation in Christ . . . See note above i. 29. 30. Παραμύθιον ἀγάπης, comfort of love: παραμύθιον is blandum alloquium, blandimentum, when love has a mild persuasive power; ren-

dered by Theodoret ἀγάπης ψυχαγωγία. Some render it, *cohortatio ad amorem, aut ex amore profecta*. Κοινωνία πνεύματος, fellowship of the Spirit: see note at Rom. xv. 30. Τὸ αὐτὸ φρονῆτε, that ye be like minded: τὸ ἐν φρονούντες, of one mind: these two phrases are thought by Schleusner to be equivalent. Rosenmüller says that τὸ αὐτὸ φρονεῖν and τὸ ἐν φρονεῖν are different things, the former marking consent in doctrine, the latter conformity in moral conduct. But the article before ἐν cannot be explained without supposing some kind of reference. This reference is to what immediately follows, μηδὲν κατ' ἐριθείαν ἢ κενοδοξίαν, as if the Apostle had said *mind-ing the one thing*, viz. &c. This interpretation is favoured by the Vulg. *id ipsum sentientes, Nihil per contentionem neque per inanem gloriam*. But what principally confirms this opinion, says Bp. Midd., is the construction of the sentence following, μηδὲν κατ' ἐριθείαν, which in having no verb assumes the form of a proverbial admonition, such as might be made a subject of reference. Thus in μηδὲν ἄγαν, we must supply ποιεῖτε, exactly as in this instance. See Mich. in Bos. Grotius understood the passage in this manner: his words are; *hoc unum studentes, maxime scilicet, ne quid contentiosè, &c.* See κενοδοξία at note Gal. v. 26.

4. Μὴ τὰ ἑαυτῶν . . . Look not every man on his own things . . . μόνον und. See Mark

ἕκαστος. ^e Τοῦτο γὰρ φρονεῖσθαι ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ 5
 Ἰησοῦ, ^f ὅς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν 6
 ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ^g Ἀλλ' ἑαυτὸν ἐκένωσε, 7
 μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος,
^h Καὶ σχήματι ἐρεθεὶς ὡς ἄνθρωπος, Ἐταπείνωσεν ἑαυ- 8
 τὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.
ⁱ Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ 9
 ὄνομα τὸ ὑπὲρ πᾶν ὄνομα. ^k Ἴνα ἐν τῷ ὀνόματι Ἰησοῦ 10

^e Matt. xii. 29. John xiii. 15. 1 Pet. ii. 21. 1 John ii. 6.

^f John i. 1. 2. v. 18.

x. 33. xvii. 5. 2 Cor. iv. 4. Col. i. 15. Heb. i. 3. ^g Ps. xxii. 7. Isa. xlii. 1. xlix. 3. 6. lii. 13. liii. 3. 11. Ezek. xxxiv. 23. 24. Dan. ix. 26. Zech. iii. 8. Matt. xx. 28. Mark ix. 12. Luke xxii. 27. John i. 14. Rom. i. 3. viii. 3. Gal. iv. 4. Heb. ii. 14. 17. ^h Matt. xxvi. 39. 42. John x. 18. Heb. v. 8. xii. 2. ⁱ John xvii. 1. 2. 5. Acts ii. 33. Eph. i. 20. 21. Heb. i. 4. ii. 9. ^k Isa. xlv. 23. Matt. xxviii. 18. Rom. xiv. 11. Rev. v. 13.

5 — τοῦτο φρονεῖτε ἐν ὑμῖν

9 × τὸ ante prius ὄνομα

ix. 37. Let not every one aim at his own separate interests.

6 — 8. Ὅς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ *Who being in the form of God, thought it not robbery to be equal with God* This text affords the most decisive evidence of the divinity of Christ. He is said to have been in the form and nature of God, i. e. being really God. *Μορφῇ, ipsa natura et essentia alicujus rei*, i. q. φύσις et οὐσία. Suidas observes, τὸ ὑπάρχειν οὐχ ἁπλῶς τὸ εἶναι σημαίνει, ἀλλὰ τὸ πᾶσαι εἶναι, καὶ προεῖναι, φθάνειν. So that this verb itself expresses pre-existence according to this sense. But it may be taken as *subsisting in the real form of God*, one with and equal to the Father. He had manifested himself, as Jehovah, to the church of Israel, and had not thought it *a robbery to be equal with God*, and to receive divine adoration from men and angels. See note at Acts vii. 1—4. Ἀρπαγμὸς, *direptio, ipsa rapiendi actio*; or as ἄρπαγμα, *res rapta*; Christ being in the form of God, did not think it robbing God of his glory; and an usurpation. To this he was conscious of having a full right, without in the least interfering with the honour due to the eternal Father. Upon this passage let one question be proposed. We are accustomed to view our blessed Saviour in his human nature, to fix our eyes on him, and form our opinion of him from his walk, life and sufferings while he was upon earth; but let us suppose for a moment that Christ had never humbled himself to become man, &c. What then would be his present state and dignity? He would

still be “in the form of God, thinking it not robbery to be equal with God.” But can we allow the possibility of this without admitting his equality with the Father? *Ἰσος is idem naturâ*, and ἴσα is put here for ἴσον, the accusative masculine. Nevertheless, ἀλλ', he made himself of no reputation; he divested himself, as the expression strictly implies, *semetipsum exinanivit*, and took upon him the form of a servant, rather taking the form of a servant, being made in the likeness of men. This exinanition precedes the humiliation. “And being found in fashion as a man, he humbled himself, becoming obedient unto death, even the death of the cross;” or rather, of a cross: the humiliation being subsequent to his assumption of the likeness of man. See note at 2 Cor. viii. 9. The Apostle uses the expression ἐν ὁμοιώματι ἀνθρώπων γενόμενος, to show the opposition betwixt Christ’s former glorious, and his present humble state, he being then ἐν μορφῇ τοῦ Θεοῦ, in the form of God, now in the likeness of men; but it was the real nature of man, and not only in the outward resemblance. And thus Christ is said ὁμοιωθῆναι, to be made like to his brethren, by the participation of the nature of Abraham, and his communion with them in the same flesh and blood, Heb. ii. 14. 16. 17. Four successive stages are here adverted to in the history of Christ; his original glory, his exinanition, his farther humiliation unto the death on the cross, and his final exaltation. See next verse.

9—11. Διὸ . . . ὄνομα . . . Wherefore God also hath highly exalted him, and given

πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων,¹ Καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ Πατρὸς.^m Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε.ⁿ Ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.^o Πάντα ποιεῖτε

¹ John xiii. 13. Acts ii. 36. Rom. xiv. 9. 1 Cor. viii. 6. xii. 3.

^m Eph. vi. 5.

ⁿ 2 Cor. iii. 5. Heb. xiii. 21.

^o Rom. xiv. 1. 1 Cor. x. 10. 1 Pet. iv. 9.

him a name which is above every name; ... or, according to a very probable reading, and given him the name: a mode of speech, says Dr. Tilloch, which instantly suggests the question, What name? And the text not only furnishes the answer τὸ ὑπὲρ πᾶν ὄνομα, "the one that is above every name," but states the design and purpose for which the name was given, viz. ἵνα . . . καταχθονίων, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and subterrene creatures. See Rev. v. 13. But what is the name above every name, which is given to Jesus Christ, in order that he should thus be worshipped? The name above every name, is the name JEHOVAH: and therefore the Apostle proceeds, "And every tongue should confess, ὅτι Κύριος Ἰησοῦς Χριστὸς, that Jesus Christ is JEHOVAH (common version Lord) to the glory of God the Father." In this passage there appears to be a reference, in the first place, to Jer. xxiii. 5. 6. JEHOVAH OUR RIGHTEOUSNESS. It was thus predicted that the Messiah should be called Jehovah, and Paul says that to him is given the name which is above every name. The name was among the Jews a very usual substitute for JEHOVAH both in speaking and writing. They held it unlawful to utter the word JEHOVAH, and for that name substituted Adonai (as is still their practice) when reading the Scriptures; but in comments or disquisitions it was often necessary that they should make known in some way, that the word יהוה occurred in the text; and in such cases they employed THE NAME as the substitute, sometimes adding, as Paul does, which is above every name. It may be concluded that St. Paul uses the word Κύριος in this passage not for Adonai (Lord), but for JEHOVAH, the Greek term commonly employed not only by the authors of the Septuagint, to represent the name JEHOVAH, but also throughout the

New Testament. Thus the words with which the 110th Psalm commences, (see Matt. xxii. 44.) εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, JEHOVAH said unto Adonai: The Lord said unto my Lord. It may also be noticed, where our Lord teaches his disciples to say, hallowed be thy name, the name meant is evidently JEHOVAH; and which name is appropriated to the Lamb in Rev. i. 8. by the Greek term Κύριος, accompanied with a definition of its meaning, past, present, and future existence. See notes at Matt. xxii. 43. xxviii. 18. Rom. xiv. 11. Εἰς δόξαν Θεοῦ Πατρὸς, see reasons for being anarthrous at notes Matt. xxi. 42. Luke i. 66.

12. 13. κατεργάζεσθε Ὁ Θεὸς γὰρ . . . work out your own salvation with fear and trembling: For it is God which worketh in you, both to will . . . To work out and secure our salvation, the will and the deed are both from God. But our own diligence and exertion are necessary. The Holy Spirit vouchsafes his assistance to those who use the means prescribed in Scripture to obtain his powerful aid, among which fervent prayer is the chief. We are to work out our salvation with fear and trembling, because it is God that worketh in us. The reason is plain, lest by not working for ourselves, we should lose the assistance of God, which will decay more and more, as we neglect the gracious admonitions of the Holy Spirit. As to the phrase, that God worketh in us to will, and to do of his good pleasure, it appears from the whole sense of the passage, that he does not act in an arbitrary manner, (for then it would be absurd for us to work ourselves,) but only that it is his good pleasure that he works in us at all, it is pro gratuita benevolentia, non pro merito nostro. See μετὰ φόβου καὶ τρόμου at note 2 Cor. vii. 15. The Schol. says: τοὺς γὰρ εἰδότας, θεὸς ἐπιδέσσει διὰ ῥοπῆς, ἀνάγκη, διὰ τοῦτο φοβεῖσθαι, μήποτε καὶ τῆς ἐκείθεν ἐκπέσωσι συμμαχίας.

χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ^p ἵνα γένησθε 15
ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ
γενεᾶς σκολιάς καὶ διεστραμμένης· ἐν οἷς φαίνεσθε ὡς
φωστῆρες ἐν κόσμῳ· ^q Λόγον ζωῆς ἐπέχοντες, εἰς καύ- 16
χημα ἑμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον,
οὐδὲ εἰς κενὸν ἐκοπίασα.

^r Ἄλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ 17
τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν· Τὰ 18
δ' αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συγχαίρετέ μοι· ^s Ἐλπίζω 19
δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα
καγὰ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν· ^t Οὐδένα γὰρ ἔχω 20
ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει· ^u Οἱ 21
πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ.
^x Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, 22

^p Deut. xxxii. 5. Matt. v. 14. 16. 45. Eph. v. 1. 8. 1 Pet. ii. 12. ^q 2 Cor. i. 14.
Gal. ii. 2. 1 Thess. ii. 19. iii. 5. ^r 2 Cor. vii. 4. Col. i. 24. 2 Tim. iv. 6.

^s Rom. xvi. 21. 1 Thess. iii. 2.

^t Ps. lv. 13.

^u 1 Cor. x. 24. 33. xiii. 5.
2 Tim. iv. 10. 16. ^x 1 Cor. iv. 17. 1 Tim. i. 2. 2 Tim. i. 2.

15 = ἀμώμητα μέσον

21 = τὰ Ἰησοῦ Χριστοῦ

15. ἀκέραιος· harmless: various etymologies of this word are given; see at Matt. x. 16. Eustathius derives it, II. ii. 855. from α and κεράζειν *ledere, nocere*. It is here *purus, integer vitæ*. Suid. ἀκέραιον· ἄκακον, καθαρὸν. Ἐν μέσῳ . . . διεστραμμένης· in the midst of a crooked and perverse nation: see notes at Acts ii. 40. Matt. xvii. 17. Φωστῆρες lights, φωστῆρ luminare, denoting the heavenly bodies, the sun, &c. from φάσκω, or φῶς, and τηρέω servo. Some suppose this an allusion to light-houses, viz. Pharos.

16. Λόγον ζωῆς ἐπέχοντες . . . Holding forth the word of life . . . for their guidance and instruction, which seems to refer to φωστῆρες and to confirm the allusion. *Vita factisque spectandam*, sc. *doctrinam, exhibete*. Others understand it, holding fast, *doctrinam Christianam constanter tuentes et observantes*. Suid. ἔπεχε· φύλασσε. Εἰς καύχημα, that I may rejoice; see note at 1 Cor. xv. 31. and εἰς κενὸν at 2 Cor. vi. 1.

17. Ἄλλ' εἰ . . . ὑμῖν· But if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all: This is a beautiful and expressive sacrificial allusion to the libation that was poured on the victim or sacrifice. Σπένδομαι *libor*; if my

blood be poured out as a libation. If then, saith the Apostle, whilst I am thus λειτουργῶν, (see λειτουργία at note Luke i. 23.) wholly employed in rendering you Gentiles an acceptable sacrifice to the Lord, my blood should be the libation to be poured out upon this sacrifice, I should rejoice even thus to die in your service, and for the confirmation of your faith.

19. ἵνα καγὰ εὐψυχῶ . . . that I also may be of good comfort . . . Καγὰ is elliptical; i. e. to send Timothy, that you may be of good comfort when you know our state, and that I also may be of good comfort . . . Εὐψυχεῖν is *bono, forti et tranquillo animo esse*.

20. ἰσόψυχον, like minded; from ἴσος par, and ψυχῇ animus; *qui eodem, quo ego, modo in vos animatus esset*. Chrysostom: τοῦτ' ἔστιν ὁμοίως ἑμοὶ κηδόμενον ὑμῶν καὶ φροντίζοντα, which sense is confirmed by the words that immediately follow. And Luther gives it the same sense, *who is likewise of my mind*. Γνησίως, genuinely, sincerely; see note 2 Cor. viii. 8.

21. Οἱ πάντες . . . For all . . . See note at Matt. x. 21.

22. Τὴν δὲ δοκιμὴν αὐτοῦ . . . But ye know the proof of him . . . See note at Rom. v. 3. 4.

23 σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπῶμαι τὰ περὶ ἐμὲ, ἐξ αὐτῆς·
 24 ^γ Πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.
 25 ^α Ἀναγκαῖον δὲ ἡγήσάμην, Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ
 26 λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς· Ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδελμονῶν, διότι ἠκούσατε
 27 ὅτι ἡσθένησε. Καὶ γὰρ ἡσθένησε παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ
 28 ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ. Σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε, καὶ γὰρ ἄλυ-
 29 πότερος ὤ. ^α Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ
 30 πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε· ^β Ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἡγγισε παραβου-
 λευσάμενός τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

^γ Supra i. 25. Philem. 22.^α Infra iv. 18. 2 Cor. viii. 23. xi. 9. Philem. 2.^α 1 Cor. xvi. 18. 1 Thess. v. 12. 1 Tim. v. 17.^β 1 Cor. xvi. 17. Infra iv. 10.

27 = ἐπὶ λύπην

30 || παραβουλευσάμενος

25. Ἀναγκαῖον . . . Yet I supposed it necessary . . . While Timothy's departure was delayed. Συστρατιώτην μου, fellow-soldier in the arduous combat and painful sufferings of Christ. This expression may be an allusion to a military custom, established at an earlier period of the commonwealth, of every soldier choosing his favourite comrade; by which tie of friendship all were mutually bound to share every danger with their fellows. The consequence was that a warlike spirit pervaded the whole army. Ὑμῶν δὲ ἀπόστολον, but your messenger, as Theodoret renders it, τὸν παρ' ὑμῶν ἀποσταλέντα πρὸς με. See note at 2 Cor. viii. 23. Some however understand it for teacher and minister of the Gospel, as Rom. xvi. 7. Λειτουργὸν τῆς χρείας, he that ministered to my wants. Castalio renders it *mei numeris vicarium*; but here it is *meis vitæ necessitatibus servientem, seu sublevantem me in captivitate*.

27. Καὶ γὰρ ἡσθένησε . . . For indeed he was sick . . . No intimation is given in this verse that Epaphroditus's recovery was miraculous. This instance, together with 2 Tim. iv. 20. affords a proof that the power

of healing the sick only visited the Apostles occasionally, and not at their own pleasure; otherwise it may be supposed that Paul would have healed Epaphroditus. These gifts were in a special manner and on extraordinary occasions vouchsafed, to convince unbelievers of the truth of the Christian faith. Paley remarks that forgery upon such an occasion would not have spared a miracle; much less would it have introduced St. Paul professing the utmost anxiety for the safety of his friend.

30. Ὅτι . . . λειτουργίας· Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me. Epaphroditus had acquitted himself of the commission with which he had been entrusted by the Philip-
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Κεφ. γ'. 3.

^a Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ αὐτὰ 1
γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.

^b Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέ- 2
πετε τὴν κατατομήν. ^c Ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ 3
πνεύματι Θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ
Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιοῦτες, ^d Καίπερ ἐγὼ ἔχων 4

^a 2 Cor. xiii. 11. Infra iv. 4. 1 Thess. v. 16.

2 Cor. xi. 13. Gal. v. 2. 15.

Rom. ii. 29. iv. 11. 12. Col. ii. 11.

^b Isa. lvi. 10. Rom. ii. 28.

^c Deut. x. 16. xxx. 6. Jer. iv. 4. John iv. 23. 24.

^d 2 Cor. xi. 18. 21.

3 || Θεοῦ

The word does not occur in Greek writers. And therefore many critics have substituted *παραβολουσάμενος*, which is used by the Greeks, Polyb. i. 20. Diod. Sic. xx. 7. for *exposing one's life to dangers*; and is particularly applied to those who *to the danger of their lives attend the sick in contagious diseases*. But the common text should be retained. *Ἐστέρημα τῆς πρὸς με λειτουργίας, your lack of service toward me*. The Apostle considers them as disposed to have rendered him what service they could *in person*; but not having an opportunity to do it themselves, Epaphroditus as their representative supplied the *deficiency of their service toward him*.

CHAP. III.

1. Τὸ λοιπὸν . . . ἀσφαλές. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Τὸ λοιπὸν is rather, as for what remains: henceforth, in futurum. Χαίρετε, the Apostle exhorts them to a joyful profession of Christianity, founded in a sense of Christ's love to them; and to persevere in the true faith, without any regard to legal observances. Τὰ αὐτὰ, the same things which I have often inculcated and pressed upon you, viz. to beware of false and Judaizing teachers. Ἀσφαλές, safe, because things only delivered by word of mouth may escape from your memory, but *litera scripta manet*. The Apostle in this chapter encourages the Philippians to

a dependance on the Gospel alone for salvation, without regard to the Jewish law, according to his example: and he warns them against the principles and practices of the Jewish zealots.

2. Βλέπετε τοὺς κύνας . . . Beware of dogs . . . or consider the dogs, for in this sense of *cavete*, it is more usual to say βλέπειν ἀπὸ τινος, as Mark viii. 15. xii. 38. The Jews used to call the Gentiles *dogs*, see Matt. xv. 26. And perhaps St. Paul uses this language by way of retaliation, as applied to their proud bigots. Hesych. *νόμεις ἀναιδεῖς. Τὴν κατατομήν, the concision*. This is spoken contemptuously, because they rent the Church, Rom. xvi. 17. and in derogation of *περιτομήν*, in which they gloried. Theophylact justly observes, *μέγα καὶ τίμιον ἦν ποτε παρὰ Ἰουδαίοις ἡ περιτομή*· ἐπεὶ οὖν νῦν ἡργήσεν, οὐδὲν ἄλλο ἢ *κατατομή* ἐστίν. ἐπεὶ γὰρ οὐκ ἐστὶ νόμιμον τὸ γενόμενον, τὴν σάρκα κατατέμνουσι. Κατατομή, *concisio, mutilatio*.

3. Ἡμεῖς . . . λατρεύοντες . . . For we are the *circumcision*, which worship God in the Spirit . . . πνεύματι is in the adverbial sense, spiritually. Here, plainly, to worship God spiritually is made to be the essence of true religion, as distinguished from the barren ceremonial observances, on which principally the Jewish opponents of Christianity appeared to set a value. The very same argument is elsewhere urged by the Apostle, especially Rom. ii. 25. to the end of the chapter. See Bp. Midd.

4. Καίπερ . . . Though . . . Were this any proper ground of confidence, if salvation

πεποιθήσιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι
 5 ἐν σαρκί, ἐγὼ μᾶλλον. ^ο Περιτομῇ ὀκταήμερος, ἐκ γένους
 Ἰσραὴλ, φυλῆς Βενιαμὴν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ
 6 νόμον Φαρισαῖος, ^ι Κατὰ ζῆλον διώκων τὴν ἐκκλησίαν,
 κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.
 7 ^ς Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἤγνημαι διὰ τὸν Χριστὸν
 8 ζημίαν. ^η Ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι πάντα ζημίαν εἶναι
 διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου
 μου, δι' ὃν τὰ πάντα ἐξημιώθην, καὶ ἡγοῦμαι σκύβαλα
 9 εἶναι, ἵνα Χριστὸν κερδήσω, ^ι Καὶ εὑρεθῶ ἐν αὐτῷ, μὴ
 ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίσ-
 τews Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει.

^ο Gen. xvii. 12. Acts xxiii. 6. xxvi. 4. 5. Rom. xi. 1. 2 Cor. xi. 22.

^ι Luke i. 6. Acts viii. 3. ix. 1. xxii. 3. 4. Rom. x. 5. Gal. i. 13. 14. ^ς Matt. xiii. 44.

^η Isa. liii. 11. Jer. ix. 23. 24. John xvii. 3. 1 Cor. ii. 2. Col. ii. 2.

^ι Rom. i. 17. iii. 21. 22. ix. 30. x. 3. 5. 6. Gal. ii. 16.

8 • ἀλλὰ μενούνη

were to be obtained by these things, *I might also have confidence in the flesh*, in the circumcision and external privileges, if that is any ground for glorying.

5. Περιτομῇ ὀκταήμερος: *circumcised the eighth day*: the construction is, "in respect of circumcision being (circumcised) the eighth day." Adjectives of time ending in *ημερος* and *αιος* are applied to *persons*, rarely to *things*. So we read John xi. 39. *τεταρταῖος γὰρ ἐστὶν* and in a passage quoted by Wetstein, *Χριστὸς ἀνάσταται τρίτημος*. The Jews say, that circumcision before that time was no circumcision, and after that time it was of lesser value. Hence they thought it necessary to circumcise a child even on the Sabbath-day. Φυλῆς Βενιαμὴν, *of the tribe of Benjamin*; this tribe joined not with the ten tribes in their general revolt, but still adhered to Judah, and to the true worship of God at Jerusalem. Ἑβραῖος ἐξ Ἑβραίων, *an Hebrew of the Hebrews*; see note at Acts vi. 1. A Hebrew born of Hebrews, *πεφυκὼς und. Indicat apostolus, se longâ serie ex Hebraeis ortum esse, nullo quasi viliori proselytorum sanguine stirpi suæ admixto*. Xenoph. de Agesil. says, ἀλλ' ἐκ βασιλέων βασιλεῦσιν.

6. κατὰ δικαιοσύνην τὴν ἐν νόμῳ: *touching the righteousness which is in the law*... Δικαιοσύνη is here *diligens et exacta observatio*, the rigid observance of the ritual

precepts of the Law. *Quoad diligentem observationem legis Mosaicæ irreprehensus eram*.

7. Ἀλλ' ἅτινα... *But what things*... in reference to what he had said ver. 5. 6. St. Paul by remaining a Jew, and still persecuting the Christians, might have gained the highest honours and repute among men, but all these things he considered as actual loss, in comparison of the blessings of Christ's religion, as of no value in purchasing salvation.

8. τὰ πάντα ἐξημιώθην: *I have suffered the loss of all things*: ζημία is properly a pecuniary mulct, punishment; it signifies also *loss, jactura, detrimentum*; ζημιόομαι opposed to κερδαίνειν, *jacturam, facere*. Σκύβαλα, *dung*; this word denotes *vile refuse, quisquilias, faeces, purgamentum*, and metaphorically any thing *vile and of no value*. It is quasi *κνίσβαλον, quod canibus projicitur, vel a canibus ejicitur, ἀπὸ τοῦ τοῖς κνυσί βάλλεσθαι*. Hence σκυβαλίξειν is used for *to vilipend, to reject as vile and worthless*.

9. εὑρεθῶ ἐν αὐτῷ: *and be found in him*; i. e. be united to him by a true faith and love. Εὑρεθῶ, a Hebraism for *ut sim, sc. ipsi insitus*. Ἀλλὰ... *πίστει* but that which is through the faith of Christ, the righteousness which is of God by faith: i. e. the justification by the evangelical course that is set down in the Gospel, that from God's pardoning of sins to all penitent be-

^k Τοῦ γινῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως 10
αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορ-
φούμενος τῷ θανάτῳ αὐτοῦ, ^l Εἴπως καταντήσω εἰς τὴν 11
ἐξανάστασιν τῶν νεκρῶν. ^m Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη 12
τετελείωμαι, διώκω δὲ, εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ
κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ. Ἀδελφοί, ἐγὼ ἔμαυ- 13
τὸν οὐ λογιζομαι κατεληγμέναι. ⁿ Ἐν δὲ, τὰ μὲν ὀπίσω 14
ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ
σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ

^k Rom. vi. 3-5. viii. 17. 2 Cor. iv. 10. 11. 2 Tim. ii. 11. 12. 1 Pet. iv. 13.

^l Acts xxvi. 7.

^m 1 Tim. vi. 12. Heb. xii. 23.

ⁿ Ps. xlv. 10. Luke ix. 62.

1 Cor. ix. 24. 26. 2 Tim. iv. 7. 8. Heb. iii. 1. vi. 1. xii. 1.

10 || συμμορφιζόμενος

11 — ἐξανάστασιν τὴν ἐκ νεκρῶν

12 † τοῦ

ib. Ἰησοῦ

lievers. Ἐκ Θεοῦ, of God, i. e. that which he has appointed we should obtain and secure, by believing in his Son, ἐπὶ τῇ πίστει upon condition of faith. Theodoret and others connect ἐπὶ τῇ πίστει with what follows, thus: ἐπὶ τῇ πίστει τοῦ γινῶναι αὐτόν.

10. 11. Τοῦ γινῶναι αὐτόν... *That I may know him*.. This coheres with ver. 8. διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ, or perhaps better with ἡγούμεναι σκύβαλα εἶναι, St. Paul having, as is often the case, gone from the regular construction ἵνα ver. 8. Τὴν δύναμιν τῆς ἀναστάσεως, the power of his resurrection, i. e. its power in confirming my faith in him, and my hope of salvation through him. Τὴν κοινωνίαν... the fellowship of his sufferings, by being conformed to his death: first, spiritually, by dying unto sin; as knowing, that if we be thus conformed to him in the likeness of his death, we shall be like unto him in his resurrection, and shall live with him, Rom. vi. 5. 8. And secondly, by suffering and taking up the cross for his sake; as knowing, that if we thus suffer with him, we shall be also glorified with him, Rom. viii. 17. Συμμορφούμενος, similis factus, properly conformis. Εἴπως καταντήσω... if by any means I might attain... The Apostle makes an allusion to a race, and represents the resurrection as the prize for which he was running. His running consisted in his having fellowship with Christ in his sufferings, and in being conformed to his death. And as in the Olympic race, the prize was placed on a tripod at the goal, he expresses his obtaining the prize by a word which signifies his arriving at it. Ἐξανάστασις τῶν νεκρῶν signifies that resurrection of

which all good men are to partake, when the dead in Christ are to rise first.

12. 13. Οὐχ ὅτι ἤδη ἔλαβον... *Not as though I had already attained*... Οὐκ ἐρῶ ὅτι, I do not say that I have already attained, or received the prize; see Herm. on Vig. Non quod jam teneam illud præmium, hæcce dico. Bos properly supplies the word βραβεῖον, which we have in 1 Cor. ix. 24. For these agonistical terms borrowed from the Greek stadium, see note at Rom. ix. 30—32. Τελειοῦσθαι is an appropriate word applied to those who had reached the goal and were declared victors. Philo ii. Allegor. 74. ἀρά γε οὐχ ὅταν τελειώῃς καὶ βραβεῖον καὶ στεφάνων ἀξιώῃς. Compare 2 Tim. iv. 7. In the clause ἐφ' ᾧ καὶ κατελήφθην, that for which also I am apprehended, or rather, was apprehended, or taken hold of, the Apostle uses this expression in the passive, in allusion to his conversion in his journey to Damascus, Christ forcing him into the stadium to run, that he might lay hold on righteousness from God and a glorious resurrection. Schleusner renders ἐφ' ᾧ quo consilio, nempe, ut obtineam præmium.

14. Ἐν δὲ... *But this one thing I do*... sc. μεριμνῶ, λέγω, ὁρῶ. Τὰ μὲν ὀπίσω... ἐπεκτεινόμενος, forgetting those things which are behind, and reaching forth unto those things which are before. Thus Hor. though coming infinitely short of the Apostle's expression:

Instat equis auriga snos vincentibus, illum
Præteritum temens extremos inter euntem.

Τῆς ἄνω κλήσεως, of the high calling, palma ad quam Deus quasi provocat e caelo. The βραβεῖον or ἀγωνοθετὰ used

15 ἐν Χριστῷ Ἰησοῦ. ° Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν·
καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῶν ἀπο-
16 καλύψει. P Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν
17 κανόνι, τὸ αὐτὸ φρονεῖν. q Συμμιμηταὶ μου γίνεσθε, ἀδελ-
φοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε
18 τύπον ἡμᾶς. r Πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις
ἔλεγον ὑμῶν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ
19 σταυροῦ τοῦ Χριστοῦ. s Ὡν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς
ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια
20 φρονοῦντες. t Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρ-
χει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν
21 Χριστὸν, u Ὁς μετασχηματίζει τὸ σῶμα τῆς ταπεινώ-
σεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι
τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν
καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

° 1 Cor. ii. 6. xiv. 20. Gal. v. 10.

P Rom. xii. 16. xv. 5. Gal. vi. 16.

Supra ii. 2.

q 1 Cor. iv. 16. xi. 1. Infra iv. 9. 1 Thess. i. 6. 1 Pet. v. 3.

r Gal. i. 7. ii. 21. vi. 12. Supra i. 15. 16.

s Hos. iv. 7. Rom. viii. 5. xvi. 18.

2 Cor. xi. 12. 15. Gal. vi. 13. 1 Tim. vi. 5. Tit. i. 11. 2 Pet. ii. 1.

t Acts i. 11.

1 Cor. i. 7. Eph. ii. 6. 19. Col. iii. 1. 3. 1 Thess. i. 10. Tit. ii. 13.

u 1 Cor. xv. 26.

27. 43. 48. 49. 51. Eph. i. 19. Col. iii. 4. 1 John iii. 2.

16 ‡ κανόνι, τὸ αὐτὸ φρονεῖν

21 ‡ εἰς τὸ γενέσθαι αὐτὸ

to make a proclamation, by which men were called before the opening of the course to contend for such and such a prize, which answers to the general declaration, or rather effectual calling, made in the Gospel of the heavenly prize,

15. Ὅσοι . . . φρονῶμεν. *Let us therefore, as many as be perfect, be thus minded*: i. e. those who are adult in Christianity, instructed in the true grounds and principles of Christian faith. Let us attend and keep to this maxim, that this great prize is to be had by Christ's religion, without the ceremonial law. Ἀποκαλύψει . . . God shall reveal even this unto you. God will in due time bring you all to a complete understanding of this truth, if any have been brought to entertain different opinions about it now; *de his meliora vos edocebit*.

16. Πλὴν εἰς ὃ ἐφθάσαμεν . . . Nevertheless, whereunto we have already attained . . . ad quam religionis cognitionem pervenimus. φθάσει εἰς τι, consequi: δεῖ und. before the infinitive. As if the Apostle said, Nevertheless keep the ground which you have gained and make further progress,

not declining from that measure of faith which you have attained. Keep firm and unanimous to the true Christian principle.

17. ἔχετε τύπον ἡμᾶς as you have us for an example, including Timothy; us, who have relinquished all our Jewish privileges for the sake of Christ's religion.

18. 19. Πολλοὶ γὰρ περιπατοῦσιν . . . For many walk . . . i. e. the Jewish zealots, who would persuade you to the contrary. The Syr. adds ἐτέρως as being opposed to the preceding. But these two verses 18. 19. are parenthetical. See τὸ τέλος at note Rom. vi. 21. and ἡ κοιλία at note at Rom. xvi. 18.

20. 21. Ἡμῶν γὰρ τὸ πολίτευμα . . . For our conversation, or rather citizenship. *Nostra civitas, aut jus civitatis*. Σωτῆρα is without the article, as being in apposition to Κύριον Ἰησοῦν Χριστὸν, in which case it must be anarthrous. Ἐξ οὗ, sc. οὐρανοῦ, or τόπου: such a construction is not unusual. Ὁς μετασχηματίζει, who shall change, from corruptible to incorruptible, from earthly to heavenly; see note at 1 Cor. xv. 52—54. Τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, our vile

Κεφ. δ'. 4.

^a Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ 1 καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί.

^b Εὐδοίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ 2 φρονεῖν ἐν Κυρίῳ. ^c Ναὶ ἐρωτῶ καὶ σέ, σύζυγε γνήσιε, 3 συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. ^d Χαίρετε ἐν Κυρίῳ πάν- 4 τοτε· πάλιν ἐρῶ, χαίρετε. ^e Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω 5 πᾶσιν ἀνθρώποις. Ὁ Κύριος ἐγγύς. ^f Μηδὲν μεριμνᾶτε, 6

^a Supra i. 8. 27. ii. 16. 2 Cor. i. 14. 1 Thess. ii. 19. 20.

^b Supra ii. 2. iii. 16.

^c Exod. xxxii. 32. Ps. lxix. 28. Dan. xii. 1. Luke x. 20. Supra i. 27. Rom. xvi. 3. Rev. iii. 5. xiii. 8. xx. 12. xxi. 27.

^d Rom. xii. 12. Supra iii. 1. 1 Thess. v. 16.

1 Pet. iv. 13. ^e Heb. x. 25. Jam. v. 8. 9. 1 Pet. iv. 7. 2 Pet. iii. 8. 9.

^f Ps. lv. 22. Prov. xvi. 3. Matt. vi. 25. Luke xii. 22. 1 Pet. v. 7.

3 * καὶ ἐρωτῶ

body, a Hebraism ; see note at Eph. iv. 13. *corpus hoc nostrum fragile, corruptibile, mortale*, to which is opposed τὸ σῶμα τῆς δόξης, which follows. Κατὰ τὴν ἐνέργειαν . . . πάντα according to the working whereby he is able even to subdue all things unto himself. See notes at Rom. xiv. 11. and at John v. 20. 21.

two persons had had on some account differences together.

3. σύζυγε γνήσιε true yoke-fellow, *collega conjunctissime*; who this was is uncertain, and interpreters accordingly differ in their conjectures. Grotius thinks it is Epaphroditus, whom the Apostle apostrophises : he had called him ii. 25. *συνεργόν*. Μετὰ καὶ Κλήμεντος ... with Clement also ... it is not certain whether this was Clemens Romanus, an epistle of whose writing is still extant. These words might be joined with σύζυγε γνήσιε, but they are better connected with αἵτινες συνήθλησάν μοι, which laboured with me in the Gospel, who laboured, by their private endeavours, to promote the success of his public ministry. Ὡν τὰ ὀνόματα ἐν βίβλῳ ζωῆς, whose names are in the book of life. This is a Judaical phrase, Rev. xiii. 8. It does not signify the absolute election of any to eternal life, but only their present right to that inheritance, by virtue of the obedience of faith, Rev. xx. 15. xxi. 7. The names of good men are often represented as registered in heaven, see Mal. iii. 16. And God is said ἀνθρωποπαθῶς to register the names of the good and pious in heaven, according to the custom of registering the names of citizens in the public album kept in cities.

5. Τὸ ἐπιεικὲς . . . Let your moderation

CHAP. IV.

1. Ὡστε . . . ἀγαπητοί. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. This verse coheres with the last chapter, and might have formed a part of it. Compare 1 Cor. xv. 58. Let the consideration therefore, and expectation of so glorious a change, animate you to continue firm in the faith you have professed. We may judge of the tenderness of his heart, and of the ardour of his affection, by the multitude of endearing words which the Apostle has here crowded together.

2. τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ that they be of the same mind in the Lord. See note at Rom. xii. 16. in the Lord, for his sake, and the peace and welfare of his Church. These

- ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας
 7 τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν.^g Καὶ ἡ
 εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς
 καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.
 8^h Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα
 δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῇ, ὅσα εὐφημα, εἴ τις
 9 ἀρετὴ, καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε.ⁱ **Α** καὶ
 ἐμάθετε, καὶ παρελάβετε, καὶ ἠκούσατε, καὶ εἶδετε ἐν
 ἑμοῖς, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ'
 ὑμῶν.
 10^k Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνθά-
 λετε τὸ ὑπὲρ ἑμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαι-

^g John xiv. 27. Rom. v. 1. Col. iii. 15.
 1 Cor. xiv. 33. 2 Cor. xiii. 11. 1 Thess. v. 23. Heb. xiii. 20.

^h 1 Thess. v. 22.

ⁱ Rom. xv. 33.

^k 2 Cor. xi. 9.

... See note at 2 Cor. x. 1. 'Ο Κύριος ἐγ-
 γύς· *The Lord is at hand*. These words
 belong to what is said ver. 6. and signify
 that the Lord is nigh at hand to succour
 them. *Deus semper vobis adit auxilio suo*.
 Compare Ps. xxxiii. 18. cxlv. 18.

6. Μηδὲν μεριμνᾶτε· *Be careful for no-
 thing*; see note at Matt. vi. 25. 'Εν παντὶ
 τῇ προσευχῇ . . . εὐχαριστίας . . . but in
 every thing by prayer and supplication, with
 thanksgiving . . . See notes at Rom. xii. 12.
 and Eph. vi. 18. Supply χρόνῳ or πράγματι
 at ἐν παντί. Μετὰ εὐχαριστίας, *optimus hic
 character est soluti a curis animi, et oratio-
 nis cum resignatione voluntatum humanarum
 conjunctæ*. Αἰτήματα, *requests*; αἴτημα is
 a petition, as Luke xxiii. 24.; but here and
 1 John v. 15. it is by metonymy, the object
 of the petition.

7. Καὶ ἡ εἰρήνη . . . Ἰησοῦ· *And the peace
 of God, which passeth all understanding,
 shall keep your hearts and minds through
 Christ Jesus*. Καὶ connects these words with
 the preceding verse: the benefit and ad-
 vantage which will redound unto them by
 this practice, St. Paul assures them, will
 be, that the peace of God, which the blessed
 Spirit of God diffuses over the souls of his
 people, the inward peace and security, which
 arises from the sense of God's favour, which
 none can conceive but he that feels it, shall
 guard and keep them stedfast in the faith
 of Christ. He promises not deliverance
 from calamities, but inward peace and tran-
 quillity of mind under them, and that as the
 effect of constant prayer, and a sense of the
 divine favour to them. Τοῦ Θεοῦ is in the
 language of grammarians, *genitivus causæ*

efficientis. Ἡ ὑπερέχουσα πάντα νοῦν, *omni
 cogitatione humanā major*. Ὑπερέχω, from
 ὑπὲρ *super* and ἔχω *habeo*, is *emineo*, *mag-
 nitudine et præstantiâ supero*: also as Rom.
 xiii. 1. *præfectus sum, potentiâ valeo*: 1 Pet.
 ii. 13. *φρουρεῖν* is a metaphor taken from
 a military guard. This peace is the soul's
 guard against all inward terrors and out-
 ward troubles.

8. 9. Τὸ λοιπὸν . . . Finally . . . or, as for
 what remains; to comprise in a few words
 the substance of his practical exhortations,
 the Apostle shows that the duties of Chris-
 tians do not rest on any one virtue singly,
 but on all jointly, in the union and circle
 of all Christian virtues; that all those things
 which he had by his doctrine and life com-
 mended to them, were to be carefully ob-
 served and imitated by the Philippian;
 and the God of peace and comfort would
 never forsake them. Σεμνός, *honestus, de-
 corus*; Suid. σεμνὰ: τὰ τίμια καὶ σεβάσματα.
 Ὅσα σεμνὰ, *whatsoever things are honest,
 quæcunque sunt viro gravi et honesto digna*.
 Σεμνότης, as 1 Tim. ii. 2. *gravitas, quæ in-
 constantiæ et levitati opponitur, et honesta-
 tis et decori studium*. Ὅσα προσφιλῇ, *what-
 soever things are lovely*; προσφιλὲς is that
 which can render a man amiable and ac-
 ceptable to others, which conciliates love.
Quidquid gratiam moribus nostris affert.
 Ὅσα εὐφημα, *whatsoever things are of good
 report, laudabilia, quæ bonam famam pa-
 riunt*: εὐφημῶ οὐ μόνον τὸ ἐπαινῶ, ἀλλὰ καὶ
 τὸ καλὰ καὶ πρέποντα λέγω.

10. ὅτι . . . φρονεῖν that now at the last
 your care of me hath flourished again.
 Ἀναθάλλω is *reviresco*, to flourish again;

ρεῖσθε δέ. ¹ Οὐχ ὅτι καθ' ὑστέρησιν λέγω · ἐγὼ γὰρ ἔμα- 11
 θον, ἐν οἷς εἰμι, αὐτάρκης εἶναι. ^m Οἶδα καὶ ταπεινοῦσθαι, 12
 οἶδα καὶ περισσεύειν · ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι,
 καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖ-
 σθαι. ⁿ Πάντα ἰσχύω ἐν τῷ ἐνδυναμούντί με Χριστῷ. 13
^o Πλὴν καλῶς ἐποίησατε συγκοινωνήσαντές μου τῇ θλί- 14
 ψει. ^p Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππῆσιοι, ὅτι ἐν ἀρχῇ 15
 τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι
 ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ
 ὑμεῖς μόνοι. ^o Ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις 16

¹ 1 Tim. vi. 6. 8.ⁿ John xv. 5. 2 Cor. xii. 9.^m 1 Cor. iv. 11. 2 Cor. vi. 10. xi. 27.^o Supra i. 7.^p 2 Cor. xi. 8. 9.

12 * οἶδα δὲ ταπεινοῦσθαι

13 † Χριστῷ

and is here used in an intransitive sense. Θάλλω is a common metaphorical phrase for, to be in a prosperous or flourishing state. Τὸ ὑπὲρ ἐμοῦ φρονεῖν, i. e. κατὰ τὸ ὑπὲρ . . . φρονεῖν for φροντίζειν. Ἐφ' ᾧ, wherein, i. e. περὶ οὗ, or καθὼς, de qua re tamen solliciti eratis. Ἠκαρεῖσθε δέ, but ye lacked opportunity; sed facultate destituebamini: from a priv. and καιρός. Οὐχ εἴχετε ἐν χερσίν, οὐδὲ ἐν ἀφρονίᾳ ἦτε, you had it not in your hands, you were not in a condition to help me; so Theodore, Chrysostom, Theophylact: Ecumen. and Phavor. render it with our translation, καιρὸν οὐκ εἴχετε, you lacked opportunity. See note at Acts xxviii. 14—16.

11. Οὐχ ὅτι καθ' ὑστέρησιν λέγω Not that I speak in respect of want: i. e. I do not speak this on account of the want I have suffered, as if I was impatient under it. Κατὰ here propter. Ἀδράκης, content; properly, qui sibi sufficit; Phavor. αὐτοβόητος, παρὰ τὸ αὐτὸς καὶ τὸ ἀρκῶ: hence qui est suâ sorte contentus.

12. Οἶδα καὶ ταπεινοῦσθαι I know both how to be abased, i. e. to be poor. Ταπεινοῦσθαι is here opposed to περισσεύειν. Didici inopiâ, seu rebus angustis animosus atque fortis apparere. Ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι, every where, and in all things I am instructed; ἐν παντὶ sc. χρόνῳ or τόπῳ, ubique, ἐν πᾶσι, sc. χρήμασι. Μεμύημαι, I am initiated, i. e. I am instructed by practice and experience. Profane writers apply this verb to those who are initiated in mysteries, for instance the Eleusinian. He-

sych. having this passage in view, μεμύημαι πεπειράμαι, expertus didici. Theodore and Theophyl. πειρᾶν ἔλαβον. This verb μνέω is deduced from μύω, to shut, sc. the mouth, because those who were initiated in the mysteries were obliged to observe the strictest silence on the subject of them. Μυστήριον has the same derivation.

13. Πάντα . . . Χριστῷ I can do all things through Christ which strengtheneth me. See note at Eph. vi. 10. Our proficiency in this science of contentment, or any other virtue, is to be ascribed, not to ourselves, but to the divine assistance.

14. Πλὴν . . . Notwithstanding . . . attamen, i. e. I do not say this, as if I wished to withhold my thanks for your liberality, συγκοινωνήσαντές . . . quod in societatem calamitatum (paupertatis maximè) mearum venistis.

15. 16. Οἶδατε . . . Now, ye Philippians, know also . . . The reader, says Paley, will direct his attention to the corresponding particulars ὅτι and ὅτι καὶ, which connect the words ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, with the words ἐν Θεσσαλονίκῃ, and denote two distinct donations, or rather donations at two distinct periods, one at Thessalonica, ἅπαξ καὶ δις, the other after his departure from Macedonia, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας. To mark these different periods the passage should be rendered thus: "Now, ye Philippians, know also, that in the beginning of the Gospel, when I was departed from Macedonia, no church communicated with

- 17 εἰς τὴν χρεῖαν μοι ἐπέμψατε. ^q Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον
 18 ὑμῶν. ^r Ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι, δεξιόμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὅσμην εὐω-
 19 διάς, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ. ^s Ὁ δὲ Θεός μου πληρώσει πᾶσαν χρεῖαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν
 20 δόξῃ, ἐν Χριστῷ Ἰησοῦ. ^t Τῷ δὲ Θεῷ καὶ Πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· Ἀμήν.
 21 ^u Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπά-
 22 ζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί· ^x Ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

^q Rom. xv. 28. Tit. iii. 14.^r Supra ii. 25. 2 Cor. ix. 12. Heb. xiii. 16.^s Ps. xxiii. 1. 2 Cor. ix. 8. Eph. i. 7. iii. 16.^t Rom. xvi. 27. Gal. i. 5.^u Gal. i. 2.^x Supra i. 13.

19 || πληρώσαι ib. τὸ πλοῦτος

me, as concerning giving and receiving, but ye only. And that also in Thessalonica ye sent once and again unto my necessity." The phrase, *in the beginning of the gospel*, raises an idea also in the reader's mind that the Gospel had been preached there more than once. And the fact corresponds with this idea: consult Acts xvi. xx. This phrase is most naturally explained to signify the first preaching of the Gospel in these parts, on that side of the Ægean Sea. See note at 2 Cor. xi. 8. 9. The succours referred to in the Epistle to the Corinthians, as received from Macedonia, are stated to have been received by St. Paul upon his first visit to the peninsula of Greece. The dates therefore assigned to the donation in the two Epistles agree: yet is the date in one ascertained very incidentally, namely, by the considerations which fix the date of the Epistle itself; and in the other, by the expression *the beginning of the gospel*, much too general to have been used, if the text had been penned designedly with a view to this correspondence. Wahl and Schleus. translate λόγον δόσεως καὶ λήψεως *an account of what has been given and received*, i. e. money which the Church might charge as paid, and the Apostle acknowledge as received.

17. οὐχ ὅτι ἐπιζητῶ τὸ δόμα. . . . Not because I desire a gift. . . . i. e. Nor do I mention all this, because I am desirous of a gift from

you now or at any time, for the sake of the gift itself. But what I desire on all such occasions is, that your religion may produce such good fruits as may turn to account to you; or, that you may reap the fruits of your liberality, at the day of judgment.

18. Ἀπέχω δὲ πάντα. . . . But I have all. . . . Ἀπέχω is *recipio, reporto*, answering to the expression, *I take away my own*; and ἀπέχω πάντα signifies *satis habeo, nihil amplius opto*. Ἀπέχειν in this sense is said of him, *qui nactus est quod ipsi debetur; nec habet quod plus postulet, qui satis habet*. Ὅσμην. . . . Θεῷ, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. See notes at Eph. v. 1. 2. 2 Cor. ii. 14. and Acts x. 4.

19. Ὁ δὲ Θεός μου. . . . Ἰησοῦ. But my God shall supply all your need, according to his riches in glory, by Christ Jesus: or rather, but my God according to his riches shall in glory, i. e. gloriously, supply your need, by Christ Jesus. See note at Rom. ii. 4.

21. 22. οἱ σὺν ἐμοὶ ἀδελφοί. the brethren which are with me greet you. These brethren are distinguished from οἱ ἅγιοι, saints or Christians, ver. 22. and are probably his fellow-labourers in the Gospel, mentioned Col. iv. 10—14. Philem. 23. 24.; namely, Aristarchus, Mark, Jesus called Justus, Epaphras, Luke and Demas. The others are the Christian converts, and particularly

ὧ Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων 23
 ὑμῶν. Ἀμήν.

γ Rom. xvi. 24.

23 ‡ ἡμῶν ib. || μετὰ τοῦ πνεύματος ὑμῶν ib. ‡ Ἀμήν

those that belong to the Emperor's court. Irenæus, who flourished in the year of
 It is agreeable to find Christianity in the Christ 178, mentions this: *Hi, qui in re-*
 Imperial Palace even in the second century: *gali aulâ sunt fideles.*

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

Κεφ. α'. 1.

- 1 ^a ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος
 2 Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, ^b Τοῖς ἐν Κολοσσαῖς ἀγίοις
 καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη
 ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
 3 ^c Εὐχαριστοῦμεν τῷ Θεῷ καὶ Πατρὶ τοῦ Κυρίου ἡμῶν
 4 Ἰησοῦ Χριστοῦ πάντοτε, περὶ ὑμῶν προσευχόμενοι, ^d Ἀ-
 κούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν
 5 ἀγάπην τὴν εἰς πάντας τοὺς ἀγίους, ^e Διὰ τὴν ἐλπίδα τὴν

^a Eph. i. 1. ^b Rom. i. 7. Gal. i. 3. Eph. vi. 21. 1 Pet. i. 2. ^c 1 Cor. i. 4.
 Eph. i. 16. Phil. i. 3. iv. 6. ^d Infra ver. 9. Eph. i. 15. Philem. 5. Heb. vi. 10.
^e 2 Tim. iv. 8. 1 Pet. i. 4.

2 || Κολασσαῖς ib. ‡ καὶ Κυρίου Ἰησοῦ Χριστοῦ

CHAP. I.

1. 2. Παῦλος . . . *I Paul* . . . See note at 1 Cor. i. 1—3. This Epistle was written during St. Paul's confinement at Rome, and about the time when that to the Ephesians was written. It contains a great similarity of expression; the same train of ideas being probably still in the writer's mind. The Apostle expresses his satisfaction in the account he had received of the perseverance and piety of the Colossian church. He then enlarges upon the mercies of redemption; cautions the Colossians

against the insinuations of the Jewish zealous, who would persuade them to the necessity of observing the ceremonial Law, and against the mixture of Gentile philosophy with their Christian principles. He draws a picture of Christians acting uniformly under the influence of the Gospel; and concludes the Epistle with general instructions and salutations. See note at Eph. i. 1. 2.

3. 4. Εὐχαριστοῦμεν . . . *We give thanks* . . . See Eph. i. 15. 16. and note.

5—8. Διὰ τὴν ἐλπίδα . . . These words may be connected with the immediately

ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, ^f Τοῦ παρόντος εἰς 6 ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστι καρποφορούμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ. ^g Καθὼς καὶ 7 ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ^h Ὁ καὶ 8 δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. ⁱ Διὰ τοῦτο 9 καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, ^k Περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς 10 πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τὴν ἐπίγνωσιν τοῦ Θεοῦ. ^l Ἐν πάσῃ 11

^f Infra ver. 23. Matt. xxiv. 14. Mark iv. 8. John xv. 16. Rom. x. 18. Phil. i. 11. Tit. ii. 11. ^g Infra iv. 12. 2 Cor. xi. 23. 1 Tim. iv. 6. Philem. 23. ^h Rom. xv. 30.

ⁱ Supra ver. 3. 4. Rom. xii. 2. 1 Cor. i. 5. Eph. i. 8. 15. v. 10. 17. ^k John xv. 16. 2 Cor. ix. 8. Eph. iv. 1. Phil. i. 11. 27. 1 Thess. ii. 12. iv. 1. Tit. iii. 1. Heb. xiii. 21.

^l Rom. v. 3. Eph. iii. 16. iv. 2. vi. 10.

6 X καὶ αὐξανόμενον post καρποφορούμενον 7 ‡ καὶ ib. = τῇ ἐπιγνώσει ib. || ὑπὲρ ἡμῶν 10 ‡ ὑμᾶς

preceding, intimating that a partnership in this hope cemented the hearts of these good men. But they are commonly connected with εὐχαριστοῦμεν, signifying that the Apostle gives thanks for this their hope; the fourth verse coming in parenthetically. Ἐλπίς is the object of their hope, *id quod speratur*. Ἀπόκειμαι, *to be laid up, prepared*; Hesych. ἀπόκειται ἡτοίμασται. The phrase was applied to the prizes, ἀθλα, which were reserved and appointed for the conquerors in the games. Pausan. vii. 2. Demophil. Similit. 615. Τοῖς μὲν σταδιοδρομοῦσιν ἐπὶ τῷ τέρματι τὸ βραβεῖον τῆς νίκης ἀπόκειται. See 2 Tim. iv. 8. Thus also Demosth. has ἀθλα κείμενα ἐν μέσῳ. Refer τοῦ παρόντος τοῦ εὐαγγελίου. Ἐν παντὶ τῷ κόσμῳ in all the world; see note at Matt. xxiv. 14. Τὴν χάριν... see note at Acts xiii. 43. Ἐν ἀληθείᾳ *evangelium amplexi sunt verè, et ex animo, absque hypocrisi*. Epaphras had been employed by St. Paul to preach the Gospel unto them; who gave him an account of the effect of their faith, their Christian love, and their affection towards him.

9. ἵνα... πνευματικῇ that ye might be Gr. Test.

filled with the knowledge of his will, in all wisdom and spiritual understanding; among the spiritual gifts vouchsafed for the edification of the Church, are reckoned the word of wisdom, and of knowledge, 1 Cor. xii. 8. by which Christians were enabled through the Spirit, to know the things which are given them of God, 1 Cor. ii. 12. and to compare spiritual things with spiritual. For the abundance of these gifts vouchsafed to the churches, the Apostle sometimes gives thanks: and for the increase of them he sometimes prays, as here and Eph. i. 17.

10. Περιπατῆσαι ἀξίως τοῦ Κυρίου... That ye might walk worthy of the Lord... The end of all our Christian knowledge is a conversation fruitful in good works, and a life acceptable and well-pleasing to God, a temper and behaviour worthy the Christian character. Ἀρέσκεια is commonly used in a bad sense by profane authors, for the endeavour to obtain the favour of men by obsequiousness and other insinuating arts; but here by antiphrasis it is taken in a good sense, for *Deo placendi studium*.

11. Ἐν πάσῃ... χαρὰς Strengthened with all might according to his glorious L

- δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς
 12 πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς · ^m Εὐ-
 χαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα
 τοῦ κλήρου τῶν ἀγίων ἐν τῷ φωτί ·
 13 ⁿ Ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ
 μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ ·
 14 ^o Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,
 15 τὴν ἄφεσιν τῶν ἁμαρτιῶν · ^p Ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ
 16 τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως · ^q Ὅτι ἐν αὐτῷ
 ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς,
 τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε
 ἀρχαί, εἴτε ἐξουσίαι · τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν

^m Acts xxvi. 18. Eph. i. 11. v. 20. ⁿ Matt. iii. 17. Eph. vi. 12. 1 Thess. ii. 12.
 Heb. ii. 14. 1 Pet. ii. 9. 2 Pet. i. 11. ^o Eph. i. 7. ^p 2 Cor. iv. 4. Heb. i. 3.
 Rev. iii. 14. ^q John i. 3. Rom. viii. 38. xi. 36. 1 Cor. viii. 6. Eph. i. 21. iii. 9.
 Infra ii. 10. 15. Heb. i. 2. ii. 10. 1 Pet. iii. 22.

14 † διὰ τοῦ αἵματος αὐτοῦ

power, unto all patience and long-suffering with joyfulness; i. e. that ye may, by his great and powerful assistance, suffer all the hardships your religion brings on you, not only with perfect patience, but with joy and satisfaction. Κράτος τῆς δόξης is *potentia gloriosa*.

12. ἱκανώσαντι . . . φωτί· which hath made us meet to be partakers of the inheritance of the saints in light; ἡμᾶς us Gentiles, see note at Eph. i. 3. ἱκανῶ is *sufficiens* reddo, from *ικανὸς sufficiens*, *facultatem alicujus rei efficiendæ largior*, as 2 Cor. iii. 6. Τὴν μερίδα τοῦ κλήρου τῶν ἀγίων, to be partakers of the inheritance of the saints; κληρὸς ἀγίων *felicitas Christianorum*, both in this and in the next life; see Acts xxvi. 18. There is here an allusion to the inheritance of the Jews in Canaan, the land of their inheritance; for it was divided into so many μερίδες, to be possessed by the several tribes, excepting that of Levi, and by lot assigned to every respective tribe, according to God's commandment. Ἐν τῷ φωτί in light. See note at Eph. v. 8. 9.

13. 14. καὶ μετέστησεν· and hath translated us . . . See note at Acts xiii. 22. Τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ· of his dear Son; see note at Rom. i. 4. Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν . . . in whom we have redemption . . . See note at Eph. i. 7.

15. . . . Ὃς ἐστὶν . . . κτίσεως· *Who is the image of the invisible God, the first-born of every creature*; see at note Heb. i. 3. Εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, the image of the invisible God: "Deum invisibilem solus Filius unigenitus representat, qui ipse imago invisibilis est secundum naturam divinam; visibilis, secundum humanam." Εἰκὼν is *anathrous* after ἐστὶν, see note at Matt. xii. 50. Πρωτότοκος πάσης κτίσεως· the first born of every creature: the term *πρωτότοκος* signifies in its proper sense the first offspring of parents; and here the first born of creation, or rather, equivalent to *τεχθεὶς πρὸ πάσης κτίσεως, ante ullam rem creatam genitus*, begotten before every creature, i. e. before any created being had existence; as it was explained by the majority of the ancients. The context fully proves and confirms this meaning, by adding, "For by him were all things created," &c. And this is closely connected. The 16th and 17th verses are also an evidence of the pre-existence and divinity of Christ. The positive assurance that Christ was before all things, and that by him all things συνέστηκε, consist, (the word used both by Josephus and Philo of the acknowledged Creator,) leaves no doubt on this subject. Aristotle uses nearly the same words, ἐκ τοῦ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν. Michaelis would accent the pe-

ἔκτισται · ¹ Καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα 17
 ἐν αὐτῷ συνέστηκεν · ² Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ 18
 σώματος, τῆς ἐκκλησίας · ὃς ἐστιν ἀρχὴ πρωτότοκος ἐκ
 τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων ·
³ Ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι, 19
⁴ Καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρη- 20
 νοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε
 τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς. ⁵ Καὶ ὑμᾶς, 21
 ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν
 τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν, ⁶ Ἐν 22
 τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου, παρα-
 στήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατ-
 ενώπιον αὐτοῦ · ⁷ Εἴγε ἐπιμένετε τῇ πίστει τεθεμελιω- 23
 μένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος

¹ John i. 1. 3. xvii. 5. 1 Cor. viii. 6.

Eph. i. 10. 22. iv. 15. v. 23. Rev. i. 5.

² 2 Cor. v. 18. Eph. i. 10. ii. 14-16.

³ Luke i. 75. Eph. i. 4. v. 27. 1 Thess. iv. 7. Tit. ii. 14. Jude 24.

⁴ Rom. x. 18. Supra ver. 6. Infra ii. 7. 2 Cor. iii. 6. iv. 1. v. 18. Eph. iii. 7. 17. 1 Tim. ii. 7.

⁵ Acts xxvi. 23. 1 Cor. xi. 3. xv. 20. 23.

⁶ John i. 16. iii. 34. 35. Infra ii. 9. iii. 11.

⁷ Eph. ii. 1. 2. 12. 19. iv. 18. Tit. i. 15. 16.

⁸ John xv. 6.

nult. *πρωτότοκος*, the producer, genitor, in an active sense; but that would signify not simply having begotten, but that for the first time. Some critics besides the priority of the Son in point of time, interpret *πρωτότοκος* as including also the notion of lordship and pre-eminence, and signifying, *princeps et dominus omnium rerum creaturum*. The 15th and 18th verses are illustrative of the two natures. Clemens Stresio says: "Hic, ver. 18. *πρωτότοκος ἐκ τῶν νεκρῶν*, iterum Filium proponit ut primogenitum ut ver. 15. Sed observanda est differentia in phrasi et constructione verborum. Prius ipsum dixit primogenitum omnis creaturæ vel creationis, hic dicit primogenitum non mortuorum sed ex mortuis, et observandum, quod in priori ut genitus a creaturis planè et omni modo distinguitur; sed posteriori verborum constructione faciliè audire licet, quod mortuis coniungatur, et in eorum numero ponatur: notandumque non dici ex morte, sed ex mortuis."

19. 20. Ὅτι ἐν αὐτῷ εὐδόκησε . . . For it pleased the Father . . . The word Father is not in the Greek, the literal translation of which is: "For that in him all fulness pleased to dwell," *Quia in ipso voluit omnis plenitudo habere*. Phavor. Hesych. εὐδόκησα, ἠθέλησα. The Syr. and Arab. give

support to this. The objection to it is, that it does not in this sense sufficiently connect with the following verse, and therefore Θεὸς is supplied before εὐδόκησε. Πᾶν τὸ πλήρωμα is all the plenitude of divine power, the whole divine nature; see below ii. 9. Ἀποκαταλλάξαι τὰ πάντα, to reconcile all things; see note at Eph. i. 10. The words εἴτε τὰ . . . οὐρανοῖς, are to be referred to ἀποκαταλλάξαι.

21. νυνὶ δὲ . . . yet now . . . The particle δὲ must correspond to μὲν und. at ἀπηλλοτριωμένους, but it would be better with Schmidius and some others to begin the 22d verse here, νυνὶ δὲ ἀποκατήλλαξεν, and to have a semicolon only at οὐρανοῖς ver. 20.

22. Ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ . . . In the body of his flesh . . . i. e. his fleshly body, that body of mortal flesh which he was pleased to assume, that he might be capable of suffering. By this expression the Apostle might mean to compact together under one form the two parallel phrases, ἐν σαρκὶ and ἐν σώματι, Eph. ii. 15. 16. Ἀμώμους καὶ ἀνεγκλήτους, unblameable and unreprouvable . . . See note at 1 Cor. i. 8.

23. Εἴγε ἐπιμένετε τῇ πίστει . . . If ye continue in the faith . . . Hence it follows, says Whitby, that they who have true faith,

τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

- 24 ^a Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλη-
 25 σία. ^b Ἡς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον
 26 τοῦ Θεοῦ, ^c τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις
 27 αὐτοῦ. ^d Οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι
 28 Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης. ^e Ὁν ἡμεῖς καταγ-
 γέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες

^a Rom. v. 3. 2 Cor. i. 5. 6. vii. 4. Eph. i. 23. iii. 1. 13. Phil. iii. 10. 2 Tim. i. 8. ii. 10. ^b Rom. xv. 19. 1 Cor. ix. 17. Gal. ii. 7. Eph. iii. 2. ^c Matt. xiii. 11. Rom. xvi. 25. 1 Cor. ii. 7. Eph. iii. 9. 2 Tim. i. 10. ^d Rom. ix. 23. 2 Cor. ii. 14. Eph. i. 7. iii. 8. 1 Tim. i. 1. ^e Acts xx. 20. 27. 31. 2 Cor. xi. 2. Eph. v. 27. Supra ver. 22.

23 † τῇ ante κτίσει

24 † μου prius

and just ground of hope, may fall away from them. Ἐν πάσῃ τῇ κτίσει is equivalent to ἐν παντὶ τῷ κόσμῳ, ver. 6. See note at Matt. xxiv. 14.

24. Νῦν χαίρω . . . ὑμῶν. Who now rejoice in my sufferings for you: St. Paul's sufferings for them meant in their general capacity of Gentile Christians, agreeably to what he explicitly declares, Eph. iii. 1. He attributes in these Epistles his imprisonment, not to his preaching of Christianity, but to his asserting the right of the Gentiles to be admitted into it without conforming themselves to the Jewish law. Καὶ ἀνταναπληρῶ . . . Χριστοῦ . . . and fill up that which is behind of the afflictions of Christ . . . i. e. I fill up or bear those afflictions which still remain to be borne by me for the sake of Christ. Suppleo id, perfero quod reliquum est calamitatum, ob religionem Christianam mihi perferendum. Ἀνταπληρῶ is according to its etymology vicissim expleo, from ἀντὶ pro, vice; but this preposition has no emphasis, and the verb signifies no more than ἀναπληρῶ, expleo; as in ἀναποκρίνομαι, and some other verbs.

In 1 Thess. iii. 10. τὰ ὑστερήματα τῆς πίστεως ea, quæ vobis adhuc desunt ad perfectionem in religione Christianâ.

25. πληρῶσαι τὸν λόγον τοῦ Θεοῦ. to fulfil the word of God; i. e. fully to preach, and to leave no place without preaching the Gospel to them. So Rom. xv. 19.

26. τὸ μυστήριον . . . Even the mystery . . . See notes at Matt. xiii. 35. and Eph. iii. 3—6.

27. ὅς ἐστι Χριστὸς . . . which is Christ . . . ὅς is the relative to μυστηρίου, but, as is often the case, it agrees with the following noun Χριστός. Clemens Streso on this verse observes, "Notum prætereâ est Deum promississe gloriam suam ulterius manifestare, et quod arca, Columna, Shechinah, ulterioris manifestationis fuere symbola—hinc Esa. xl. 5. gloria Dei manifestabitur. Hinc Israel, licet Deus suam gloriam, illis notificaverat, tamen ulterius sperare debebat gloriæ manifestationem: hæc autem Christum respexisse, non necesse puto ut demonstrarem, quare quisque videt quomodo Apostolus potuit Christum dicere spem gloriæ, ἡ ἐλπίς τῆς δόξης." See note at Rom. ii. 4.

πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ. ^f Εἰς ὃ καὶ κοπιῶ, 29 ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

Κεφ. β'. 2.

^a Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν 1 καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί. ^b Ἰνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, 2 συμβιβασθέντων ἐν ἀγάπῃ καὶ εἰς πάντα πλοῦτον τῆς πληροφωρίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ Πατρὸς καὶ τοῦ Χριστοῦ. ^c Ἐν ᾧ εἰσι 3

^f 1 Cor. xv. 10. Infra ii. 1. Eph. i. 19. iii. 7. 20. ^a Supra i. 29. Phil. i. 30. 1 Thess. ii. 2. ^b 2 Cor. i. 6. Supra i. 9. Infra iii. 14. Phil. iii. 8. ^c 1 Cor. i. 24. ii. 6. 7. Eph. i. 8.

28 † Ἰησοῦ 2 = συμβιβασθέντες

28. πάντα ἄνθρωπον . . . every man . . . There is a peculiar emphasis in the repetition of these words, in every member of the sentence. *Nec temere est quod Paulus ter hoc ingeminat, ut omne gentium discrimen sublatum ostendat.*

CHAP. II.

1. Θέλω γὰρ . . . σαρκί. For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh. Commentators differ much in opinion, whether the Apostle had ever been at Colosse or Laodicea. From the language of this first verse it would appear highly probable that he had not. And yet it seems highly improbable that St. Paul should have gone throughout Phrygia, Acts xvi. 6. xviii. 23. without visiting it. Theodoret thinks the Apostle means, he had not only a conflict for them, but for others whom he had not so much as seen. And the Schol. apud Matthæi draws this conclusion: οὐ μόνον ὑπὲρ ὑμῶν, φησί, καὶ ὑπὲρ Λαοδικέων, ἀλλὰ καὶ ὑπὲρ πάντων τῶν μηδέπω τεθεαμένων· δῆλον γὰρ, ὅτι αὐτὸν ἐθεάσαντο· ἐπάγει γὰρ, ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, τῶν μὴ τεθεαμένων δηλαδὴ, οὐχ ὑμῶν. From what he had said in the

last verse of the last chapter ἀγωνιζόμενος, the Apostle takes occasion to mention the great conflict he had for them, by prayer, care and study to promote their spiritual welfare. The cause of his concern for them was the number of Judaizing and Paganizing Christians who were risen among them, and who began to corrupt the purity and simplicity of the Gospel.

2. Ἰνα παρακληθῶσιν . . . That their hearts might be comforted . . . Παρακαλέω is here i. q. παραμυθέω, but still including the idea of being excited and animated, and so recovered and tranquillized from their dejection. Συμβιβασθέντων ἐν ἀγάπῃ, being knit together in love; see note at 1 Cor. i. 10. Τῆς πληροφωρίας τῆς συνέσεως, of the full assurance of understanding; πληροφωρία here i. q. τελειότης, perfectio, as Heb. vi. 11. ἡ πληροφωρία τῆς ἐλπίδος spes certissima, for συνέσεως πληροφωρουμένης· that being thus cemented in love they may attain the richest and most assured or most perfect understanding of the Gospel. Εἰς ἐπίγνωσιν τοῦ μυστηρίου . . . to the acknowledgment of the mystery, or to the more perfect knowledge of the mystery . . . See note at 1 Cor. ii. 7.

3. Ἐν ᾧ . . . In whom . . . or, in which, sc. μυστηρίῳ.

πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυ-
 4 φοι. ^d Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζεται ἐν
 5 πιθανολογίᾳ. ^e Εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ
 πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν
 τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.
 6 ^f Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν
 7 αὐτῷ περιπατεῖτε, ^g Ἐρρίζωμένοι καὶ ἐποικοδομούμενοι ἐν
 αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε,
 8 περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. ^h Βλέπετε μή τις
 ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς
 ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ
 9 στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν. ⁱ Ὅτι ἐν
 αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς.

^d Rom. xvi. 18. 2 Cor. xi. 13. Eph. iv. 14. v. 6. Infra ver. 8. 18. ^e 1 Cor. v. 3. xiv. 40. 1 Thess. ii. 17. 1 Pet. v. 9. ^f 1 Thess. iv. 1. Jude 3. ^g Eph. ii. 21. 22. iii. 17. Supra i. 23. ^h Jer. xxix. 8. Matt. xv. 2. Rom. xvi. 17. Gal. i. 14. iv. 3. 9. Infra ver. 18. 20. 22. Heb. xiii. 9. ⁱ John i. 14. Supra i. 19.

4. Τοῦτο δὲ λέγω . . . *And this I say . . .* This refers to ver. 2. *That their hearts may be comforted — I mean, that no one may beguile you . . .* the third verse being parenthetical. Παραλογίζομαι is *malis rationibus utor*, *parā in composition* being often used in a bad sense: here to deceive and circumvent by false but specious and sophisticated reasonings; and πιθανολογία *speciosa oratione ad persuadendum, et ad pelliciendos animos, accommodatā*.

5. χαίρων καὶ βλέπων . . . *joying and beholding*, by a hendiadys, *gaudeo considerans*; i. e. the accounts which I receive of your well-regulated church discipline, and the steadiness of your faith in Christ, which your enemies in vain endeavour to shake, afford me the greatest joy.

7. Ἐρρίζωμένοι . . . *Rooted . . .* See note at Eph. iii. 18.

8. Βλέπετε . . . Χριστόν. *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; συλαγωγέω* is properly *deprædor, spolio, from σάλη πρæδα, and ἄγω duco*; Hesych. συλαγωγῶν ἀπογυμνῶν. Here ὑμᾶς συλαγωγῶν, *vobis libertatem vestram eripiat*. Certain pretended reformers, such as the Gnostics, were inclined to force the doctrines of Christianity into a conformity with the philosophical systems they had adopted; while others were as studious to blend with these doctrines the opinions,

customs and traditions of the Jews. That the Jewish doctors are very much concerned in this chapter, we learn from ver. 14—16. and the rudiments of the world relate to their legal observances, as being common to them with the Gentile world. See note on Gal. iv. 3. The παράδοσιν τῶν ἀνθρώπων may refer both to the system of heathen mythology and philosophy, which was transmitted from one generation to another, and to the traditions of the Jews. See Matt. xv. 2.

9. Ὅτι . . . σωματικῶς. *For in him dwelleth all the fulness of the Godhead bodily*: or, in whom the whole fulness of Deity substantially and personally dwells. Augustine thus explains this verse: “in ipso quippe inhabitat omnis plenitudo divinitatis, non umbratilititer tanquam in templo a rege (Solomone) facto, sed corporaliter; id est, solidè atque veraciter.” See note above i. 19. The Apostle thus expresses the divine nature of Christ, partly to represent to the Jews his divinity, with allusion to the God of Israel dwelling in the temple; partly to oppose him to the πλήρωμα of the Gnostics, which according to them was made up of their thirty æones, and to the local and partial deities of the heathens, who of them all made up the plenitude of the Godhead. Christ styled his body a temple, John ii. 19. 21.; the fulness therefore of the Deity may be properly said to dwell in him bodily, as it dwelt symbolically in the ark.

^k Καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι· ὅς ἐστιν ἡ κεφαλὴ 10
 πάσης ἀρχῆς καὶ ἐξουσίας· ¹ Ἐν ᾧ καὶ περιετμήθητε 11
 περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν
 ἁμαρτιῶν τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,
^m Συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνη- 12
 γέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ, τοῦ ἐγεί-
 ραντος αὐτὸν ἐκ νεκρῶν· ⁿ Καὶ ὑμᾶς, νεκροὺς ὄντας ἐν 13
 τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν,
 συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα
 τὰ παραπτώματα· ^o Ἐξαλείψας τὸ καθ' ἡμῶν χειρόγρα- 14
 φον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἥρκεν ἐκ

^k John i. 16. Eph. i. 20. 21. 1 Pet. iii. 22. Supra i. 16. ¹ Deut. x. 16. xxx. 6.
 Jer. iv. 4. Rom. ii. 29. vi. 6. Eph. iv. 22. Phil. iii. 3. Infra iii. 8. 9. ^m Acts ii. 24.
 Rom. vi. 4. Infra iii. 1. Eph. i. 19. iii. 7. ⁿ Eph. ii. 1. 5. 6. 11. ^o Eph. ii. 15. 16.

11 † τῶν ἁμαρτιῶν

12 * ἐκ τῶν νεκρῶν

13 * συνεζωοποίησε σὺν αὐτῷ
 ib. χαρισάμενος ὑμῖν

10. ἐν αὐτῷ πεπληρωμένοι *complete in him*, with all things necessary to your salvation, with all knowledge and grace, without any additions from human philosophy or legal observances.

11. 12. Ἐν ᾧ καὶ περιετμήθητε . . . *In whom also ye are circumcised* . . . The Apostle here discourses against those who laboured to introduce the necessity of circumcision. He tells the Colossians that they have received from Christ the inward, spiritual circumcision of the heart, which is the true Christian circumcision, *the putting off*, and throwing away all their carnal sins; to all which they are engaged in their baptism; one part of which, referring to the burial of Christ, denotes their dying to their sins, the forsaking the impurities of their heathen lives; and another part referring to the resurrection of Christ denotes their vow and engagement to rise to all evangelical performances, and to all purity of life, by the virtue of their faith in that God, whose power and sufficiency to make good all his promises to them is demonstrated by his raising up Jesus from the dead. There is here an allusion to the mode of administering baptism by immersion, as it was then practised. But baptism being a rite of initiation to Christians, as circumcision was to the Jews, it may be hence inferred, that baptism is Christ's ordinance for infants of believing parents, as circumcision was of old for the infants of the Jews. See περιτομῇ ἀχειροποιήτῳ at note Eph. ii. 11. and

ἀπεκδύσει . . . at note Gal. v. 24. Περιτομῇ τοῦ Χριστοῦ is that circumcision effected by Christ, the true Christian circumcision, which consists ἐν τῇ ἀπεκδύσει . . . See note at Acts vii. 8.

13. τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν *the uncircumcision of your flesh*: i. e. their carnal corruptions in their heathen state, their abandonment to all sensual and irregular inclinations; opposed to περιτομῇ ἀχειροποιήτῳ, ver. 11. This sense has the authority of Theodoret: ἀκροβυστίαν σαρκὸς τὴν πονηρίαν ἐκάλεσε.

14. Ἐξαλείψας . . . σταυρῷ *Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross*: compare Eph. ii. 14. where see note. Τοῖς δόγμασιν is put for ἐν τοῖς δόγμασι, as in Eph. ii. 15. τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας, i. e. *chirographum variis decretis constans*; having cancelled the bond consisting of the covenants, which were the numerous expiations prescribed by the Levitical Law: the bond was the Law itself, i. e. the positive injunction of the Law of Moses concerning things in their own nature indifferent, which became obligatory merely by virtue of a direct positive command. But the moral law Jesus Christ is so far from having abrogated, that he has promulgated it anew under the Gospel, and strengthened it by the sanction of his own divine authority. The Apostle alludes to a note of hand given from debtor

15 τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ · ^p Ἀπεκδυσά-
 16 μενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρ-
 16 ῥησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ. ^q Μὴ οὖν τις ὑμᾶς
 κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς, ἢ νουμη-
 17 νίας, ἢ σαββάτων · ^r Ἄ ἐστι σκιὰ τῶν μελλόντων, τὸ
 18 δὲ σῶμα Χριστοῦ. ^s Μηδεὶς ὑμᾶς καταβραβεύετω, θέλων
 ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἐώρα-
 κεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς

^p Gen. iii. 15. Ps. lxxviii. 18. Isa. liii. 12. Matt. xii. 29. Luke x. 18. xi. 22.
 John xii. 31. xvi. 11. Eph. iv. 8. vi. 12. Heb. ii. 14. ^q Rom. xiv. 2. 3. 5. 10. 13. 17.
 1 Cor. viii. 8. Gal. iv. 10. ^r Heb. viii. 5. ix. 9. x. 1. ^s Supra ver. 4. Infra ver. 23.
 Ezek. xiii. 3. 1 Tim. i. 7.

15 || αὐτῷ

17 * τοῦ Χριστοῦ

18 ‡ μὴ

to creditor. This consisted of ordinances which they were obliged to discharge, and which was in full force against them. Jesus Christ cancelled this obligation, nailing it to his cross. There were two modes of cancelling bonds or obligations, either by blotting out the writing, or by striking a nail through them. This the Apostle applies to the death of Christ. See note at Rom. vii. 4. Αἶρειν ἐκ μέσου, *e medio tollere*, denotes to kill, to destroy, with the Greek writers; but here it is *abrogare, abolere*, in which sense St. Paul had just used ἐξαλείφω, which has the same meaning also in Demosth. ὑμεῖς δ' ἔτι σκοπεῖσθε, εἰ χρὴ τοῦτον (sc. τὸν νόμον) ἐξαλείφαι. Προσηλός, *clavis affigo*, from πρὸς and ἥλος *clavulus*.

15. Ἀπεκδυσάμενος . . . αὐτῷ. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. These were the powers of wickedness, the spirits of Satan. These Christ despoiled on the cross, casting out the prince of the world from his dominions, temples, and oracles, and from those human bodies he possessed. The Apostle here uses terms borrowed from conquerors who stripped their fallen enemy; and from the custom of leading their enemies in triumph through the streets. Ἀπεκδύομαι used actively is *exuo, spolio, vestibus, armis*, rendered as below iii. 9. it is *depono, renuntio*. Δειγματίζω properly *specimen exhibere*, and with an accusative of the person, it is i. q. παραδειγματίζω, to expose to public ignominy, see Matt. i. 19. —*captos ostendere civibus hostes*. Hor. Ἐν παρρησίᾳ, *palam*. Θριαμβεύσας αὐτοὺς ἐν αὐτῷ, *triumphing over them in it*. See note at 2 Cor. ii. 15. or

rather ἐν αὐτῷ, *in himself*, in his own person.

16. 17. Μὴ οὖν τις ὑμᾶς κρινέτω . . . Let no man therefore judge you, and condemn any of you Gentile Christians. Ἐν μέρει ἑορτῆς, *in respect of an holy day*, i. q. ἐν ἑορτῇ, as *μέρος* joined with another substantive is sometimes redundant. Ἐν τῷ μέρει τοῦ φόνου, *Ælian. μέρη χθονός*, i. e. *χθών, ager Thebanus*. Eurip. *Phœniss*. 604. Σαββάτων are the weekly sabbaths.

18. Μηδεὶς . . . αὐτοῦ. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Καταβραβεύω is properly to deprive any one of his reward, *debito brabeo, præmio fraudare*, from *κατὰ*, which in composition often signifies *contra, adversus*, and *βραβεύω* to adjudge the prize to any one. The verb is generally considered to be a Cilicisism; but we meet with it in Demosth. ἐπιστάμεθα Στράτωνι ὑπὸ Μειδίου καταβραβευθέντα καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα, *scimus Stratoni a Midia insidiosè circumventum, et contra omne jus ignominia notatum esse*. It signifies to condemn unjustly, to circumvent and defraud. But some understand by it, arbitrarily and unjustly to impose a yoke on any one, so that the sense would be, *ne vobis jugum a falsis illis doctoribus imponi patiamini*. Either sense suits the context. Θέλων must be taken here in the sense of *jacto me, θέλων ἐν ταπεινοφροσύνῃ* . . . *affectans humilitatem* . . . compare ver. 23. ἐξελοθρησκεία. So 1 Tim. i. 7. This passage 18—23. is applicable to the Pythagoreans and to the Therapeutic Essenes, of whom there might be a sodality at Colosse, a contemplative sect. See note at

αὐτοῦ, ¹ Καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα, 19
διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβι-
βαζόμενον, αὕξη τὴν αὕξησιν τοῦ Θεοῦ.

^u Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων 20
τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; ^x (Μὴ 21
ἄψη, μηδὲ γεύση, μηδὲ θίγης. ^y Ἄ ἐστι πάντα εἰς φθορὰν 22
τῇ ἀποχρήσει,) κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν
ἀνθρώπων. ^z Ἄτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν 23
ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος,
οὐκ ἐν τιμῇ τινι, πρὸς πλησμονὴν τῆς σαρκός.

¹ Eph. iv. 15. 16.^u Rom. vi. 3. 5. vii. 4. 6. Gal. ii. 19. iv. 3. 9. Eph. ii. 15.

Supra ver. 8.

^x 1 Tim. iv. 3.^y Isa. xxix. 13. Matt. xv. 9. Tit. i. 14.^z 1 Tim. iv. 8. Supra ver. 18.

20 † οὖν ib. τῷ

Matt. iii. 7. The pretence of humility was this, that it was too arrogant in man to offer himself to an inaccessible and incomprehensible God, but that he ought to implore the intercession of angels and of blessed spirits, and to procure the divine favour by their means. Ἄ μὴ ἐώρακεν ἐμβατεύων, *intruding into those things which he hath not seen*; ἐμβατεύω is properly i. q. ἐμβαίνω *ingredior*, but metaphorically *rebus investigandis assiduam operam et studium navare*. Some understand it as a metaphor taken from ἐμβάδες, *the tragic buskin*, and to signify here *incedens fastuosè*. But the other interpretation is preferable. Hesych. ἐμβατεύσας· ζητήσας, and Phavor. ἐξερευνήσας.

19. Καὶ οὐ κρατῶν τὴν κεφαλὴν . . . And not holding the head . . . i. e. not adhering to the head, even Christ. See κρατέω at Acts iii. 11. Ἐξ οὗ πᾶν τὸ σῶμα . . . see note at Eph. iv. 16. Ἐξ οὗ masculine agrees with Χριστὸν included in the word κεφαλὴν. Αὕξη τὴν αὕξησιν τοῦ Θεοῦ, *increaseth with the increase of God*: of God seems here to be the Hebrew superlative, of which there are several instances in the New Testament, see note at Luke ii. 40. *maxima incrementa capit*; or it may be rendered, *ita, ut Deus hoc incrementum largiatur*.

20—23. Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου . . . Wherefore, if ye be dead with Christ, from the rudiments of the world . . . See note at Gal. iv. 3. The meaning of these four verses is this: If, then, you are to consider yourselves as dead to the world through Christ;

Gr. Test.

III.

M

why, as if living in the world, should you still be subject to these carnal ordinances, with regard to meats and other things, which are now entirely abrogated, and depend on the mere authority of man? Why should you pay any attention to those other extravagances I have mentioned, with regard to angel worship, and also to austerities of the body? All these things are but specious and not real services, and have nothing of true worship in them. Δογματίζω is *decretum facio*, i. q. δόγμα τιθέναι, middle δογματίζομαι is *patior mihi leges imponi et edicta præscribi, pareo legibus*; such δόγματα as are μὴ ἄψη, *touch not* any thing ceremonially unclean: μηδὲ γεύση, *taste not*; this may refer to those things which some philosophers, particularly the Pythagoreans, would not taste of: μηδὲ θίγης, *handle not* any thing which may pollute you by touching it. Ἄ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *which are all to perish with the using*, or, things which by being consumed tend to corruption. Φθορὰ is not destruction, but corruption of meats; and ἀπόχρησις is not abuse, but use, i. q. χρήσις. The sense is; *Hi omnes cibi, tantùm abest ut pollutant vespentem, ut potius ipso usu pereant et conficiantur*; according as Christ taught Matt. xv. 17. 18. Ἐθελοθρησκεία, *will-worship*, is an affected or superstitious zeal in religion. Theophylact interprets it, *τὴν ὑποκρινομένην εὐλάβειαν ἐν τῇ θρησκείᾳ*. Οὐκ ἐν τιμῇ τινι, *not in any honour*, sc. τοῦ σώματος, *ita, ut nulla corporis cura habeatur*, especially *provision* for its nourishment; as the clauses ἡ ἀφειδία σώματος,

Κεφ. γ'. 3.

- 1 ^a Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ
 2 Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθημένο· Τὰ ἄνω φρο-
 3 νεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. ^b Ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ
 4 ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. ^c Ὅταν ὁ
 Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ
 φανερωθήσεσθε ἐν δόξῃ.
 5 ^d Νεκρώσατε οὖν τὰ μέλη ὑμῶν, τὰ ἐπὶ τῆς γῆς, πορ-
 νεῖαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεο-

^a Rom. vi. 5. viii. 34. Eph. i. 20. ii. 6. Supra ii. 12. ^b Rom. vi. 2. 2 Cor. v. 7.
 Gal. ii. 20. Supra i. 5. ii. 20. ^c John xi. 25. xiv. 6. 1 Cor. xv. 43. Phil. iii. 21.
 1 John iii. 2. ^d Rom. vi. 13. viii. 13. Gal. v. 24. Eph. v. 3. 5. 1 Thess. iv. 5.

4 || ὑμῶν

and πρὸς πλησμονὴν τῆς σαρκὸς, *ad corpus satiandum*, to the satisfying of the flesh, show. However, this interpretation would not be inapplicable, to admit an ellipsis of τῷ Θεῷ after ἐν τιμῇ τινι, with this sense; but without any value (in the sight of God), being only (done) for the satisfying of the flesh. Mr. Biddulph in his Theology of the Early Patriarchs understands it in nearly a similar way. "This very difficult passage," he says, "may be rendered plain by placing a comma after τιμῇ. The bodily observances and privations which had been referred to, availed indeed 'to the satisfaction of the flesh,' or the carnal mind in man; but not ἐν τιμῇ τινι, in any respect that could be honourable or profitable to those who practised them. Τῆς σαρκὸς is, I apprehend, of the same import with τοῦ ποδὸς τῆς σαρκὸς in ver. 18. q. e. Voluntary services over and beyond what was commanded by God, an external show of humiliation, such as was made in the worship of angels, and a neglect of bodily gratification, might have an appearance of wisdom; but that appearance was delusive, since no real benefit, no respect or reward (τιμὴ) could be derived from them in the sight of God."

CHAP. III.

1. 2. Εἰ οὖν συνηγέρθητε τῷ Χριστῷ. . .
 If ye then be risen with Christ . . . See note

above ii. 11. 12. Εἰ is here *quandoquidem*, since. The Apostle in this chapter exhorts the Colossians to raise their hearts more to Christ; to guard against every degree of uncleanness, malice, and falsehood, and to abound in the practice of the opposite virtues; and he enforces an exact observance of the relative duties of life.

3. Ἀπεθάνετε γὰρ . . . Θεῷ. For ye are dead, and your life is hid with Christ in God.—It doth not yet appear what we shall be, 1 John iii. 2. Ye are dead to the Law, to sin, and to the world, and ye must consider your true life as laid up with Christ, till the great day shall restore it to everlasting happiness. It is a beautiful image to consider our lives as treasures, locked up with Christ in heaven. See Gilpin. The first life was entrusted to Adam and lost: the second life is committed to Jesus and preserved.

5. Νεκρώσατε οὖν τὰ μέλη ὑμῶν . . . Mortify therefore your members . . . i. e. your vicious affections and inordinate desires. Theodoret says: μηκέτι τὸ σῶμα ἐνεργεῖτω τὴν ἁμαρτίαν. This exhortation of the Apostle being directed to believers, shows, that as they are by the Spirit and grace of Christ dead to sin, so they have continual need to proceed in the practice of this duty, that they be not overcome by the deceitfulness of sin. See note at Gal. v. 24. πάθος at Rom. i. 26. and πλεονεξία at Eph. iv. 19.

νεξίαν, ἣτις ἐστὶν εἰδωλολατρεία · ^e Δι' αὐτὴν ἔρχεται ἡ ὀργὴ 6
 τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας · ^f Ἐν οἷς καὶ ὑμεῖς 7
 περιπατήσατέ ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς · ^g Νυνὶ δὲ ἀπό- 8
 θεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφη-
 μίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν · ^h Μὴ ψεύδεσθε 9
 εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν
 ταῖς πράξεσιν αὐτοῦ, ⁱ Καὶ ἐνδυσάμενοι τὸν νέον, τὸν 10
 ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος
 αὐτόν · ^k Ὅπου οὐκ ἔστι Ἑλλην καὶ Ἰουδαῖος, περιτομὴ 11
 καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος,
 ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός · ^l Ἐνδύσασθε οὖν, 12
 ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα
 οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακρο-
 θυμίαν · ^m (Ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, 13
 εἰάν τις πρὸς τινὰ ἔχῃ μομφήν, καθὼς καὶ ὁ Χριστὸς ἑχα-
 ρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς ·) ⁿ Ἐπὶ πᾶσι δὲ τούτοις τὴν 14

^e Rom. i. 18. Eph. ii. 2. v. 6. Rev. xxii. 15.^f Rom. vi. 19. 20. vii. 5.1 Cor. vi. 11. Eph. ii. 2. Tit. iii. 3. ^g Eph. iv. 22. 29. v. 4. Heb. xii. 1. Jam. i. 21.1 Pet. ii. 1. ^h Lev. xix. 11. Eph. iv. 22. 24. 25. ⁱ Rom. xii. 2. Eph. ii. 10.iv. 23. 24. ^k Rom. x. 12. 1 Cor. xii. 13. Gal. iii. 28. v. 6. Eph. i. 23. vi. 8.^l Gal. v. 22. Eph. iv. 2. 32. Phil. ii. 1. 1 Thess. i. 4. 1 Pet. i. 2. ^m Mark xi. 25.Eph. iv. 32. ⁿ John xiii. 34. Rom. xiii. 8. 1 Cor. xiii. Eph. iv. 3. v. 2. Supra ii. 2.

1 Thess. iv. 9. 1 Tim. i. 5. 1 Pet. iv. 8. 1 John iii. 23. iv. 21.

7 || τούτοις 12 * οἰκτιρμῶν

6. ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· on the children of disobedience. See note at Eph. v. 6.

7. Ἐν οἷς . . . in the which . . . refers to δι' αὐτὴν peccata, ver. 6. and ἐν αὐτοῖς in them, i. e. among them, refers to υἱοὺς τῆς ἀπειθείας. The Colossians doubtless complied with all the luxury of Asia Minor, of which they were a part.

8. αἰσχρολογίαν· filthy communication: see note at Eph. v. 3. 4. and θυμὸν at 2 Cor. xii. 20.

9. 10. ἀπεκδυσάμενοι τὸν . . . seeing that we have put off the old man . . . See notes at Rom. vi. 4. xii. 2. Eph. iv. 22 — 24. and ἀπεκδύσθαι above ii. 15. Εἰς ἐπίγνωσιν . . . in knowledge . . . εἰς for ἐν, in or by, denoting the means of working our renovation, the knowledge of the Gospel, in which our pattern is set, according to which we are to form our lives for the future.

11. Ὅπου . . . Where . . . i. e. under which economy, or in the new creation. Ἀλλὰ . . . Χριστὸς, but Christ is all in all. No man, whatever is his country or condition, is excluded from the benefit of a renewed nature, if he believe.

12. ὡς ἐκλεκτοὶ τοῦ Θεοῦ . . . as the elect of God . . . The Apostle with great affection addresses the Colossians, as the elect of God, chosen out of the heathen world to be his Church and people, and promises them the blessings of the Gospel if they continue in the faith, rooted and grounded, and be not moved away from the hope of the Gospel, i. 23. ii. 2. 4. 18. expressing his care and fear lest they should be deceived, and robbed of their rewards.

13. εἰάν τις πρὸς τινὰ ἔχῃ μομφήν· if any man have a quarrel against any: see note at Matt. v. 23.

14. 15. Ἐπὶ πᾶσι δὲ τούτοις . . . And

- 15 ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος · ° Καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβεύτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι · καὶ εὐχάριστοι γίνεσθε.
- 16 ^p Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες, καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες ἐν τῇ
- 17 καρδίᾳ ὑμῶν τῷ Κυρίῳ · ^q Καὶ πᾶν ὅ,τι ἂν ποιῇτε ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ Πατρὶ δι' αὐτοῦ.
- 18 ^r Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν
- 19 Κυρίῳ. ^s Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς. ^t Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι
- 21 κατὰ πάντα · τοῦτο γάρ ἐστιν εὐάρεστον ἐν Κυρίῳ. ^u Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.
- 22 ^x Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις, ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν
- 23 ἀπλότητι καρδίας, φοβούμενοι τὸν Θεόν · ^y Καὶ πᾶν ὅ,τι

° Rom. xiv. 17. Phil. iv. 7. Eph. ii. 16. 17. iv. 4. ^p 1 Cor. xiv. 26. Eph. v. 19. Infra iv. 6. ^q Rom. i. 8. 1 Cor. x. 31. Eph. v. 20. Supra i. 12. ii. 7. 1 Thess. v. 18. Heb. xiii. 15. ^r Eph. v. 22. Tit. ii. 5. 1 Pet. iii. 1. ^s Eph. iv. 31. v. 25. 28. 33. 1 Pet. iii. 7. ^t Eph. vi. 1. ^u Eph. vi. 4. ^x Eph. vi. 5. &c. 1 Tim. vi. 1. Tit. ii. 9. Philem. 16. 1 Pet. ii. 18. ^y Eph. vi. 6. 7.

14 || ὃ vel ὅς ἐστι 15 = τοῦ Χριστοῦ 16 = τῷ Θεῷ 18 * τοῖς ἰδίοις ἀνδράσιν
20 * τῷ Κυρίῳ 22 — ὀφθαλμοδουλείᾳ ib. = τὸν Κύριον

above all these things, *præcipue verò*, Eph. vi. 16. *Σύνδεσμος τῆς τελειότητος* which is the bond of perfectness, by hypallage for the most perfect bond. Christian charity, which is a transcript of Christ's love to us, is the most perfect bond of mutual concord and harmony. Καὶ ἡ εἰρήνη . . . And let the peace of God . . . See note at Philipp. iv. 7. *βραβεύτω*, rule; the *βραβεύται* were the judges that awarded the prizes to the conquerors in the games, and who as umpires decided all disputes. Therefore the sense is: Let that peaceable disposition which God requires from all Christians be the umpire and director to compose all differences among you. And let that blessed peace which God bestows excite you to do this. *Ἐν ἐνὶ σώματι, in one body*, i. e. *εἰς ἐν σῶμα, ut unum essetis corpus*. *Εὐχάριστοι γίνεσθε*, and be ye thankful. This is variously interpreted. Some render it *blan-*

di et comes: others *benefici et liberales*: some *grati et accepti Deo*: and others with the Syriac, and our common Version, *gratias agite Deo, seu Christo*. This agrees best with what follows.

16. *ἐν χάριτι ᾄδοντες . . . singing with grace . . .* Χάρις is rather here *gratiarum actio, thanksgiving*; see note at Eph. v. 18. 19. They had had their hymns and odes before, but they were not *πνευματικαῖς*.

18—25. *Αἱ γυναῖκες . . . Wives . . .* ὡς ἀνῆκεν ἐν Κυρίῳ, as it is fit in the Lord, with such a disposition and behaviour as may adorn your Christian profession. Rosenmüller refers *ἐν Χριστῷ* to *ὑποτάσσεσθε, propter Christum, eo jubente*. For the relative duties which follow, compare Eph. vi. 1—9. where see notes. *Μὴ πικραίνεσθε πρὸς αὐτάς, be not bitter against them*; do not provoke or treat them with

ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις. ² Εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν 24 ἀνταπόδοσιν τῆς κληρονομίας, τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε. ³ Ὁ δὲ ἀδικῶν κομιεῖται ὁ ἠδίκησε, καὶ οὐκ 25 ἔστι προσωποληψία.

Κεφ. δ'. 4.

^a Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρ- 1 ἔχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.

^b Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ, ἐν 2 εὐχαριστίᾳ. ^c Προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ 3 Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι. ^d Ἵνα φανερώσω αὐτὸ, ὡς 4 δεῖ με λαλῆσαι. ^e Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἕξω, 5 τὸν καιρὸν ἐξαγοραζόμενοι. ^f Ὁ λόγος ὑμῶν πάντοτε ἐν 6 χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

^a 1 Cor. vii. 22. Eph. vi. 8. ^a Rom. ii. 11. Eph. vi. 9. 1 Pet. i. 17. Deut. x. 17. ^a Eph. vi. 9. ^b Luke xviii. 1. Rom. xii. 12. Eph. vi. 18. 1 Thess. v. 17. 18. Supra ii. 7. iii. 15. ^c Matt. xiii. 11. 1 Cor. iv. 1. xvi. 9. 2 Cor. ii. 12. Eph. vi. 19. 20. Phil. i. 7. 2 Thess. iii. 1. Supra i. 26. ii. 2. ^d Eph. v. 15. 16. 1 Thess. iv. 12. ^e Eccles. x. 12. Supra iii. 16. Mark ix. 50. 1 Pet. iii. 15.

23 || *Ο ἐὰν ποιῇτε

24 ‡ γὰρ

25 || *Ο γὰρ ἀδικῶν

unkind behaviour; i. q. παροργίζετε at Eph. vi. 4. or, *πικραίνεσθε* in a passive sense, thus: Treat them with indulgence and lenity, and be not easily provoked or embittered against them. *Μὴ ἐρεθίζετε, provoke not*; see note at 2 Cor. ix. 1. 2. The first verse of the next should not have been separated from this chapter.

CHAP. IV.

1. Οἱ κύριοι . . . *Masters* . . . This verse certainly belongs to the preceding chapter. What follows relates to the whole Church. See τὴν ἰσότητα at note 2 Cor. viii. 13.

2. Τῇ προσευχῇ προσκαρτερεῖτε . . . *Con-*

tinue in prayer . . . See note at Rom. xii. 12.

3. 4. Προσευχόμενοι ἅμα καὶ περὶ ἡμῶν . . . *Withal praying also for us* . . . See note at Eph. vi. 19. 20. *Τὸ μυστήριον . . . δέδεμαι the mystery of Christ, for which I am also in bonds*: see notes at Acts xxii. 22. and 1 Cor. ii. 7. It is very remarkable, says Doddridge after Whitby, that Paul, who so often and so earnestly entreats the intercession of his Christian friends, should never speak of the intercession of the Virgin Mary, or of departed saints or angels, if he believed it a duty to seek it.

5. τὸν καιρὸν ἐξαγοραζόμενοι *redeeming the time*. See note at Eph. v. 16.

6. ἐν χάριτι *with grace*: see note at

- 7 ^f Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφός, καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ.
- 8 ^g Ὁν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. ^h Σὺν Ὁνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν.
- 10 πάντα ὑμῖν γνωριούσι τὰ ᾧδε. ⁱ Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς· (εἰάν ἔλθῃ πρὸς ὑμᾶς, 11 δέξασθε αὐτόν·) Καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν 12 τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. ^k Ἀσπάζεταιται ὑμᾶς Ἐπαφράς, ὁ ἐξ ὑμῶν δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῇτε τέλειοι 13 καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ. Μαρτυρῶ γὰρ αὐτῷ, ὅτι ἔχει ζῆλον πολλὸν ὑπὲρ ὑμῶν, καὶ τῶν ἐν 14 Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. ^l Ἀσπάζεταιται ὑμᾶς 15 Λουκᾶς ὁ ἱατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς. ^m Ἀσπάσασθε

^f Eph. vi. 21. ^g Eph. vi. 22. ^h Philem. 10. ⁱ Acts xv. 37. xix. 29. xx. 4. xxvii. 2. 2 Tim. iv. 11. Philem. 24. ^k Matt. v. 48. Supra i. 7. Rom. xv. 30. 1 Cor. ii. 6. xiv. 20. Phil. iii. 15. Philem. 23. Heb. v. 14. ^l 2 Tim. iv. 10. 11. Philem. 24. ^m Rom. xvi. 5. 1 Cor. xvi. 19.

8 — ἵνα γνῶτε τὰ περὶ ἡμῶν

12 — πεπληροφορημένοι

13 — ἔχει πολλὸν πόνον

Eph. iv. 29. ᾧατι ἡρτυμένος, *seasoned with salt, sale conditus*. Salt is the symbol of wisdom, and signifies metonymically wisdom. Hence a discourse or conversation destitute of it is called *sermo insulsus, insipidus*.

7. Τυχικὸς, see note at Eph. vi. 21.

9. ὃς ἐστὶν ἐξ ὑμῶν *who is one of or from you*. Theodoret says that he was a Phrygian. This was Philemon's slave, whom St. Paul converted; see his Epistle to Philemon.

10. Ἀρίσταρχος, see note at Acts xix. 29. Μάρκος, see note at Acts xv. 37. It seems evident that St. Paul's displeasure against him lasted not long; for he desires Timothy to bring him with him, as being *profitable to him for the ministry*, 2 Tim. iv. 11. and he styles him his *fellow-labourer*, Philem. 24.

11. οἱ ὄντες ἐκ περιτομῆς *who are of the circumcision*. Paley draws a conclusion, not an improbable one, from these words, compared with Acts i. 19. to confirm the

testimony of the primitive Church that the Acts of the Apostles was written by St. Luke. As this description, *who are of the circumcision*, is added after the first three names, it is inferred with great appearance of probability, that the rest, among whom is Luke, ver. 14. were not of the circumcision. In the Acts i. 19. it is said, "that it was known unto all the dwellers at Jerusalem; insomuch as that field is called in *their* proper tongue, *Aceldama*, that is to say, the field of blood." These words are by most commentators taken to be the words and observation of the historian, and not a part of St. Peter's speech, in the midst of which they are found. Now the expression, "*in their* proper tongue," would not have been used by a Jew, but is suitable to the pen of a Gentile writing concerning Jews. The coincidence has the appearance of nicety, but the conclusion is very probable, and is quite remote from all possibility of design.

12. ἀγωνιζόμενος, *labouring fervently*; see note at Rom. xv. 30.

τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. ¹⁶ Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῶν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώτε. ¹⁷ Καὶ εἶπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς. ¹⁸ Ὁ ἄσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μου τῶν δεσμῶν. ¹⁹ Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.

¹⁶ 1 Thess. v. 27.¹⁷ 1 Tim. iv. 6. Philem. 2.¹⁸ 1 Cor. xvi. 21. 2 Thess. iii. 17. Heb. xiii. 3. 25.

19 † Ἀμήν

16. ἡ ἐπιστολὴ ... *this Epistle* ... See notes at Eph. i. 1. 2. and 2 Cor. x. 10.17. Καὶ εἶπατε Ἀρχίππῳ ... *And say to Archippus* ... See Philem. 2. It is uncertain who this Archippus, to whom St. Paul sends an admonition through the Colossians, was. Some think that he was then bishop

of Colosse, or that in the absence of Epaphras, who was the bishop of that place, but at that time imprisoned at Rome with Paul, he was supplying his place.

18. τῇ ἐμῇ χειρὶ Παύλου ... *by the hand of me Paul*. See note at Rom. xvi. 21—23.

ΠΑΤΛΟΥ
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

Κεφ. α'. 1.

- 1 ^a ΠΑΤΛΟΣ καὶ Σίλουανός καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων, ἐν Θεῷ Πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- 2 ^b Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν,
- 3 μνησίαν ὑμῶν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ^c Ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ

^a 2 Cor. i. 19. 2 Thess. i. 1. Eph. i. 2. 1 Pet. v. 12. ^b Rom. i. 8. Eph. i. 16. Philem. 4. ^c John vi. 29. Infra ii. 13. Rom. xvi. 6. Gal. v. 6. 2 Thess. i. 3. 11. Jam. ii. 17. Heb. vi. 10.

1 ‡ ἀπὸ usq. Χριστοῦ

CHAP. I.

1. Παῦλος . . . *Paul* . . . See concerning Thessalonica at note Acts xvii. 1. 2. In this Epistle, which was written from Corinth, the Apostle expresses his joy in the credit the Thessalonians did to the Christian profession, by a behaviour worthy of it. He reminds them of the opposition and difficulties he had met with in converting them, appealing to them for the integrity and disinterestedness of his conduct. He warns them against those heathen impurities which

they had so lately relinquished ; inculcates brotherly love, settles some points with regard to the resurrection, on which subject there had been several erroneous opinions, enjoins them to be prepared for the coming of Christ to judgment, which it is to be observed he introduces in every chapter of both Epistles, and concludes with general instructions. Silvanus is not mentioned in the Acts, and is only a Latin termination for Silas. This Epistle was written about the year 51.

3. Ἀδιαλείπτως . . . ἡμῶν *Remembering without ceasing your work of faith, and*

τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν. ^d Εἰδότες, ἀδελφοὶ ἡγαπημένοι ὑπὸ Θεοῦ, 4 τὴν ἐκλογὴν ὑμῶν. ^e Ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἔγε- 5 νήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ· καθὼς οἶδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. ^f Καὶ ὑμεῖς μιμηταὶ 6 ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου· ὥστε γε- 7 νέσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ. ^g Ἀφ' ὑμῶν γὰρ ἐξήχεται ὁ λόγος τοῦ 8 Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν Θεὸν ἐξελέλυθεν,

^d Col. iii. 12. 2 Thess. ii. 13. ^e Mark xvi. 20. 1 Cor. ii. 4. iv. 20. 2 Cor. vi. 6. Col. ii. 2. Infra ii. 1. 5. 10. 11. 2 Thess. iii. 7. ^f Acts v. 41. 1 Cor. iv. 16. xi. 1. Phil. iii. 17. Infra ii. 14. 2 Thess. iii. 9. Heb. x. 34. ^g Rom. i. 8. x. 18.

7 || τύπον 8 × ἐν τῇ ante Ἀχαΐα ib. ‡ καὶ alterum

labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father: some would join ἀδιαλείπτως with the preceding verse. Ἀδιαλείπτως, *indiesinenter*, from a priv. and διαλείπω, *desino; sæpe, multum*. That is, as often as we appear before God our Father, thankfully remembering your faith, fruitful in good works; your love to the saints making you laborious to promote their good, and your hope in the Lord Jesus, ver. 10. rendering you patient in all tribulations for his sake. Κόπος here may be rendered *studium, ardor*, so that τοῦ κόπου τῆς ἀγάπης is *ardentissimum mutua benevolentia studium*. And see ὑπομονή at note Rom. ii. 7. But *work of faith, labour of love, and patience of hope*, are Hebraisms for *active faith, laborious love, and patient hope*.

4. τὴν ἐκλογὴν ὑμῶν *your election of God*. See notes at Rom. xi. 5. and Eph. i. 4. The comma is better taken away at ἡγαπημένοι, and placed after Θεοῦ.

5. ἐν δυνάμει . . . πολλῇ *in power, and in the Holy Ghost, and in much assurance*; i. e. with miracles and extraordinary gifts, so that you could not possibly doubt of its truth, when you thus saw its evidence, and felt its efficacy. Πληροφορία is here i. q. βεβαιότης as interpreted by Hesychius, a full and certain persuasion or conviction, to Gr. Test.

them of the truth of his doctrine, and to him that God had chosen them to be his Church and people.

6. δεξάμενοι . . . ἁγίου *having received the word in much affliction, with joy of the Holy Ghost*: in the preceding verse, says Whitby, the Apostle lays before them the outward testimonies of the truth of Christianity from the miracles wrought, and the gifts of the Holy Ghost exercised among them; here he appeals also to the inward testimonies they had received of it, even a strong spiritual joy wrought in them by the Holy Ghost, under the sharpest sufferings. See below ii. 14.

7. 8. ὥστε γενέσθαι ὑμᾶς τύπους . . . *So that ye were ensamples . . .* τύπος is here *example*, as at 1 Cor. x. 6. They became examples even to believers, not only to their neighbours, but in other parts of Macedonia and in Achaia. And in all places where the Apostle travelled, the report of the conversion and good conduct of the Thessalonians had preceded him. Ἀφ' ὑμῶν γὰρ ἐξήχεται ὁ λόγος . . . *For from you sounded out the word of the Lord . . .* i. e. by your instrumentality. Ἀφ' ὑμῶν rather marks the efficient cause, so that the sense is; *per vos, ope vestra factum est ut percrebresceret doctrina Christi*. Ἀπὸ has that force 2 Cor. iii. 5. and in other places. Ἐξη-

- 9 ὥστε μὴ χρεῖαν ἡμᾶς ἔχειν λαλεῖν τι. ^h Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν, ὅποιαν εἰσοδὸν ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων,
- 10 δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, ⁱ Καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ νεκρῶν, Ἰησοῦν, τὸν ρυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

Κεφ. β'. 2.

- 1 ^a Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν πρὸς
- 2 ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. ^b Ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἶδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ
- 3 Θεοῦ ἐν πολλῷ ἀγῶνι. ^c Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ
- 4 πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ. ^d Ἀλλὰ κα-

^h Infra ii. 1. 1 Cor. xii. 2. Gal. iv. 8. ⁱ Matt. iii. 7. Acts i. 11. ii. 24. Rom. ii. 7. v. 9. Phil. iii. 20. 2 Thess. i. 7. Tit. ii. 13. Rev. i. 7. Infra v. 9.

^a Supra i. 5. 9.

^b Supra i. 5. Acts xvi. 22. xvii. 2. Phil. i. 30. Col. ii. 1.

^c 2 Cor. vii. 2. 2 Pet. i. 16.

^d Prov. xvii. 3. Rom. viii. 27. Gal. i. 10. ii. 7.

1 Tim. i. 11. 12. Tit. i. 3.

9 * ἔχομεν πρὸς ὑμᾶς

10 X τῶν ante νεκρῶν

2 * ἀλλὰ καὶ προπαθόντες

χέω *persono*, from ἐξ and ἡχος *sonus*. ὥστε . . . λαλεῖν τι' so that we need not to speak any thing; i. e. I need say no more in praise or congratulation of it.

9. 10. Αὐτοὶ γὰρ . . . For they themselves . . . i. e. οἱ ἐν παντὶ τόπῳ. The construction is κατὰ τὸ σημαίνον, all among whom we came. Δουλεύειν, for εἰς τὸ δουλεύειν, Θεῷ . . . These words, says Theodoret, instruct us how to expound our Saviour's words, *This is life eternal, to know thee, the only true God*; teaching us, that he is so styled in opposition not to Jesus Christ, but to idols only. See note at John xvii. 1—5. Τὸν ρυόμενον . . . ἐρχομένης which delivered us from the wrath to come; or rather, will deliver us. These two verbs ρυόμενον and ἐρχομένης are the present for the future, and here peculiarly emphatical, denoting the certainty of it: i. e. he will protect and deliver his faithful servants from that vengeance which will finally and eternally involve all others. Ὀργὴ is here by metonymy for *pæna*, as Matt. iii. 7.

CHAP. II.

1. 2. Αὐτοὶ γὰρ οἶδατε . . . For yourselves, brethren, know See note at Acts xx. 18—21. The structure of this sentence is Attic, for οἶδατε ὅτι ἡ εἰσοδος ἡμῶν, ἡ πρὸς ὑμᾶς, οὐ κενὴ γέγονεν. Οὐ κενὴ not in vain, or rather, not vain, non vana neque irrita: i. e. you yourselves know, that these were not vague reports, (see above i. 9.) and that we came among you not with false motives, nor in an ineffectual manner. Προπαθόντες . . . after that we had suffered before . . . See Acts xvi. 22. xvii. 4.

3. 4. ἐκ πλάνης, of deceit, i. e. to seduce any; πλάνη, properly *aberratio*, in a metaphorical sense may be taken either actively or passively. Οὐδὲ ἐξ ἀκαθαρσίας, nor of uncleanness; i. e. we had no mercenary or sensual purposes to serve. St. Paul with all simplicity and uprightness, but at the same time plainness and confidence, παρρησιασόμενος, publicly preached the Gospel unto them, to convert them from idolatry, and

θῶς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. ^ε Οὔτε γάρ ποτε 5 ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς. ^ς Οὔτε ζητοῦντες ἐξ ἀν- 6 θρώπων δόξαν, οὔτε ἀφ' ὑμῶν, οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι. ^ς Ἀλλ' ἐγενήθημεν 7 ἥπιοι ἐν μέσῳ ὑμῶν. Ὡς ἂν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα, ^h Οὕτως ἰμειρόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι 8 ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγένησθε. ⁱ Μνημονεύετε 9 γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν,

^ε Acts xx. 33. Rom. i. 9. 2 Cor. ii. 17. iv. 2. vii. 2. xii. 17. ^ς John v. 41. 44. xii. 43. 1 Cor. ix. 1. 2. 5. 6. 12. 18. 2 Cor. x. 1. 2. 10. 11. xi. 9. xii. 13. 14. xiii. 10. 2 Thess. iii. 8. 9. Philem. 8. 9. ^ς 1 Cor. ii. 3. ix. 22. 2 Cor. xiii. 4. 2 Tim. ii. 24. ^h Rom. i. 11. xv. 29. 2 Cor. xii. 15. ⁱ Acts xx. 34. 1 Cor. iv. 12. 2 Cor. xi. 9. xii. 13. 14. 2 Thess. iii. 8.

8 || δμειρόμενοι ib. ἡμῶν ἐγενήθητε 9 ‡ γὰρ alterum

from those false doctrines and corrupt practices which had been infused into them. Δεδοκιμάσμεθα . . . εὐαγγέλιον, *we were allowed of God to be put in trust with the Gospel*; or, as we have been approved by God so far as to be entrusted with the Gospel. See πιστεύεσθαι at note Rom. iii. 1. 2. a Deo judicatus sum dignus, cui committeret munus apostolatús.

5. Οὔτε γάρ . . . μάρτυς For neither at any time used we flattering words, as ye know, nor cloak of covetousness; God is witness: i. e. We never adapted our doctrine to any indirect views either of ourselves or of others, we sought neither praise nor profit. Λόγος κολακείας is i. q. κολακεία, adulation, λόγος being used pleonastically, as Cicero is fond of using *ratio*; or it may be according to the Hebrew mode of joining substantives, see note at Eph. iv. 13. as below ver. 13. λόγον ἀκοῆς for λόγον ἀκουόμενον. Πρόφασις πλεονεξίας is a pretence to gratify covetousness. Wahl understands πρόφασις here appearance, Schleusner seems to think it pleonastic. Θεὸς μάρτυς, that no such guilt could truly be charged upon the Apostle, the Thessalonians might know, and that he inwardly designed no such thing, God only could be witness, as being alone the searcher of the heart.

6. δυνάμενοι ἐν βάρει εἶναι when we might have been burdensome This is generally understood to refer to the Apostles living at the charge of their converts. And this interpretation seems to be confirmed by what St. Paul says, ver. 9. Schleusner however renders ἐν βάρει εἶναι in summo honore et auctoritate esse, in the sense of δόξα, τιμὴ, in which pondus is sometimes used by the Latins, and the word weight by us. Hence the Apostle says 2 Cor. iv. 17. βάρος δόξης. Sophocles has μακροῦ πλούτου βάρεν and Eurip. χρυσοῦ βάρος. Claudian *famae pondus*. The Syriac renders it in this sense of *honorabiles esse*. Ὡς Χριστοῦ ἀπόστολοι, as the Apostles of Christ, i. e. as being . . . utpote qui simus.

8. Οὕτως . . . So This passage, ver. 7. 8. is peculiarly tender and pathetic. So we tenderly affectionate towards you, took pleasure to impart . . . This punctuation of the two verses is preferable. The verb ἰμειρόμεσθαι, from ἱμερος desiderium, is desiderio alicujus rei flagro, and here simply amo. Hesych. ἰμείρεται ἐρά. The present εὐδοκοῦμεν, we took pleasure, for the imperf. ἠδδοκοῦμεν. So also the best writers.

9. 10. Μνημονεύετε γὰρ For ye remember A person, says Paley, who reads this passage, ver. 9. 10. is naturally led by it to suppose, that the writer had

- 10 ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. ^k Ὑμεῖς
 μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως
 11 ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν. Καθάπερ οἴδατε, ὡς
 ἓνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες
 12 ὑμᾶς καὶ παραμυθούμενοι, ^l Καὶ μαρτυρούμενοι εἰς τὸ
 περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ, τοῦ καλοῦντος ὑμᾶς εἰς
 13 τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. ^m Διὰ τοῦτο καὶ ἡμεῖς
 εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες
 λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώ-
 πων, ἀλλὰ καθὼς ἐστὶν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνερ-
 14 γεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. ⁿ Ὑμεῖς γὰρ μιμηταὶ
 ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ, τῶν οὐσῶν ἐν
 τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ

^k 2 Cor. vii. 2. 2 Thess. iii. 7. ^l 1 Cor. i. 9. Eph. iv. 1. Phil. i. 27. Col. i. 10. Infra iv. 1. v. 24. 2 Thess. ii. 14. 2 Tim. i. 9. ^m Supra i. 3. Matt. x. 40. Gal. iv. 14. 2 Pet. iii. 2. ⁿ Acts xvii. 5. 13. Gal. i. 22. Heb. x. 33. 34.

14 * ὅτι ταῦτα

dwelt at Thessalonica for some considerable time; yet of St. Paul's ministry in that city, the history gives no other account than Acts xvii. 1—10. From the mention of his preaching three Sabbath-days in the Jewish synagogue, and from the want of any further specification of his ministry, it has usually been taken for granted that Paul did not continue at Thessalonica more than three weeks. This however is inferred without necessity. It was his custom, as he thought himself bound, to propose the Gospel to the Jews first; and if they rejected his ministry, he quitted the synagogue, and betook himself to a Gentile audience. There is nothing in the history here which negatives the supposition, that St. Paul pursued the same plan at Thessalonica which he adopted in other places; and that, though he resorted to the synagogue only three Sabbath-days, yet he remained in the city, and in the exercise of his ministry among the Gentile citizens, much longer; and until the success of his preaching had provoked the Jews to excite the tumult and insurrection by which he was driven away. See note at 2 Cor. xi. 27.

11. 12. παρακαλοῦντες *we exhorted*, παραμυθούμενοι *comforted*, καὶ μαρτυρούμενοι *and charged* . . . these participles depend on ἐγενήθημεν in the preceding verse. Μαρτυρόμαι is here *obtestor*, *graviter admono*, i. q. διαμαρτύρομαι. Thus μαρτύρομαι is used by Thucyd. vi. 80. Εἰς τὸ περιπατῆ-

σαι . . . Θεοῦ, *that ye would walk worthy of God*, i. e. as becomes them who are called to enjoy a glorious kingdom; and so as to resemble his imitable perfections in your conversation. Τοῦ καλοῦντος . . . δόξαν *who hath called you into his kingdom and glory*: i. e. in ecclesiam in terris militantem, deinde in regnum cælorum gloriosum. Milton says: "Vocatio est naturalis illa renovationis ratio quâ Deus Pater ex præstituto ipsius in Christo, ad agnitionem numinis placandi et colendi, lapsos homines invitat, et credentes quidem ex gratuita benignitate ad salutem, non credentes ad tollendam omnem eorum excusationem." So 1 Tim. vi. 12. 2 Thess. ii. 14. 1 Pet. ii. 9.

13. λόγον ἀκοῆς . . . *the word of God which ye heard of us* . . . See note above ver. 5. Οὐ λόγον ἀνθρώπων, *not as the word of men*; the particle ὥς must be here supplied. They believed and obeyed it as the word of God, and on the sole authority of his promise. Ὅς καὶ ἐνεργεῖται . . . *which effectually worketh* . . . To those who embraced the Gospel, were granted χαρίσματα καὶ ἐνεργήματα, which spiritual gifts were strong confirmations of the faith, the seals and earnest of the blessings promised, and that which enabled them not only to suffer patiently, but also to rejoice in tribulations.

14. μιμηταὶ ἐγενήθητε, *became followers*, not in spontaneous imitation, but in the experience of sufferings; or, imitators of their

ὁμοίως ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν
 Ἰουδαίων· ° Τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν 15
 καὶ τοὺς ἰδίους προφήτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ
 μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων, P Κωλούν- 16
 των ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπλη-
 ρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. * Εἰσέβησε δὲ ἐπ'
 αὐτοὺς ἡ ὀργὴ εἰς τέλος.

q Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς 17
 καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπου-
 δάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
 r Διὸ ἠβελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν Παῦλος,) καὶ 18

° Matt. v. 12. xxiii. 34. 37. Luke xiii. 33. 34. Acts ii. 23. iii. 15. v. 30. vii. 52.
 Esth. iii. 8. P Gen. xv. 16. Jer. li. 13. Matt. xxiii. 32. xxiv. 6. 14. Luke xi. 52.
 Acts xiii. 50. xiv. 5. 19. xvii. 5. 13. xviii. 12. xix. 9. xxi. 21. 22. q 1 Cor. v. 3.
 Col. ii. 5. Infra iii. 10. r Rom. i. 13. xv. 22.

15 † ἰδίους

Christian fortitude in bearing persecution. Συμφυλέτης is properly of the same tribe; but it came to signify not only fellow-citizen, but countryman, ὁμόεθνοι. Suid. συμ-φυλέτων ὁμοεθνῶν, συγγενῶν. In almost all places the Jews stirred up the Gentile inhabitants against their converted countrymen. In this instance, see Acts xvii. 5. 13. Αὐτοί, i. e. the Christians of Judea. See Matt. xxiv. 9.

15. Θεῷ μὴ ἀρεσκόντων and they please not God; by the figure meiosis, i. e. they greatly offend him by their continual opposition to him; who, notwithstanding their proud pretensions, form very erroneous opinions of him. Καὶ πᾶσιν ἀνθρώποις ἐναντίων, are contrary to all men: this character of the invincible prejudices of the Jews against other nations is confirmed by Tacitus, and almost in the very words of the Apostle, "adversus omnes alios hostile odium." Juvenal also says: "Non monstrare vias, eadem nisi sacra colenti." But that which the Apostle here particularly respects, is their fond imagination that God would grant no salvation to the Gentiles, upon any other terms than their being circumcised, and obedient to the Law of Moses.

16. εἰς τὸ ἀναπληρῶσαι . . . πάντοτε to fill up their sins away: εἰς τὸ marks the event; ex eo fit, ut impleant. They are determined to persevere in their wicked practices, till they fill up the measure of iniquity, and their punishment become in-

evitable. See Matt. xxiii. 32. It is said Gen. xv. 16. The iniquity of the Amorites is not yet full, or completed. See too Jer. li. 13. * Εἰσέβησε . . . τέλος, for the wrath is come upon them to the uttermost. The wrath of God is going to overwhelm them in final destruction. The Apostle predicts the speedy destruction of Jerusalem by the Romans. * Εἰσέβησε has here the sense of a present; see first aor. at note Matt. iii. 17. Φθάνειν is not præcurrere here, but venire.

17. 18. ἀπορφανισθέντες ἀφ' ὑμῶν being taken from you, orbatī vobis, non secus ac parentes liberis privati. This word strongly expresses the Apostle's affection for them. He had above, ver. 7. 11. compared himself to a nurse, and a father. πρὸς καιρὸν ὥρας, for a short time, i. q. πρὸς ὥραν, see note at John v. 35. Theodoret: πρὸς ὀλίγον. Περισσοτέρως . . . ἐπιθυμία· endeavoured the more abundantly to see your face with great desire. The Apostle had been exceedingly desirous of returning to them; which he had attempted with great earnestness: but Satan, or his persecutors, the ministers of Satan, by exciting disturbances and opposition to him at Berea and in other places, had hindered him from effecting his purpose. Amidst some minuter apparent discrepancies which Paley notices and explains, though the harmony is indubitable, between the narrative and the Epistle, there is one circumstance, says he, which mixes itself with all the allusions in the Epistle, but does not appear in the history any

19 ἅπαξ καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. ³ Τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως, ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ
20 αὐτοῦ παρουσίᾳ; Ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

Κεφ. γ'. 3.

1 ^a Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν

^s Prov. xvi. 31. 1 Cor. xv. 23. 2 Cor. i. 14. Phil. ii. 16. iv. 1. Infra iii. 13. Rev. i. 7. xxii. 12.

^a Infra ver. 5. Acts xvii. 15.

19 † Χριστοῦ

where; and that is of a visit which St. Paul had intended to pay to the Thessalonians, during the time of his residing at Corinth. See also below iii. 10. 11. Concerning a design which was not executed, although the person himself, who was conscious of his own purpose, should make mention in his letters, nothing is more probable than that his historian should be silent, if not ignorant. The author of the Epistle could not, however, have learned this circumstance from the history, for it is not there to be met with; nor if the historian had drawn his materials from the Epistle, is it likely that he would have passed over a circumstance, which is amongst the most obvious and prominent of the facts to be collected from that source of information. It is clear therefore that the facts in one writing were not copied from the other.

19. 20. Τίς γὰρ ἡμῶν ἐλπὶς . . . For what is our hope . . . St. Paul acquaints them with the true reason why he had such an endearing affection for them, and such a fervent desire to be present with them; they were his *hope*, his *joy*, his *crown of rejoicing in Christ's presence at his coming*; that is, the fruit and success of his ministry amongst them would add to his crown, and redound to his glory in the great day of Christ's appearance to judgment. This is the strongest text we have for our mutual knowledge in a future state. There is a similar expression 2 Cor. i. 14. From these passages it might, perhaps, be justly inferred that St. Paul expected to know per-

sonally those whom he had converted to Christianity. We are however sure of immortal life; but the connexions, habits, relations, intercourses of that life, are not revealed to us: and it is probable that human affections will be absorbed in the love of God and of our Saviour. Letter of Watson, Bishop of Landaff. Στέφανος καυχήσεως, i. e. στέφανος ἐν ᾧ καυχῶμαι. The order of construction is this: τίς γὰρ ἡμῶν ἐλπὶς, ἢ χαρὰ, ἢ στέφανος καυχήσεως ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ, οὐχὶ καὶ ὑμεῖς; καὶ ὑμεῖς, even you among other Christians.

CHAP. III.

1. Διὸ μηκέτι στέγοντες . . . Wherefore when we could no longer forbear . . . Στέγοντες, when we could no longer endure or sustain, scil. πόθον ὑμῶν, desiderium vestri. Bos at πόθος. See στέγω at note 1 Cor. ix. 12. This passage 1—7. appears at first sight irreconcilable with Acts xvii. 14. 15. xviii. 5. It is necessary therefore to suppose that Timothy had come up with St. Paul at Athens; a circumstance which the history does not mention. But, says Paley, though it does not expressly notice this arrival, yet it contains intimations which render it extremely probable that the fact took place. First, as soon as Paul had reached Athens, he sent a message back to Silas and Timothy, "for to come to him with all speed." Acts xvii. 15. Secondly, his stay at Athens was on purpose that

Ἀθήναις μόνοι, ^b Καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν 2
 ἡμῶν καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγ-
 γελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς, καὶ παρακα-
 λῆσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν, ^c Τῷ μηδένα σαίνεσθαι 3
 ἐν ταῖς θλίψεσι ταύταις· (αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο
 κείμεθα· Καὶ γὰρ, ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν 4
 ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο, καὶ οἶδατε·)
^d Διὰ τοῦτο καὶ γὰρ μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι 5
 τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ
 εἰς κενὸν γένηται ὁ κόπος ἡμῶν· ^e Ἄρτι δὲ ἐλθόντος 6
 Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῶν
 τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν
 ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ
 καὶ ἡμεῖς ὑμᾶς· ^f Διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' 7
 ὑμῶν ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν

^b Rom. xvi. 21. 1 Cor. xvi. 10. 2 Cor. i. 19.

^c Acts ix. 16. xiv. 22. xx. 23.

xxi. 11. 1 Cor. iv. 9. Eph. iii. 13. 2 Tim. iii. 12. 1 Pet. ii. 21.

^d Supra ver. 1.

1 Cor. vii. 5. 2 Cor. xi. 3. Gal. ii. 2. iv. 11. Phil. ii. 16.

^e Acts xviii. 1. 5. Phil. i. 8.

^f 2 Cor. i. 4. vii. 6. 7. 13.

2 = τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ
 ib. || ὑπὲρ τῆς πίστεως

they might join him there. Acts xvii. 16. Thirdly, his departure from Athens does not appear to have been in any sort hastened or abrupt. Laying these circumstances which the history does disclose together, it is highly probable that Timothy came to the Apostle at Athens, a fact which the Epistle here virtually asserts when it makes Paul send Timothy back from Athens to Thessalonica. The sending back of Timothy into Macedonia accounts also for his not coming to Corinth till after Paul had been fixed in that city for some considerable time. See Acts xviii. 1—5. All this passed at Corinth before Silas and Timotheus were come from Macedonia. Acts xviii. 5. But if this were the first time of their coming up with him after their separation at Berea, there is nothing to account for a delay so contrary to what appears from the history itself to have been St. Paul's plan and expectation. This, continues Paley, is a confirmation of a peculiar species. The Epistle discloses a fact which is not preserved in the history; but which makes what is said in the history more significant, probable,

and consistent. The history bears marks of an omission; the Epistle by reference furnishes a circumstance which supplies that omission.

3. 4. Τῷ μηδένα σαίνεσθαι . . . That no man should be moved . . . Τῷ for εἰς τό. Σαίνω is properly to flatter, to fawn, from animals, generally the dog, which fawn by moving or wagging the tail, which is σάυνιον. Homer Odys. Π. 6. σάινοντάς τε κύνας. Here metaphorically it is used for commoveo, turbo, θορυβεῖσθαι, as interpreted by Chrysostom. Sophocl. Antig. 1228. ἡ φωνὴ με σαίνει, vox me perturbat. Diogen. Laërt. viii. 1. οἱ δὲ σαίνόμενοι τοῖς λεγομένοις ἐδάκρυον. These words therefore may be rendered: ne quis vestrum perturbari se patiat. *patiat* his calamitatibus meis. Beza and Bentley would read σαλεύεσθαι, as 2 Thess. ii. 2. Εἰς τοῦτο κείμεθα; we are appointed thereunto; see κείσθαι εἰς τι at note Luke ii. 34. See 1 Pet. ii. 21. Καὶ γὰρ, ὅτε πρὸς ὑμᾶς ἦμεν . . . for verily when we were with you . . . The accordancy in many points between the Epistle and the history is circumstantial and complete; see Acts xvii. 5.

- 8 πίστεως · ^g "Οτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ.
 9 ^h Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι
 περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσ-
 10θεν τοῦ Θεοῦ ἡμῶν; ⁱ Νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ
 δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ
 11 ὑστερήματα τῆς πίστεως ὑμῶν. ^k Αὐτὸς δὲ ὁ Θεὸς καὶ
 Πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευ-
 12 θύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς · ^l Ὑμᾶς δὲ ὁ Κύριος πλεο-
 νάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς
 13 πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, ^m Εἰς τὸ στηρίξαι
 ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιοσύνῃ, ἔμπροσθεν τοῦ
 Θεοῦ καὶ Πατρὸς ἡμῶν, [ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

^g Phil. iv. 1. ^h Supra i. 2. ⁱ Acts xxvi. 7. Rom. i. 10. 11. xv. 32.
 Supra ii. 17. 2 Cor. xiii. 9. 11. 2 Tim. i. 3. ^k Mark i. 3. ^l Infra iv. 9. 10. v. 15.
 2 Pet. i. 7. ^m 1 Cor. i. 8. Phil. i. 10. Infra v. 23. 2 Thess. ii. 17. 1 John iii. 20. 21.
 Jude 14. Zech. xiv. 5.

13 † Χριστοῦ ib. — ἀμὴν post αὐτοῦ

8. "Οτι νῦν ζῶμεν . . . *For now we live . . . To live*, in all languages, besides its literal sense, is used to signify *to rejoice, to be happy*. And here *we live, if ye stand fast in the Lord*, that is, your perseverance in the faith is a matter of infinite joy to us. And accordingly it follows in the next verse, as an expression of joy and exultation, *what thanksgiving can we return for all the joy, &c.* We may observe, says Whitby on ver. 9. the excellent pattern the Apostle here gives to all the bishops and pastors of the Church, to be continually solicitous to know of the welfare of their flock, incessantly praying for it, and looking upon it as the very felicity of their own lives.

10. Νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι. *Night and day praying exceedingly, indesinenter, maximopere, ardentissimis precibus rogo, sc. Deum.* See note above, ii. 17. 18. And see τὰ ὑστερήματα τῆς πίστεως ὑμῶν at note Col. i. 24. the sense of which is the same as Rom. i. 11.

11. 12. Καὶ ὁ Κύριος ἡμῶν Ἰ. Χ. . . . *And our Lord Jesus Christ . . .* This address of Paul is a joint prayer to the Father and Son, that all obstacles and impediments being removed, the Providence of God may direct him safely and happily unto them. This invocation of Christ by all

Christians, in all places, proves him omniscient, and also omnipresent; and consequently truly and undeniably God. Compare 2 Thess. ii. 16. 17. Κατευθύναί, also πλεονάσαι and περισσεύσαι, are optative aorists. These two last verbs are to be taken here in a transitive sense, *make you to increase and abound*. See note at 2 Cor. ix. 8. This second petition is offered up to Christ alone.

13. Εἰς τὸ στηρίξαι . . . αὐτοῦ. *To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.* The words μετὰ πάντων τῶν ἁγίων αὐτοῦ may be referred either to ἀμέμπτους, or to ἐν τῇ παρουσίᾳ . . . cum Christus adveniet cum omnibus sanctis, i. e. angelis suis. Here a particular reason is assigned, why he prayed so fervently for their *abounding in love*, namely, in order to their establishment in faith and holiness; teaching us, that as true love evidences the co-existence of all graces, so it gives stability and establishment to all graces: and that there will be no possibility of appearing *unblameable before God*, at the appearance of Christ, without the love and practice of *universal holiness* in our Christian course.

Κεφ. δ'. 4.

^a Τὸ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακα- 1
λοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ
πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισ-
σεύητε μᾶλλον · Οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν 2
ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. ^b Τοῦτο γάρ ἐστι θέλημα τοῦ 3
Θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας ·
^c Εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν 4
ἁγιασμῷ καὶ τιμῇ, ^d Μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ 5
τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν · ^e Τὸ μὴ ὑπερβαίνειν καὶ 6
πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ · διότι
ἐκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπομεν

^a Phil. i. 27. Col. i. 10. ii. 6. Supra ii. 12.
Eph. v. 3. 17. 27. Col. iii. 5. ^c Rom. vi. 19.
Gal. iv. 8. Eph. ii. 12. iv. 17. 18. 2 Thess. i. 8.
2 Thess. i. 8.

^b Rom. xii. 2. 1 Cor. vi. 15. 18.
^d Rom. i. 24. 26. 1 Cor. xv. 34.
^e Lev. xix. 11. 13. 1 Cor. vi. 8.

1 ‡ τὸ ante λοιπὸν 6 * προείπομεν

CHAP. IV.

1. 2. Τὸ λοιπὸν οὖν . . . Furthermore then . . . Τὸ λοιπὸν, *locutio properantis ad finem*, says Rosenmüller: so Gal. vi. 17. et al. As if St. Paul said, It remains now therefore that I should exhort you carefully to follow and improve the directions for a holy and Christian life, as I delivered them to you from the doctrine and authority of Jesus Christ. The Apostle now warns them against the vices to which they had been most addicted in their former state of heathenism; particularly against uncleanness. *Ἐρωτῶ* is here to beseech, to exhort, as 2 Thess. ii. 1. See τὸ πῶς at note Luke xlii. 1. 2. Διὰ τοῦ Κυρίου Ἰησοῦ. The instructions, says Whitby, and commandments which the Apostles gave to the churches, are to be looked upon as the commandments of the Lord, and as the will of God; they being dictated by his Spirit, ver. 8. and delivered by his authority, who said, *He that heareth you, heareth me; and he that heareth me, heareth him that sent me*, Luke x. 16.

4. 5. τὸ ἑαυτοῦ σκεῦος κτᾶσθαι . . . how to possess his vessel . . . i. e. his body; see Gr. Test.

note at 2 Cor. iv. 7. Hesych. *κτησάμενος ἔχων*. It signifies the preserving or keeping the body in purity and honour, in opposition to all those unnatural lusts which are called *πάθος ἀτιμίας*, Rom. i. 26. where see note; the basest, vilest submissions imaginable; and the same is here called *πάθος ἐπιθυμίας*, inordinate desires, or lusts. *Καθάπερ καὶ τὰ ἔθνη*, even as the Gentiles, among whom these lusts abounded, and by whom they were allowed. And these instructions of the Apostle were very necessary for the Thessalonians, *ἐκεῖ γὰρ πλείστη ἀταξία, καὶ ἀκαθαρσία*, says Socrat. apud Plat. Milton says: "Justitia hominis erga se est sui regendi ac moderandi recta ratio, in affectibus componendis. Hinc speculum ferè virtutum fontes primi se aperiant." Col. iii. 5. James i. 14. 15. 1 Pet. iv. 2.

6. Τὸ μὴ ὑπερβαίνειν . . . *διεμαρτυράμεθα* That no man go beyond and defraud his brother in any matter (rather, in the matter): because that the Lord is the avenger of all such, as we also have forewarned you and testified. The phrases to go beyond and defraud, have reference to the impurities mentioned above. *ὑπερβαίνειν*, scil. τὸν

- 7 ὑμῖν καὶ διεμαρτυράμεθα. ^f Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς
 8 ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. ^g Τοιγαροῦν ὁ ἁθετῶν,
 οὐκ ἄνθρωπον ἁθετεῖ, ἀλλὰ τὸν Θεόν, τὸν καὶ δόντα τὸ
 Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.
 9 ^h Περὶ δὲ τῆς φιλαδελφίας, οὐ χρεῖαν ἔχετε γράφειν
 ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλ-
 10 λήλους· ⁱ Καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελ-
 φοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς,
 11 ἀδελφοί, περισσεύειν μᾶλλον· ^k Καὶ φιλοτιμεῖσθαι ἡσυ-
 χάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις
 12 χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν· ^l Ἵνα περι-
 πατῇτε εὐσχημόνως πρὸς τοὺς ἕξω, καὶ μηδενὸς χρεῖαν
 ἔχητε.
 13 ^m Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοι-
 μημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχον-

^f Lev. xi. 44. xix. 2. 1 Cor. i. 2. Heb. xii. 14. 1 Pet. i. 14. 15.

^g Luke x. 16.

1 Cor. ii. 10. vii. 40. 1 John iii. 24.

^h Jer. xxxi. 34. Matt. xxii. 39. John vi. 45.

xiii. 34. xv. 12. Eph. v. 2. Heb. viii. 11. 1 Pet. iv. 8. 1 John ii. 20. 27. iii. 11. 23. iv. 21.

ⁱ Supra i. 7. iii. 12.

^k Acts xx. 34. 35. Eph. iv. 28. 2 Thess. iii. 7. 8.

11. 12. 1 Pet. iv. 15.

^l Rom. xiii. 13. 2 Cor. viii. 21. Col. iv. 5. 1 Pet. ii. 12.

^m Lev. xix. 28. Deut. xiv. 1. 2. 2 Sam. xii. 20. Eph. ii. 12.

8 = εἰς ὑμᾶς

9 || ἔχομεν

11 ‡ ἴδιας

13 * οὐ θέλω

νόμον, is here κατ' ἐξοχὴν *legem fidei violare*, *injuriā malleti facere*, *peccare*. And *πλεονεκτεῖν* to *defraud*, to *circumvent*, refers here to the injury or injustice done to another by adultery; and indeed such impurities involve others in guilt as well as ourselves. Ἐν τῷ πράγματι, in the or this matter, i. e. *turpi et illicito concubitu*. Τὸ πρᾶγμα is a known euphemism for impurity. Διεμαρτυράμεθα, testified, or rather, charged you, *graviter obtestati sumus*. See note above ii. 11. 12. In the next verse ἐπὶ and ἐν seem to be put for εἰς, *non vocavit nos ad impuritatem*, i. e. *eā lege aut fine, ut libidini serviremus*.

8. Τοιγαροῦν . . . ἡμᾶς. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. See Luke x. 16. and note above ver. 1. 2. St. Paul asserts his own inspiration in the strongest terms, and with the greatest solemnity.

9. θεοδίδακτοί ἐστε . . . are taught of God . . . See at note John vi. 44. 45. There is nothing to which the Christian

faith more engages you than this love and charity, and your having received the faith makes it superfluous for me to exhort you to it; this is an inseparable effect of that.

11. 12. Καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια . . . And that ye study to be quiet, and to do your own business . . . See 2 Thess. iii. 12. See φιλοτιμέομαι at note Rom. xv. 20. In this passage the Apostle recommends industry, without meddling with other men's concerns; the opposite of which is remissness in making provision for the necessities of life; see 2 Thess. iii. 10. Χρεῖαν ἔχειν is *opus habere*, and *indigere*. Μηδενὸς χρεῖαν ἔχητε, that ye may have lack of nothing; i. e. that you may make yourselves in an honourable way independent of other people, and particularly of the infidel heathen. *Vos in veram libertatem vindicetis*.

13. Ἵνα μὴ λυπῆσθε . . . ἐλπίδα· that ye sorrow not, even as others which have no hope. The Apostle now affords consolation to the friends of those who are dead in Christ, from the assurance of Christ's glo-

τες ἐλπίδα. ⁿ Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ 14
ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ,
ἔξει σὺν αὐτῷ. ^o Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, 15
ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ
Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας. ^p Ὅτι αὐτοὺς 16
ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν
σάλπιγγι Θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν
Χριστῷ ἀναστήσονται πρῶτον. ^q Ἐπειτα ἡμεῖς οἱ ζῶντες 17
οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἄρπαγησόμεθα ἐν νεφέ-
λαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἄερα, καὶ οὕτω πάντοτε
σὺν Κυρίῳ ἐσόμεθα. ^r Ὡστε παρακαλεῖτε ἀλλήλους ἐν 18
τοῖς λόγοις τούτοις.

ⁿ 1 Cor. xv. 13. 18. 23. Supra iii. 13.

^o 1 Kings xiii. 17. 18. xx. 35.

1 Cor. xv. 51.

^p Matt. xxiv. 30. 31. Acts i. 11. 1 Cor. xv. 23. 52. 2 Thess. i. 7.

^q John xii. 26. xiv. 3. xvii. 24. Acts i. 9. 1 Cor. xv. 51. Rev. xi. 12.

^r Infra v. 11.

rious appearance, and our future resurrec-
tion. Οἱ λοιποὶ here, as below v. 6. signi-
fies the *unconverted Gentiles*. The heathens
had no rational hope of immortality. This
is the peculiar glory of the Christian re-
ligion. See *κοιμάσθαι* at note John xi. 11.
12.

14. Εἰ γὰρ πιστεύομεν . . . σὺν αὐτῷ. *For*
if we believe that Jesus died and rose again,
even so them also which sleep in Jesus will
God bring with him. The sense will ap-
pear more clear and perspicuous by supply-
ing thus the construction : εἰ γὰρ πιστεύο-
μεν . . . οὕτω καὶ (πιστεύομεν ὅτι) ὁ Θεὸς
τοὺς κοιμηθέντας . . . even so (should we be-
lieve, that) *them also who sleep in Jesus*
will God bring with him. Διὰ for ἐν is
rightly connected with *κοιμηθέντας*, the
same as the expression ver. 16. νεκροὶ ἐν
Χριστῷ, i. e. *mortui in fide Christi* : though
Œcumenius and some others connect it
thus : διὰ τοῦ Ἰησοῦ ἔξει σὺν αὐτῷ, *them*
which sleep God will bring through Jesus
Christ to be with him, i. e. *ἐνα ὅσι πάντοτε*
σὺν αὐτῷ.

15. Τοῦτο γὰρ . . . κοιμηθέντας. *For this*
we say unto you by the word of the Lord,
that we which are alive and remain unto the
coming of the Lord shall not prevent them
which are asleep. There is much difficulty
in this passage, 15—17. Here the Apostle
informs the Thessalonians, by immediate
revelation of the Lord, that such of the be-
lievers, as should be found alive at our
Lord's coming, would not enter into the
full enjoyment of heavenly bliss, in body
and soul, before their brethren, who had
previously died and been buried. Every
one will be in his own order. See note at

1 Cor. xv. 23. Οὐ μὴ φθάσωμεν, *shall not*
prevent them, or rather, anticipate. Schleus-
ner thinks that it may also be rendered here
by *præsto, antecello*. Οὐ μὴ φθάσωμεν τοὺς
κοιμηθέντας, i. e. *vel : non præveniemus in*
resurrectione eos, qui jam obdormiverunt,
vel mortui sunt ; vel non præstantioris con-
ditionis erimus præ iis, quos non supersti-
tites in vitâ deprehensurus sit dies iste so-
lennis. Lex. Cyrilli Ms. Brem. φθάσει
προτρέχει, προκαταλαμβάνει.

16. ἐν κελεύσματι, *with a shout* ; the
word *κέλευσμα* is properly applied to the
shout of soldiers, or sailors. Thucyd. ἀπὸ
ἐνδὸς κελεύσματος ἐμβοήσαντες, ἐπ' αὐτοὺς
ῥμνησαν. Here it may be rendered *cum*
clamore excitatorio, and metaphorically that
divine animating voice, which will summon
the dead from the grave. Ἐν φωνῇ ἀρχαγ-
γέλου, *with the voice of the archangel* ; the
archangel here spoken of is he who will
preside over that innumerable company of
angels, who are to attend Christ, when he
comes to judge the world. Ἐν σάλπιγγι
Θεοῦ, *with the trump of God*, see note at
1 Cor. xv. 52. But, says Rosenmüller,
nemo non videt, totum hoc esse humano
more de Deo dictum, et adventum describi
illustrem. Sensus est : Christum maximâ
pompâ, angelorum stipatum cohortibus e
cœlis ad iudicium esse rediturum. Καὶ οἱ
νεκροὶ . . . πρῶτον *and the dead in Christ*
shall rise first. The faithful Christians shall
rise first, and be rendered incorruptible,
even before their brethren who never died
shall be changed.

17. Ἐπειτα ἡμεῖς . . . *Then we . . .* See
note at 1 Cor. xv. 51. Καὶ οὕτω, *and so*,
rather, then, answering to τότε, *tum demum*.

Κεφ. ε'. 5.

- 1 ^a Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ
 2 χρεῖαν ἔχετε ὑμῖν γραφῆσθαι· ^b Αὐτοὶ γὰρ ἀκριβῶς οἶδατε
 ὅτι ἡ ἡμέρα Κυρίου, ὡς κλέπτης ἐν νυκτὶ, οὕτως ἔρχεται.
 3 ^c Ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνί-
 διος αὐτοῖς ἐφίσταται ὁ λεθρός, ὥσπερ ἡ ὠδὴν τῇ ἐν γαστρὶ
 4 ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃσιν. ^d Τρεῖς δὲ, ἀδελφοί, οὐκ
 ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ·
 5 ^e Πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν
 6 νυκτὸς, οὐδὲ σκότους. ^f Ἄρα οὖν μὴ καθεύδωμεν, ὡς καὶ

^a Matt. xxiv. 3. 36. Acts i. 7. Supra iv. 9.
 Luke xii. 39. 40. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.

Hos. xiii. 13. Luke xvii. 27-29. xxi. 34. 35. 2 Thess. i. 9.

1 John ii. 8.

^e Eph. v. 8.

1 Pet. v. 8.

^b Matt. xxiv. 43. 44. xxv. 13.

^c Isa. xiii. 6-9. Jer. xiii. 21.

^d Rom. xiii. 12. 13.

^f Matt. xxiv. 42. xxv. 5. 13. Rom. xiii. 11-13.

3 † γὰρ 5 × γὰρ post πάντες

Σὺν Κυρίῳ, hence it may be probably collected, says Whitby, that even the souls of the faithful were not ever with the Lord, or in his celestial presence, before the resurrection. Theophylact says: ἡμεῖς δὲ οἱ ζῶντες, λέγων, οὐ περὶ ἑαυτοῦ φησιν (οὐδὲ γὰρ ἔχρι τῆς ἀναστασεως ἐμελλε ζῆν) ἀλλὰ τοὺς πιστοὺς λέγει· διὸ προσέθηκεν, οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου. Ἐν γὰρ τῷ ἑαυτοῦ προσώπῳ πάντας τοὺς τότε εὐρεθησομένους ζῶντας δηλοῖ.

CHAP. V.

1. 2. Περὶ δὲ τῶν χρόνων . . . But of the times . . . χρόνοι times are longer periods, καιροί, seasons, are the particular parts of these periods in which events take place. Here however they appear to be synonymous. This passage to ver. 12. relates to Christ's general advent, and those awful events which are mentioned in the last chapter. The Apostle observes to the Thessalonians the suddenness and uncertainty of the day of our Lord's coming to the final judgment; and therefore exhorts them to such care and purity of conversation, as will prepare them for it, and render it joyful to them. Ὡς κλέπτης ἐν νυκτὶ, as a

thief in the night; we have these words in Rev. iii. 3. xvi. 15. applied in the same manner. See also Matt. xxiv. 43. As οὐτος follows ὅς, so οὕτως here follows ὥς, see at Viger c. viii. s. x. r. 13. Ἐρχεται for ἐλεύσεται.

3. τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὁ λεθρός· then sudden destruction cometh upon them; see ἐφίστημι at note Luke xx. 1. and see note Luke xxi. 32. 33. The suddenness and uncertainty of this awful event is illustrated by another striking similitude, which is frequent in the O. T. See Isa. xiii. 8. Jer. xiii. 21. Hos. xiii. 13. The Apostle gives these warnings for the benefit of those who were negligent in preparing for the coming of the Lord, to which ungodly men have such abundant reason to look forward with terror.

5. οὐκ ἐσμὲν νυκτὸς . . . we are not of the night. The children of the day, are the Thessalonian brethren, who were enlightened by the Gospel. Those who are of the night, and οἱ λοιποὶ ver. 6. are the unconverted heathens, who were sunk in dissoluteness, and lived in utter ignorance of spiritual things. The words day and night in these verses 4. 5. 7. 8. are of opposite import, and are taken the one in a figurative, and the other in a literal sense.

οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. ^ε Οἱ γὰρ καθ- 7
 εὔδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς
 μεθύουσιν· ^h Ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσά- 8
 μενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν,
 ἐλπίδα σωτηρίας· ⁱ ^κ Ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν, 9
 ἀλλ' εἰς περιποιήσιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, ^κ Τοῦ ἀποθανόντος ὑπὲρ ἡμῶν· ἵνα εἴτε γρηγο- 10
 ρῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. ^l Διὸ 11
 παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς
 καὶ ποιεῖτε.

^m Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας 12
 ἐν ὑμῖν, καὶ προΐσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας
 ὑμᾶς, ⁿ Καὶ ἡγέσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, 13
 διὰ τὸ ἔργον αὐτῶν· εἰρηνεύετε ἐν ἑαυτοῖς. ^o Παρακαλοῦ- 14
 μεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυ-
 θεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακρο-

^ε Luke xxi. 34. 36. Acts ii. 15. Rom. xiii. 13. 1 Cor. xv. 34. Eph. v. 14.

^h Isa. lix. 17. Eph. vi. 14. 16. 17.

ⁱ Rom. ix. 22. Supra i. 10. 2 Thess. ii. 13. 14.

1 Pet. ii. 8. Jude 4.

^κ Rom. xiv. 8. 9. 2 Cor. v. 15.

^l Supra iv. 11.

^m 1 Cor. xvi. 18. Phil. ii. 29. 1 Tim. v. 17. Heb. xiii. 7. 17.

ⁿ Mark ix. 50.

^o Rom. xiv. 1. xv. 1. Gal. vi. 1. 2. 2 Thess. iii. 6. 11. 12. 2 Tim. iv. 2. Heb. xii. 12.

8. Ἡμέρας ὄντες who are of the day:
 viol und. which is supplied ver. 5. Ἐνδυσά-
 μενοι θώρακα... putting on the breast-plate
 ... See note at Eph. vi. 14—17.

9. 10. Ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν
 ... For God hath not appointed us to wrath
 i. e. We may arm ourselves with this
 hope, for God wills not the death of the
 sinner, has not destined us to misery, but
 to obtain salvation through Jesus Christ.
 Τίθημι is here destino, see Acts xiii. 47.
 Suid. περιποίησιν κτήσιν. See at note Acts
 xx. 18. Εἴτε γρηγορῶμεν εἴτε καθεύδωμεν,
 whether we wake or sleep; the Apostle with
 much delicacy bends these words by a paro-
 nomasia or antanacsis to another sense
 from that which they bore in the preceding
 part of the context. Here they mean,
 whether we live or die, thus applied from
 above iv. 15—18. Compare Rom. xiv. 8.
 Ἄμα together seems rather here to be pariter
 omnes, as Rom. iii. 12. not referring to σὺν
 αὐτῷ, but to those who sive superstites sive
 mortui deprehenduntur.

12. 13. Εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν...
 to know them which labour among you...
 Εἰδέναι is here amo, foveo; gratum animum

præstare doctoribus vestris. Κοπιῶ, laboro,
 curam impendo, sc. ἐν Κυρίῳ; operam impen-
 dere tradendæ et propagandæ Christianæ
 religioni. Προΐστάμενοι, who are over you,
 i. e. προεστῶτες, πρεσβύτεροι, ποιμένες, qui
 præsumt ecclesiæ. "If," says Theophylact,
 "you honour them who preside over you
 in temporal affairs, how much more should
 you respect them who do it in spiritual
 things, who regenerate you in baptism, pray
 for you, visit you in sickness, and minister
 physic to your souls?" Προΐσταμαι, Tit.
 iii. 8. 14. is studere, operam dare, προΐστασθαι
 καλῶν ἔργων, rectè agere, benevolentiam
 exercere. Ἠγέσθαι ὑπερεκπερισσοῦ, to es-
 teem them very highly, for περὶ πλείστου
 ἡγέσθαι: so joined together by Wahl.

14. νουθετεῖτε τοὺς ἀτάκτους warn them
 that are unruly: νουθετέω, from νοῦς and
 τίθημι, admoneo, cohortor, ad sanam men-
 tem revoco. Ἀτάκτους, a military term ap-
 plied to soldiers who keep not their ranks:
 here, qui contra ordinem, divinitus præ-
 scriptum, agunt, refractarii, qui incompoti-
 tis sunt moribus. Ἀντέχεσθε τῶν ἀσθενῶν,
 support the weak in faith; as Rom. xiv. 1.
 2. 1 Cor. viii. 7. 11. 12. Ἀντέχεσθαι is

15 θυμεῖτε πρὸς πάντας. ^p Ὅρατε μὴ τις κακὸν ἀντὶ κακοῦ
 16 τινι ἀποδῶ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἄλ-
 17 λήλους καὶ εἰς πάντας. ^q Πάντοτε χαίρετε. ^r Ἀδιαλεί-
 18 πτως προσεύχεσθε. ^s Ἐν παντὶ εὐχαριστεῖτε· τοῦτο
 19 γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. ^t Τὸ
 20 Πνεῦμα μὴ σβέννυτε. ^u Προφητείας μὴ ἐξουθενεῖτε·
 21 ^x Πάντα δοκιμάζετε· τὸ καλὸν κατέχετε, Ἀπὸ παντὸς
 22 εἰδους πονηροῦ ἀπέχεσθε. ^y Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης
 23 ἀγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα
 καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ

^p Lev. xix. 18. Prov. xx. 22. xxiv. 29. Matt. v. 39. 44. Rom. xii. 17. 1 Cor. vi. 7. Gal. vi. 10. 1 Pet. iii. 9. Supra iii. 12.

^q 2 Cor. vi. 10. Phil. iv. 4.
^r Luke xviii. 1. xxi. 36. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 1 Pet. iv. 7.

^s Eph. v. 20. Col. iii. 17. ^t Eph. iv. 30. 1 Tim. iv. 14. 2 Tim. i. 6.
^u 1 Cor. xiv. 1. 30. 39. ^x 1 Cor. ii. 11. 15. Phil. iv. 8. 1 John iv. 1. ^y 1 Cor. i. 8.

Phil. iv. 9. Supra iii. 13.

15 † καὶ prius

21 × δὲ post πάντα

sustentare, velut manu prehensum. Suid. ἀνθέξεται· ἀντιλήψεται. See at note 1 Cor. xii. 28.

15. μὴ τις κακὸν ἀντὶ κακοῦ . . . *that none render evil for evil* . . . Our enemies are not to be excluded from the exercise of our charity, since they are not excluded from our prayers; see Matt. v. 44. Rom. xii. 14. 20.

16. Πάντοτε χαίρετε· *Rejoice evermore.* Rom. xii. 12. In the midst of your trials and afflictions. Or the words may express the form of a salutation, *may you always be prosperous and happy.* But it is better interpreted as an exhortation.

17. 18. Ἀδιαλείπτως προσεύχεσθε· *Pray without ceasing.* See note at Rom. xii. 12.

19. Τὸ Πνεῦμα μὴ σβέννυτε· *Quench not the Spirit.* Compare Acts vii. 51. and see note at Eph. iv. 30. Lord Barrington (Miscel. Sacr. i. 140.) thinks that this has a reference to the lambent flame, under which form the Holy Ghost first descended, Acts ii. 3. as he supposes there may also be in the word ἀναζωπυρεῖν 2 Tim. i. 6.

20. 21. Προφητείας μὴ ἐξουθενεῖτε· *Despise not prophesyings.* By a meiosis for, set a special value upon the faculty of interpreting Scripture. See note at Rom. xii. 6. Δοκιμάζετε, *prove*, i. e. examine what is delivered, and the validity of the pretensions which are made to inspiration, and whether the doctrine be agreeable to the rule of faith. Πάντα is to be restricted to that. This precept may have been ori-

ginally intended for those spiritual men, who had the gift of discerning spirits; see note at 1 Cor. xii. 28.; but it may well be understood in a more general sense, and applicable to Christians in all ages. It appears from the beginning of the second chapter of the next Epistle, that false teachers had already begun to infuse their doctrines.

22. Ἀπὸ παντὸς εἰδους πονηροῦ ἀπέχεσθε· *Abstain from all appearance of evil:* or rather, as πονηροῦ cannot be used substantively for τοῦ πονηροῦ, abstain from every evil appearance. Vulg. *ab omni specie malā.* Some render it; from every kind of evil. Chrysostom says, μὴ τούτου ἢ ἐκείνου, ἀλλ' ἀπὸ παντὸς ἀπέχεσθε. Xenoph. de Venat. ix. 7. has τῷ αὐτῷ εἶδει τῆς θήρας χρῆσθαι, *eodem venationis genere uti.* Εἶδος however signifies also *species, appearance.* Etym. M. εἶδος σημαίνει τρία, τὴν μορφήν, καὶ τὸ σχῆμα, σημαίνει δὲ καὶ τὸ ὑπὸ τοῦ γένους κατηγορούμενον, παρὰ τοῖς φιλοσόφοις.

23. Αὐτὸς δὲ ὁ Θεὸς . . . τηρηθεῖν· *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* Ὁλοτελής *totus, integer*, from ὅλος and τελέω *perficio*, and ὁλόκληρος, from ὅλος and κληρος, are both for ὅλος *totus*. Ὁλόκληρον does not refer only to πνεῦμα, but also to ψυχὴν and σῶμα, for ὁλόκληρος ὑμᾶς πνεύματι, καὶ ψυχῇ καὶ σώματι. *Ut omnia cogitata, sensa et studia vestra cum omnium*

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. ^z Πιστὸς ὁ καλῶν 24
ὑμᾶς, ὃς καὶ ποιήσει.

^a Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. ^b Ἀσπάσασθε τοὺς 25
ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ. ^c Ὁρκίζω ὑμᾶς τὸν 27
Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις
ἀδελφοῖς. ^d Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 28
μεθ' ὑμῶν. Ἀμήν.

^z 1 Cor. i. 9. x. 13. 2 Thess. iii. 3.

^a Col. iv. 3. 2 Thess. iii. 1.

^b Rom. xvi. 16. ^c Col. iv. 16. 2 Thess. iii. 14.

^d Rom. xvi. 20. 24. 2 Thess. iii. 18.

27 † ἁγίοις

28 † Ἀμήν

membrorum corporis usu servantur pura, nullâque vitiorum labe contaminata usque ad diem Domini; as rendered by Rosenmüller. James i. 4. ὁλόκληρος in a moral sense is, *non vitiosus, perfectus*. The whole man is represented in the N. T. as compounded of spirit, soul and body: so also constituted according to the Pythagoreans and Platonists. Milton says: "quoties autem de corpore tanquam de trunco loquimur, tum anima vel idem quod spiritus, vel facultates ejus minus principes, vitalem puta vel sensitivam, significat; haud rarius itaque a spiritu quàm a corpore distinguitur." Heb. iv. 12. Luke i. 46. 47.

24. Πιστὸς . . . Faithful is he . . . See 1 Cor. i. 9. ὃς καὶ ποιήσει, *his desideriiis meis satisfaciet*.

26. φιλήματι ἁγίῳ with an holy kiss. See note at Rom. xvi. 16.

27. Ὁρκίζω . . . ἀδελφοῖς. *I charge you by the Lord that this Epistle be read unto all the holy brethren*. The existence of

this clause, says Paley, in the body of the Epistle, which is contemporary with St. Paul, is an evidence of its authenticity; because to produce a letter purporting to have been publicly read in the Church of Thessalonica, when no such letter in truth had been read or heard of in that Church, would be to produce an imposture destructive of itself. Ὁρκίζω, *obtestor, adjuro*, has two accusatives, with an ellipsis of *νῇ* before τὸν Κύριον. It has been conjectured from the peculiarly solemn manner in which the Apostle adjures them to read the Epistle unto all the holy brethren, that "the mystery of iniquity had begun to work," see 2 Thess. ii. 7. by the interdiction of the Scriptures from the people at large. One thing must be allowed, that the Church of Rome can derive no countenance from this passage for imposing any restriction whatever on the reading of the Scriptures among the people.

ΠΑΥΛΟΣ

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

Κεφ. α'. 1.

- 1 ^a ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ
Θεσσαλονικέων ἐν Θεῷ Πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ
2 Χριστῷ · ^b Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς
ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- 3 ^c Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν,
ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν,
καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς
4 ἀλλήλους · ^d Ὡστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν
ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
πίστεως, ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν,

^a 2 Cor. i. 19. 1 Thess. i. 1.
Infra ii. 13.

^b 1 Cor. i. 3.

^c 1 Thess. i. 2. 3. iii. 6. 9.

^d 2 Cor. vii. 14. ix. 2. 1 Thess. i. 3. ii. 14. 19. 20.

CHAP. I.

1. 2. Παῦλος . . . Paul . . . The words of this salutation are the same as 1 Thess. i. 1. 2. This Epistle, observes Rosenmüller, is tripartite, corresponding to the number of its three chapters. The first part is consolatory; the second is partly prophetic, and partly didactic; the third is hortatory, and

concludes with an apostolic blessing. It was written about the year 52.

4. ἐν ὑμῖν καυχᾶσθαι . . . πίστεως· we ourselves glory in you in the churches of God for your patience and faith . . . Ἐν ὑμῖν de vobis, ἐν for περὶ. Τῆς ὑπομονῆς ἡμῶν καὶ πίστεως, a Hendiadys for ὑπομονῆς ἐν πίστει, your perseverance in the faith. As Benson observes, the Apostle's address here is admi-

αἷς ἀνέχεσθε, ^e Ἐνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, 5
εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς
καὶ πάσχετε. ^f Εἴπερ δίκαιον παρὰ Θεῷ, ἀνταποδοῦναι 6
τοῖς θλίβουσιν ὑμᾶς θλίψιν, ^g Καὶ ὑμῖν τοῖς θλιβομένοις 7
ἀνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ'
οὐρανοῦ, μετ' ἀγγέλων δυνάμεως αὐτοῦ, ^h Ἐν πυρὶ φλο- 8
γός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς μὴ
ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
ⁱ Οἵτινες δίκην τίσουσιν, ὅλεθρον αἰώνιον, ἀπὸ προσώπου 9
τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ^k Ὅταν 10
ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι
ἐν πᾶσι τοῖς πιστεύουσιν, (ὅτι ἐπιστεύθη τὸ μαρτύριον

^e Phil. i. 28. 1 Thess. ii. 14. ^f Rev. vi. 10. ^g 1 Thess. iv. 16. Jude 14.
Rev. xiv. 13. ^h Ps. lxxix. 6. Rom. ii. 8. 1 Thess. iv. 5. Heb. x. 27. xii. 29.
2 Pet. iii. 7. Rev. xxi. 8. ⁱ Deut. xxxiii. 2. Isa. ii. 19. Phil. iii. 19. 2 Pet. iii. 7.
Infra ii. 8. ^k Ps. lxxviii. 35. lxxxix. 7.

8 † Χριστοῦ 10 * ἐν πᾶσι τοῖς πιστεύουσιν

table. He excited the emulation of other churches, by boasting of the Thessalonians to them; and he quickened the Thessalonians, by telling them how much he praised them, in the hearing of the churches.

5—7. Ἐνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ . . . πάσχετε. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: ἔνδειγμα, for εἰς ἔνδειγμα, coheres with the last part of the preceding verse. The persecutions and tribulations that ye endure are a manifest token or argument that God must be a righteous judge hereafter. The unequal distribution of good and evil in this life, and its irregularities, are a manifest token of a future and righteous judgment. Ἐνδειγμα i. q. ἔνδειξις, see Phil. i. 27. 28. Perhaps, says Doddridge, ἔνδειγμα may further imply that the sufferings of good men, and the triumphant prosperity of their persecuting enemies, should not only terminate in such a display of divine vengeance, but that these seeming irregularities do even now declare, that there shall be such a day of retribution. See 2 Cor. iv. 17. Καταξιῶσθαι τινὲς, dignum judicari aliquā re; deinde simpliciter nullā τοῦ ἔξιος ratione habitā, sancisci, accipere; i. q. τυγχάνειν. "Si quid tamen meremur, si quā ratione digni sumus, Deus dignos nos fecit in Christo." Milton. See also below ver. 11.

Gr. Test.

Εἴπερ ver. 6. is here an argumentative particle of confirmation, and signifies *quoniam*. See Hoogeveen. Ἄνεσιν μεθ' ἡμῶν, ἐν τῇ . . . rest with us, when the Lord Jesus shall be revealed, that is, relaxation from the troubles of this life, and the enjoyment of eternal rest, the rest of God, along with the believing Jews, when God will wipe away all tears from their eyes, in the revelation of the Lord Jesus from heaven. See note at Matt. xvi. 27.

8. Ἐν πυρὶ φλογός, in flaming fire: πῦρ φλογός is ignis in flammam exardescens. This is a symbolical expression for the awful punishment and everlasting destruction of the wicked. Ultimately the enemies of the saints are to be cast into the lake of fire. Rev. xx. 16.

9. Οἵτινες . . . αὐτοῦ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; see note at Luke xiii. 27. 28. Milton says: "Mors secunda, damnatorum pœna, in amissione summi boni, id est, gratiæ atque tutelæ divinæ visionis beatificæ, quæ vulgo pœna damni vocatur, et in cruciatu æterno, quæ vocatur pœna sensus, videtur esse posita." Ἡ δόξα τῆς ἰσχύος is glorious and divine majesty.

10. Ὅταν ἔλθῃ ἐνδοξασθῆναι . . . When he shall come to be glorified in his saints . . . Ἐνδοξάζεσθαι ἐν τινι signifies *ex alicujus sive felicitate sive miserâ laudem sibi et gloriam*

III.

P

- 11 ἡμῶν ἐφ' ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ. ¹ Εἰς ὃ καὶ προσευ-
χόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως
ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης
12 καὶ ἔργον πίστεως ἐν δυνάμει. ^m Ὅπως ἐνδοξασθῇ τὸ
ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς
ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ.

Κεφ. β'. 2.

- 1 ^a Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
2 αὐτόν, ^b Εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς,

¹ Supra ver. 5. 1 Thess. i. 3.
Mark xiii. 27. 1 Thess. iv. 16. 17.

^m 1 Pet. i. 7. iv. 14.

^a Matt. xxiv. 31.

^b Matt. xxiv. 4. Eph. v. 6. 1 John iv. 1.

12 † Χριστοῦ prius

parare, as also below ver. 12. Θανασιάζηται ἐν πᾶσι τοῖς πιστεύουσι admits of the same signification, and may be rendered, *ut celebretur ab omnibus veris Christianis, quorum felicitatis auctor erit*. Rosenmüller: "benignitas, sanctitas, potentia, justitia Christi illustrabitur in sanctis suis, in Christianis remunerandis." The words ἐν τῇ ἡμέρᾳ ἐκείνῃ refer to ὅταν ἔλθῃ.

11. καὶ πληρώσῃ . . . δυνάμει and *fulfil all the good pleasure of his goodness, and the work of faith with power*: but this does not seem to apply to the goodness of God. See note at Gal. v. 19—23. i. e. We pray that God will by his grace enable you to walk worthy of your high calling, that of being Christians, and powerfully accomplish and complete in you all the good works and fruits of faith and patience, which may render you acceptable in his sight.

12. κατὰ τὴν χάριν . . . Χριστοῦ: *according to the grace of our God and the Lord Jesus Christ*; or, according to the grace of our God and Lord Jesus Christ. See note at Eph. v. 5. This text however Bp. Middleton is disposed to think does not admit a certain evidence of identity, so far at least as to give entire validity to this proof of Mr. Sharp's in favour of his established rule: because Κύριος Ἰησοῦς Χριστὸς collectively

is a title of our Lord familiar to the writers of the Epistles, and partaking of the nature of a proper name; possibly *Kyriov* should be considered as joined with the nouns that follow rather than with Θεοῦ. A doubt may also arise from the little notice which the Fathers have taken of this text. The Syriac however renders the passage by "of our God and our Lord Jesus Christ," which certainly sounds like an expression of identity. But see observations in the Preface.

CHAP. II.

1. 2. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας . . . *Now we beseech you, brethren, by the coming of our Lord*. . . This is not an adjuration, but *with respect to the coming or appearance of Jesus Christ*, as the subject-matter of the following discourse. This is frequently the signification of ὑπὲρ, as *super* is often used in Latin: *Multa super Priamo rogatans, super Hectore multa*. Virg. It should seem, says Paley, that the Thessalonians, or some however amongst them, had from a passage in Paul's first Epistle, 1 Thess. iv. 15—17. and v. 4. conceived an opinion (and that not very unnaturally) that the coming of Christ was

μήτε θροεῖσθαι μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ. ° Μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον · 3 ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ^d ° Ὁ ἀντι-

° Dan. vii. 25. Matt. xxiv. 4. John xvii. 12. Eph. v. 6. 1 Tim. iv. 1. 1 John ii. 18. Rev. xiii. 11. &c. ^d Isa. xiv. 13. Ezek. xxviii. 2. 6. 9. Dan. vii. 25, xi. 36. 1 Cor. viii. 5. Rev. xiii. 6.

2 = ἡ ἡμέρα τοῦ Κυρίου

to take place instantly, ὅτι ἐνέστηκεν; (*nempe hoc anno*, says Grotius, *ἐνέστηκεν hic dicitur de re presenti*, ut Rom. viii. 38. 1 Cor. iii. 22. Gal. i. 4. Heb. ix. 9.) and that this persuasion had produced, as it well might, much agitation in the Church. The Apostle therefore now writes, amongst other purposes, to quiet this alarm, and to rectify the misconstruction that had been put upon his words. Other expositors understand this passage, ver. 1. 2. as referring to some forged letters, which had been produced in St. Paul's name, and in which the Apostle had been made to say that the coming of Christ was then at hand. Dr. Benson interpreted the passage *μήτε θροεῖσθαι . . . ὡς δι' ἡμῶν*, "nor be dismayed by any revelation, or discourse, or epistle, which any one shall pretend to have heard." See Matt. xxiv. 29. 31.

3. ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον . . . *for that day shall not come, except there come a falling away first . . .* or rather, the falling away, or the apostacy. There is an ellipsis in the verse, which our translators have very well supplied by *that day shall not come*: the Apostle had been exhorting them not to entertain the opinion that *the day of Christ was at hand*—a persuasion that would have led to a neglect of all the relative duties enjoined in the N. T. This day is that in which *he shall come to be glorified in his saints*,—the day of wrath against the ungodly. This day, he informs them, shall not come *until there come, ἡ ἀποστασία, the apostacy first, and there be revealed the man of sin, the son of perdition*. The article here has its proper force, and *ἀποστασία* denotes an *act* rather than a *quality*. It is the apostacy, the defection, the usurpation by the man of sin, who placed himself in the temple of God for *forty and two months*, (i. e. 1260 years,) Rev. xi. 2. the abominable corruption of Christianity, Popery. It is deserving of particular notice, that there is not a known Ms. in which the article is omitted before *apostacy, man of sin*, or before *son of perdi-*

tion. This great enemy of the Church is called *Antichrist*, who, according to prediction, is to arise from the Church itself. See nearly the whole of the latter part of Rev. from xiii. to the end of the book. "It is agreeable to the phraseology of Scripture," says Newton on the Prophecies, "and especially that of the Prophets, to speak of a body or number of men under the character of *one*. Thus a *king* (Dan. vii. viii. Rev. xvii.) is often used for the succession of kings, and the *high-priest* (Heb. ix. 7. 25.) for the series and order of high-priests. A single beast (Dan. vii. viii. Rev. xiii.) often represents a whole empire or kingdom in all its changes and revolutions from the beginning to the end. The *woman clothed with the sun* (Rev. xii. 1.) is designed as an emblem of the true Church; as the *woman arrayed in purple and scarlet* (Rev. xvii. 4.) is the portrait of a corrupt communion. No commentator ever conceived the *whore of Babylon* to be meant of a single woman: and why then should the *man of sin* be taken for a single man?" This whole passage being prophetic cannot but have much obscurity. And different interpretations have been made of this and the subsequent verses in different ages of the Church. The *man of sin* Dr. Lightfoot supposes to be, not the *Roman*, but *Jewish Antichrist*, or the body of Jewish apostates: and with him agrees Whitby. Others imagine it to be Mahomet. But Mr. Mede, and the generality of commentators, apply the whole more properly to the Roman pontiffs, and the Romish Church. On this very obscurity Paley grounds an argument in proof of the genuineness of this Epistle. This passage expressly refers to a conversation which the author had previously holden with the Thessalonians upon the same subject, ver. 5. 6. Of the reality of this conversation it appears to be a proof, that what is said in the Epistle might be understood by those who had been present at such conversation, and yet be incapable of being explained by any other. No man

κείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ
 σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀπο-
 5 δεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός. Οὐ μνημονεύετε ὅτι ἔτι
 6 ὦν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; Καὶ νῦν τὸ κατέχον
 οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.
 7 ° Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὃ
 8 κατέχων ἄρτι ἕως ἐκ μέσου γένηται. ^ε Καὶ τότε ἀποκα-
 λυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι
 τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρ-

^ε 1 John ii. 18. iv. 3. ^ε Job iv. 9. Isa. xi. 4. Dan. vii. 10. 11. Ho s, v. 5. Heb. x. 27. Supra i. 8. 9. Rev. ii. 16. xix. 15. 20. 21.

4 * ὡς Θεὸν καθίσαι 8 X 'Ιησοῦς post ὁ Κύριος ib. — ἀνελεί τῷ πνεύματι.

writes unintelligibly on purpose. But if a letter accidentally fell into any hands, which letter contained a passage expressly referring to a former conversation, and difficult to be explained without knowing that conversation, the person into whose hands it fell would consider this very difficulty as a proof that the conversation had actually passed, and consequently that the letter contained the real correspondence of real persons.

4. Ὁ ἀντικείμενος . . . Θεός. *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.* Τρεπαλπομαι is *se efferre supra modum, superbire, contumeliosè spernere*. Schleusner renders this part of the verse to σέβασμα, after Koppius, *qui est adversarius et deorum omnium omnisque divini cultus superbus contemptor*. But πάντα λεγόμενον Θεὸν, *every one that is called God*, is not to be understood, as indicating that there are several θεοί, whose divinity differs not in kind but in degree, but only as including the objects of human adoration, whether men worship the true God, or any of the creatures of their own superstition: for the Apostle says, not πάντα θεὸν, which was liable to perversion, but πάντα λεγόμενον θεὸν ἢ σέβασμα. See Bp. Midd. The Roman emperors seem to be here designated by σέβασμα, their title was σέβαστος. "The temple of God," εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, means the Christian Church. After the death of Christ, as often as the Apostles used the phrase, *the temple of God*, they always meant the Christian Church. And

the man of sin's *sitting in the temple of God* implies his ruling and presiding there, and his claiming divine authority in things spiritual as well as temporal.

5. 6. Οὐ μνημονεύετε . . . Remember ye not . . . See note above ver. 3. Καὶ νῦν τὸ κατέχον οἴδατε . . . and now ye know what withholdeth . . . What then obstructed the establishment of the Papal power at Rome, the birth of that monster of iniquity, was a Pagan emperor. When this obstacle was removed, the state of things would be propitious to its existence and growth. As the emperor of Rome, or he who letteth, was taken out of the way, the bishop of Rome was advanced in his stead.

7. Τὸ γὰρ μυστήριον . . . γένηται. *For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way.* The spirit of Antichrist hath begun to operate; but the operation is latent and unperceived. Beza and the English version have a comma at ἄρτι, with the ellipsis, *will let*: but the construction may be connected thus: the mystery of iniquity worketh secretly, only until he be taken out of the way who now letteth; then, τότε, there will be nothing to check its power. Nothing can scarcely be said more clearly even now, after this signal event has taken place. If this whole passage is not applicable to the papacy, it is indeed difficult to say to what it can refer.

8. ὃν ὁ Κύριος . . . αὐτοῦ whom the Lord shall consume with the spirit of his mouth . . . The Apostle foretells the destruction of that wicked one; but he does not mean that he is to be consumed immediately after

ουσίας αὐτοῦ. ^g Οὐ ἔστιν ἡ παρουσία, κατ' ἐνέργειαν τοῦ θ'
 Σατανᾶ, ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους,
^h Καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, ἐν τοῖς ἀπολλυμένοις. 10
 ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ
 σωθῆναι αὐτούς. ⁱ Καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς 11
 ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει. ^j Ἴνα 12
 κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδο-
 κήσαντες ἐν τῇ ἀδικίᾳ.

^k Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ 13
 ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἴλετο ὑμᾶς ὁ

^g Deut. xiii. 1. Matt. xxiv. 24. John viii. 41. Eph. ii. 2. Rev. xiii. 13. xviii. 23.
^h 2 Cor. ii. 15. iv. 3. ⁱ 1 Kings xxii. 22. Ezek. xiv. 9. Matt. xxiv. 5. 11.
 Rom. i. 24. &c. 1 Tim. iv. 1. ^k Supra i. 3. Luke i. 75. Eph. i. 4. 1 Thess. i. 4.
 1 Pet. i. 2.

10 ‡ τῆς prius ib. ἐν alterum 11 = πέμπει αὐτοῖς 13 || εἴλατο

he is revealed. Τῷ πνεύματι τοῦ στόματος, *with the breath of his mouth*, is a figurative expression denoting the divine power; which is usual in the sacred and Oriental writings. Ἐπιφάνεια is here *splendor*; τῇ ἐπιφανείᾳ τῆς παρουσίας, *adventu, splendore et majestate, insigni*. This may apply to any coming of Christ. Compare however supra i. 7. 10. Ἀναλίσκω, i. q. ἀναλῶ, is *to consume, to destroy*, as καταργεῖν. Hesyh. ἀναλῶσαι ἀφανίσαι. Ἄνομος is *lawless*, and it is remarkable that the Pope in the canon law is said to be, *omni lege humanā solutus*.—*Nec totus clerus, nec totus mundus potest judicare papam*.

9. Οὐ ἔστιν ἡ παρουσία... *Whose coming is...* This relative οὗ refers to ὁ ἄνομος. Τέρασι ψεύδους literally, *miracles of falsehood*; but ψεύδους is to be joined not only with τέρασι, but with δυνάμει and σημείοις. The Apostle assigns lying miracles as a distinguishing mark and character of the man of sin. And it is well known that the corruptions of the Church of Rome are all supported and authorized by feigned visions and miracles, by frauds and impostures of every kind.

10—12. ἐν τοῖς ἀπολλυμένοις *in them that perish*, and whom inevitable misery awaits, because they are disobedient to the truth, and suffer themselves to be corrupted and deceived by false doctrines, frauds, and impostures. See 1 Pet. ii. 7. 8. But they disallow Christ themselves before they are disallowed by him.

Ἀνθ' ὧν, *propterea quod*. Πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης... *God shall send them strong delusion... i. e. God shall permit it to be sent*. Satan is permitted to work this upon them, to blind their understanding. Ἴνα... ἀληθείᾳ... *that they all might be damned who believed not the truth... Ἴνα is ita fiet ut, ἐκβατικῶς*. Κριθῶσι for κατακριθῶσι. But no one is excluded from the pale of repentance and eternal salvation, unless after the contempt and rejection of grace. “Ex omnibus iis locis quæ ad sancendum reprobationis decretum afferuntur, demonstrabimus neminem Dei decreto, nisi post gratiam repudiatam ac spretam, idque serò, pœnitentiæ ac salutis æternæ aditu excludi—Atque hæc non tam in voluntate divinâ, quàm in ipsorum obstinato animo reprobatio est posita; non tam est decretum Dei quàm ipsorum decretum reproborum de non agendi pœnitentiâ dum licet. Matt. xxi. 42. 43. *lapidem reprobarunt, &c. propterea tolletur a vobis regnum Dei*. 1 Pet. ii. 7. 8. idem. Matt. xxiii. 37. *quoties velui, &c. et nolulistis*. Homerus etiam ethnicus egregiè redarguit, Odyss. i. 32. inductâ Jovis personâ,

Ὡ πόποι, οἷον δὴ νυ θεοὺς βροτοὶ αἰτιῶνται!

Ἐξ ἡμέων γὰρ φασι κάκ' ἔμμεναι οἱ δὲ καὶ αὐτοὶ

Σφῆσιν ἀτασθαλίσιν, ὑπὲρ μόνον, ἔλγε' ἔχουσιν.” See Milton.

Αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίσιν ὀλοντο. Odyss. i. 7.

13. ὅτι εἴλετο... ἀληθείας *because God hath from the beginning chosen you to sal-*

Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν, ἐν ἁγιασμῷ πνεύματος καὶ
 14 πίστει ἀληθείας. ¹ Εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγ-
 γελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ
 15 Χριστοῦ. ^m Ἀρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς
 παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς
 16 ἡμῶν. ⁿ Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ
 Θεὸς καὶ Πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς, καὶ δούς παρά-
 17 κλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, ^o Παρακα-
 λῆσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ὑμᾶς ἐν παντὶ λόγῳ
 καὶ ἔργῳ ἀγαθῷ.

Κεφ. γ'. 3.

1 ^a Τὸ λοιπὸν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λό-
 γος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς,
 2 ^b Καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώ-

¹ John xvii. 22. 1 Thess. ii. 12. 1 Pet. v. 10. ^m 1 Cor. xi. 2. xvi. 13. Phil. iv. 1.
 Infra iii. 6. ⁿ Supra i. 1. 2. 1 Pet. i. 3. 1 John iv. 10. Rev. i. 5. ^o 1 Cor. i. 8.
 1 Thess. iii. 13. 2 Pet. v. 10. ^a Eph. vi. 19. Col. iv. 3. 1 Thess. v. 25.
^b Acts xxviii. 24. Rom. x. 16. xv. 31.

17 † ὑμᾶς ib. = ἔργῳ καὶ λόγῳ

vation through sanctification of the Spirit and belief of the truth. 'Απ' ἀρχῆς is usually understood, from the beginning of the preaching of the Gospel to the Thessalonians; but it rather means from the beginning of the world, and the eternal counsels of God. Ἐν ἁγιασμῷ πνεύματος, i. e. the cleansing of the mind from the errors of heathenism.

14. Εἰς ὃ ἐκάλεσεν . . . Whereunto he called you . . . See note at 1 Thess. ii. 11. 12. Εἰς ὃ refers to the whole subject of ver. 13. Εἰς περιποίησιν . . . to the obtaining . . . see note at 1 Thess. v. 9.

15. κρατεῖτε τὰς παραδόσεις . . . hold the traditions . . . i. e. the doctrines and precepts which the Apostles and other inspired teachers, by word of mouth or by writing, delivered to the world as revelations from God. See also 2 Tim. i. 13. ὑποτύπων ὑγιαίνοντων λόγων, the form of sound words. "The precepts (says Dr. Cleaver, late Bishop of St. Asaph, Sermon on the Origin

and Utility of Creeds,) suggest to us the existence of compendia or summaries, as the means then in use and approved, to preserve the faith of Christ from the prevailing attempts to corrupt it: to hold fast the form of sound words, ὑποτύπων ὑγιαίνοντων λόγων, to hold the traditions, παραδόσεις, rather articles or institutes of faith; for so the ancients seem to have understood this word from Irenæus, who directly applies it to creed or confession."

16. 17. Αὐτὸς δὲ ὁ Κύριος . . . Now our Lord Jesus Christ himself . . . See note at 1 Thess. iii. 11.

CHAP. III.

1. 2. Τὸ λοιπὸν . . . Finally . . . See note 1 Thess. iv. 1. 2. The Apostle now desires them to pray for him and his fellow-labour-

παν· οὐ γὰρ πάντων ἡ πίστις. ^c Πιστὸς δὲ ἐστὶν ὁ 3
Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

^d Πεποιθάμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν 4
ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. ^e Ὁ δὲ Κύριος κατευθύναι 5
ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν
ὑπομονὴν τοῦ Χριστοῦ.

^f Παραγγέλλομέν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυ- 6
ρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς
ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδο-
σιν, ἣν παρέλαβε παρ' ἡμῶν. ^g Αὐτοὶ γὰρ οἶδατε πῶς δεῖ 7
μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν, ^h Οὐδὲ 8
δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ
μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπι-
βαρῆσαι τίνα ὑμῶν. ⁱ Οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' 9
ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

^k Καὶ γὰρ ὅτε ἤμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, 10

^c John xvii. 15. 1 Cor. i. 9. 1 Thess. v. 24. 2 Pet. ii. 9.

^d 2 Cor. vii. 16.

Gal. v. 10. ^e 1 Chron. xxix. 18. 1 Thess. i. 3.

^f Rom. xvi. 17. 1 Cor. v. 11. 13.

Infra ver. 11. 12. 14. 1 Thess. iv. 11. v. 14. 1 Tim. vi. 5. 2 John 10. Supra ii. 15.

^g 1 Cor. iv. 16. xi. 1. 1 Thess. i. 6. 7. ii. 10.

^h Acts xviii. 3. xx. 34. 2 Cor. xi. 9.

1 Thess. ii. 9.

ⁱ 1 Cor. ix. 6. 1 Thess. ii. 6. Supra ver. 7.

^k Gen. iii. 19.

1 Thess. iv. 11.

5 * εἰς ὑπομονὴν

6 = παρέλαβον et παρελάβοσαν

ers for success to their ministry, that the word of the Lord may be diffused by a rapid progress, and for his deliverance from the malice of wicked men, such as the Jewish zealots, as he himself had prayed for them. Οὐ γὰρ πάντων ἡ πίστις, *for all men have not faith*. Many are so implacable and obstinate that they do not suffer themselves to be converted. Michaelis in Bos supposes an ellipsis of *ἐργον ἐστίν*. Probably the Apostle's meaning is, that many were destitute of *faithfulness*, that no confidence could be placed in them: equivalent to *rara fides*. This interpretation agrees with the next verse.

3. ἀπὸ τοῦ πονηροῦ· *from evil*; or rather, the evil one. See note at Matt. v. 37.

5. εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ· *into the patient waiting for Christ*. So also Schleusner renders it, *ad patientem expectationem adventus Christi ad judicium*. But τὴν ὑπομονὴν τοῦ Χριστοῦ is rather, the patience

of Christ, such patience as Christ displayed, in his sufferings.

6. ἐν ὀνόματι τοῦ Κυρίου . . . *in the name of our Lord* . . . i. e. by virtue of the apostolical authority given me by Christ. Στέλλεσθαι ὑμᾶς, *that ye withdraw yourselves*; see στέλλομαι at note 2 Cor. viii. 18—21. Κατὰ τὴν παράδοσιν, *after the tradition*; see note above, ii. 15. Ἀτάκτως περιπατεῖν is *neglectā disciplinā*, sc. *Christianā*, *incon- tinenter et dissolutē vivere*.

7. 8. ὅτι οὐκ ἡτακτήσαμεν . . . *for we be- haved not ourselves disorderly* . . . Ἀτακ- τέω is a military term, a metaphor taken from those who desert the ranks: it is i. q. ἀπέκτως περιπατεῖν, ver. 6. Ἐν κόπῳ καὶ μόχθῳ, *with labour and travail*; see note at 2 Cor. xi. 27.

9. Οὐχ ὅτι . . . ἡμᾶς· *Not because we have not power, but to make ourselves an en- sample unto you to follow us*. See 1 Cor. ix. 4. 9. and Acts xx. 34. 35. notes.

- 11 ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. ¹ Ἀκούομεν
 γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργα-
 12 ζομένους, ἀλλὰ περιεργαζομένους. ^m Τοῖς δὲ τοιούτοις
 παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν
 13 ἄρτον ἐσθίωσιν. ⁿ Ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακήσητε
 14 καλοποιοῦντες. ^o Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν
 διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· καὶ μὴ συναναμίγ-
 15 νυσθε αὐτῷ, ἵνα ἐντραπῇ. ^p Καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε,
 16 ἀλλὰ νοθετεῖτε ὡς ἀδελφόν. ^q Αὐτὸς δὲ ὁ Κύριος τῆς
 εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην διαπαντός ἐν παντὶ τρόπῳ· ὁ
 Κύριος μετὰ πάντων ὑμῶν.
 17 ^r Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν

¹ Supra ver. 6. ¹ Thess. iv. 11. ¹ Tim. v. 13. ¹ Pet. iv. 15.

^m Eph. iv. 28.

¹ Thess. iv. 11.

ⁿ Gal. vi. 9.

^o Matt. xviii. 17. ¹ Cor. v. 9. 11. Supra ver. 6.

^p Lev. xix. 17. ¹ Thess. v. 14. Tit. iii. 10.

^q Rom. xv. 33. xvi. 20. ¹ Cor. xiv. 33.

² Cor. xiii. 11. ¹ Thess. v. 23.

^r ¹ Cor. xvi. 21. Col. iv. 18.

12 — ἐν Κυρίῳ Ἰησοῦ Χριστῷ

14 ‡ καὶ

16 — ἐν παντὶ τόπῳ

10. ὅτι εἴ τις... ἐσθιέτω *that if any would not work, neither should he eat*: i. e. such a man is unworthy of your liberality. This appears to have been an adage in use among the Hebrews. See note at 1 Thess. iv. 11. 12.

11. μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους *working not at all, but are busy-bodies*. This is an elegant paronomasia. Ecclus. iii. 23. ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου, *inane[m] vanatque operam ne suscipias*. See at note Acts xix. 19. Xenoph. Mem. i. 3. 1. περιέργους καὶ ματαλοὺς ἐνόμιζεν εἶναι.

12. ἵνα... ἐσθίωσιν *that with quietness they work, and eat their own bread*. See 1 Thess. iv. 11. 12. Τὸν ἑαυτῶν ἄρτον, *their own*, subsisting on their own industry; for *aliena vivere quadrat est vita parasitica*.

13. Ὑμεῖς... καλοποιοῦντες *But ye, brethren, be not weary in well-doing*. Let not their sloth hinder your liberality towards the really necessitous and deserving poor. Or it may mean, be not weary in the performance of your civil and religious duties, *ne in recte agendo lassii fiat*.

14. Εἰ δέ τις... σημειοῦσθε *And if any man obey not our word by this Epistle, note that man*... Some commentators by a different punctuation make διὰ τῆς ἐπιστολῆς depend on σημειοῦσθε: Signify him by your Epistle to me. But we do not find

that the Thessalonians had promised to write to St. Paul: and if there was no reference to a particular letter, and the expression merely denoted "by letter," there would be no article before ἐπιστολῆς. Σημειόμαί, *to mark*. Wahl and Schl. say, *to point out*. Καὶ μὴ... ἐντραπῇ *and have no company with him, that he may be ashamed*. Compare Matt. xviii. 17.; and see ἐντρέπω at note 1 Cor. iv. 14. Still the faithful must not lose, either their affection for the offending party, or their hope of his recovery; but must continue to admonish him as a brother, till he appears incorrigible. See the next verse.

16. Αὐτὸς δὲ... τρόπῳ *Now the Lord of peace himself give you peace always by all means*. Peace in the Hebrew phrase, imports all happiness. By εἰρήνη some understand, peace with one another, concord. *Dominus, cui concordia probatur, faciat ut sitis concordēs*. There may be some allusion to Isa. ix. 6. The Apostle intimates, says Macknight, that if the rulers of the Church are faithful in their exhortations and admonitions, it is to be expected that the Lord will follow their labours with his blessing, and make them effectual for producing peace and righteousness among the members of his body.

17. Ὁ ἀσπασμὸς... ἐπιστολῇ *The salu-*

πάσῃ ἐπιστολῇ· οὕτω γράφω. ^s Ἡ χάρις τοῦ Κυρίου 18
 ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

^s Rom. xvi. 24.

18 † Ἀμήν

tation of Paul with mine own hand, which is the token in every epistle. See at note Rom. xvi. 21—23. The token in every epistle might be to prevent imposition, as many false epistles were probably written in the Apostle's name. Schol. τοῦτο τέθεικε διὰ τοὺς πεπλασμένους ἐπιστολὰς περιφέροντας.

ΠΑΥΛΟΥ

ΠΡΟΣ ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

Κεφ. α'. 1.

1 ^a ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν
Θεοῦ σωτῆρος ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ τῆς ἐλπίδος
2 ἡμῶν, ^b Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος,

^a Acts ix. 15. Gal. i. 1. 11. Col. i. 27. Infra ii. 3. iv. 10. Tit. i. 3. ii. 10. iii. 4.

^b Acts xvi. 1. 1 Cor. iv. 17. Gal. i. 3. Phil. ii. 19. 1 Thess. iii. 2. 2 Tim. i. 2. Tit. i. 4.
1 Pet. i. 2.

1 || Χριστοῦ Ἰησοῦ pro Κυρίου Ἰησοῦ Χριστοῦ

CHAP. I.

1. 2. Παῦλος ... Paul ... It is not exactly ascertained when, nor from what particular place this Epistle was written: see note at Titus i. 1—4. Of Timothy's person and parentage we have some account Acts xvi. 1—3. His father was a Pagan: his mother Eunice, and grandmother Lois, had been Jewesses, but had been converted to Christianity, 2 Tim. i. 5. Timothy was often sent by Paul to assist in arranging matters in different churches, as may be seen in the Acts and in the Epistles. The Apostle gives him instructions, and, by means of the Epistle addressed to him, to all Christian churches in all ages, respecting

the character of persons appointed to offices in the churches, as well as in every thing respecting the common faith. The reason for Timothy being desired to abide at Ephesus is expressly stated to have been, that he might charge them to maintain the doctrine delivered to them by Paul, below ver. 3. in opposition to the Judaizing teachers, who began to trouble the churches almost as soon as they were established. The design of the charge was, to restore Christian love from which *some of them had swerved and turned aside to vain jangling: desiring to be teachers of the law*, below, ver. 5—7. Two of the false teachers, whom Timothy was left at Ephesus to oppose, are mentioned by name, ver. 20. Hymeneus and

εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, ^d Μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει. ^e Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου. ^f Ὡν τινες ἀστοχῆσαντες, 6

^c Acts xx. 1. 3. Gal. i. 6. 7. Phil. ii. 24. Infra vi. 3. 10. ^d Infra iv. 7. vi. 4. 20. 2 Tim. ii. 14. 16. 23. Tit. i. 14. iii. 9. ^e Rom. xiii. 8. 10. Gal. v. 14. 2 Tim. ii. 22. ^f Infra vi. 4. 20.

2 † ἡμῶν prius 4 * οἰκοδομίαν || οἰκοδομῆν

Alexander, who, *desiring to be teachers of the law*, but being altogether ignorant of its spiritual requirements, *had made shipwreck of the faith*, ver. 19. The Epistle to Timothy may be considered also as one to the church at Ephesus, in which he was a bishop. Θεοῦ σωτῆρος, this appellation of Saviour is applied to God, below, iv. 10. Tit. ii. 10. Jude 25. and Luke i. 47. God contrived the method of our salvation, and sent his Son into the world to accomplish it. Γνησίῳ τέκνῳ ἐν πίστει, *my own son in the faith*; he calls Timothy *his son* because he had doubtless converted him. Γνήσιος *verus*, sometimes also *carus*, for τὸ γνήσιον, as Schleusner has shown, denotes *also love and good-will*. See also Tit. ii. 4. Philem. 10.

3. Καθὼς παρεκάλεσά σε . . . As I besought thee . . . An ellipsis must be supplied here, to make the sense determinate. Some understand οὕτω παρακαλῶ. Some βλέπε before ἵνα παραγγείλῃς. See Bos Ellips. Plur. Vocum. Some connect this with ver. 18. making all that intervenes parenthetical. The Syriac omits καθὼς. Μη ἑτεροδιδασκαλεῖν, *that they teach no other doctrine*; from ἑτερος and διδάσκα, *studere introducere doctrinam alienam a purâ religionis Christianâ*. Compare below vi. 3.

4. Μηδὲ προσέχειν . . . πίστει. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith. These fables are called Jewish fables, Tit. i. 14. i. e. the Rabbinical traditions. Jerome says, speaking of the attention paid by the Jews to genealogies: *They were as well acquainted with genealogies from Adam to Zerubbabel, as with their own names*. The Jews were very fond of tracing their pedigree up to

Abraham. Ἀπέραντος *endless*, from a priv. and πέρας *terminus*. But Kypke's interpretation is the most probable, who understands it in the sense of *unprofitable*, from α and περαίνω *prodesse*. Chrysostom and Ecumenius seem to include both senses. Πέρας οὐδὲν ἐχούσαις ἢ οὐδὲν χρήσιμον—Οἷον τοῖς μὴ ἔχουσι πέρας τι χρηστὸν ἢ τοῖς λέγουσιν ἢ τοῖς ἀκούουσι. They produce only differences and altercations, arising from such vain questions. Μᾶλλον ἢ, *rather than*, i. e. and not. Μᾶλλον is often in sense negative. So 2 Tim. iii. 4. φιλήδονοι μᾶλλον ἢ φιλόθεοι, i. e. *lovers of pleasure, and not of God*. Heb. xi. 25. Compare Luke xviii. 14. John iii. 19. Acts iv. 19. v. 29. xxvii. 11. Suid. μᾶλλον τίθεται ποτὲ θετικῶς καὶ ἀναιρετικῶς ὥς ὅταν λέγομεν, ὅτι μᾶλλον ἢ ἀρετὴ ὠφελεῖ ἢ βλάπτει—σημαίνομεν γὰρ ὅτι ὠφελεῖ, βλάπτει δὲ οὐ. The edification in the faith here mentioned is styled the edification of God, because it has God for its object and its end, as tending to the true knowledge and right worship of God.

5. Τὸ δὲ τέλος . . . καρδίας . . . Now the end of the commandment is charity out of a pure heart . . . i. e. the design and aim of the dispensation of the Gospel and Christian doctrine, instead of these impertinent matters, is charity, from a principle of a pure conscience, and a sincere faith. Τέλος τῆς παραγγελίας, *præceptorum omnium Christianorum summa*. Schleus. So 1 Pet. iii. 8. Τὸ δὲ τέλος, *summa cohortationum earum huc redit*.

6. Ὡν τινες ἀστοχῆσαντες . . . From which some having swerved . . . Ὡν refers to the Christian virtues mentioned in the preceding verse. Ἀστοχεῖν is a *scopo*, con-

7 ἐξετράπησαν εἰς ματαιολογίαν, Θέλοντες εἶναι νομοδι-
 8 δάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων
 9 αὐτῷ νομίμως χρῆται. ^h Εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος
 οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρ-
 τωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλώαις καὶ μητρα-
 10 λώαις, ἀνδροφόνοις, ⁱ Πόρνοις, ἀρσενοκοίταις, ἀνδραποδισ-
 ταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ
 11 διδασκαλίᾳ ἀντίκειται, ^k Κατὰ τὸ εὐαγγέλιον τῆς δόξης
 12 τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ. ^l Καὶ χάριν ἔχω

^g Rom. vii. 12.

^h Gal. iii. 19. v. 23.

ⁱ Infra vi. 3. 2 Tim. iv. 3. Tit. i. 9. ii. 1.

^k Infra ii. 7. vi. 15. 1 Cor. ix. 17. Gal. ii. 7. Col. i. 25. 1 Thess. ii. 4. 2 Tim. i. 11. Tit. i. 3.

^l 1 Cor. vii. 25. 2 Cor. iii. 5. 6. iv. 1. xii. 9. Col. i. 25.

12 ‡ Καὶ

silio et officio aberrare: deficere, desciscere ab aliquā re. Plutarch: ἀστοχοῦσι τοῦ μετρίου καὶ πρέποντος. This verb is elegantly used here, as τέλος, scopus, was introduced in the former verse. Εἰς ματαιολογίαν, unto vain jangling; equivalent to μῦθους above ver. 4. and βεβήλους κενσφωρίας below vi. 20.

7. Θέλοντες . . . διαβεβαίουνται. Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. See at note above ver. 1. 2. Θέλω is here used in the same sense as Col. ii. 18. where see note. Νομοδιδάσκαλοι are here the Judaizing Christians, zealots for the law of Moses. Διαβεβαίωμα affirmo, (from διὰ which in composition is often intensive, βεβαίω firmo,) cum ardore defendo. They neither understand, nor perceive the end, nor the nature of the law.

8—11. Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος . . . But we know that the law is good . . . The Mosaic law is an excellent institution, if men would make it subservient to the purposes for which it was given, viz. the restraining and subduing of their vicious desires and evil habits, as we read Gal. iii. 19. the law was given because of transgressions. Νομίμως, legitime, ut postulat natura legis. 2 Tim. ii. 5. νομίμως ἀθλήσῃ, certaverit illa, ut omnes agonisticae professionis leges diuigenter observaverit. Εἰδὼς τοῦτο, knowing this, for οἶδα. Ὅτι δικαίῳ νόμος οὐ κείται, that the law is not made for a righteous man; or rather, that no law lieth against a righteous man. Neither the Mosaic, nor any other law, is directed against

the just and good, but only against the lawless and disorderly. So also Gal. v. 23. where St. Paul having enumerated the fruits of the Spirit, love, joy, peace, &c. subjoins, against such there is no law, οὐκ ἔστι νόμος, which appears to be exactly equivalent to νόμος οὐ κείται in this place. See Bp. Middleton. Ἀνυπότακτος, from a priv. and υποτάσσω subijicio, is here contumax, refractarius, qui lege se nullā teneri putat. In Heb. ii. 8. it is qui alterius imperio et potestati non subest. Πατραλώαις, for murderers of fathers. Πατραλώας or πατραλώης, patricida, from πατήρ pater and ἀλωῖω or ἀλοῖω, properly trituro, then multis ictibus contundo, percutio. Hesych. πατραλώας· ὁ τὸν πατέρα ἀτιμάζων, πατροτύτης. idem: ὁ τὸν πατέρα κτείνων. So μητραλώας, Atticé μητραλώας, matricida. Ἀρσενοκοίταις, for them that defile themselves with mankind; see at note 1 Cor. vi. 7. Ἀνδραποδισταῖς, for men-stealers, from ἀνδραποδον a slave. The word occurs in Aristoph. Plat. 521. where the Schol. says: εἰρηται δ' ἀνδραποδιστῆς παρὰ τοῦ ἀνδρας ἀποδίδουσαι, τοῦτ' ἔστι πωλεῖν — οὐ μόνον τοὺς ἐλευθέρους δι' ἀπάτης ἀπάγων εἰς δουλείαν, ἀλλὰ καὶ ὁ τοὺς δούλους ἀπὸ τῶν δεσποτῶν ἀποσπῶν εἰς ἑαυτὸν ἐπὶ τῷ ἀπαγαγεῖν ἀλλαχοῦ καὶ διαπωλῆσαι. The words κατὰ τὸ εὐαγγέλιον τῆς δόξης . . . according to the glorious gospel . . . are to be referred to τῇ ὑγιαίνουσῃ διδασκαλίᾳ, which sound doctrine is contained in the Gospel, ἐν τῷ εὐαγγελίῳ being understood, which was committed to my trust.

12. 13. Καὶ χάριν ἔχω . . . And I thank

τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν, ^μ Τὸν πρότερον 13 ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ· ^ν Ὑπερεπλεόνασε δὲ ἡ 14 χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ· ^ο Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς 15 ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ^ρ Ἀλλὰ διὰ τοῦτο 16 ἡλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον· ^q Τῷ δὲ βασιλεῖ 17

^μ Luke xxiii. 34. John ix. 39. 41. Acts iii. 17. viii. 3. ix. 1. xxvi. 9. 1 Cor. xv. 9. Phil. iii. 6. ^ν Luke vii. 47. Rom. v. 20. 1 Cor. xv. 10. 2 Tim. i. 13. ^ο Infra iii. 1. iv. 9. Matt. ix. 13. Mark ii. 17. Luke v. 32. xix. 10. Rom. v. 8. 2 Tim. ii. 11. Tit. iii. 8. 1 John iii. 5. ^ρ 2 Cor. iv. 1. ^q 1 Chron. xxix. 11. Ps. x. 16. cxlv. 13. Dan. vii. 14. Infra vi. 15. 16. Rom. xvi. 27. John i. 18. Heb. xi. 27. 1 John iv. 12. Jude 25.

... Paul expresses the grateful sense he had of the divine goodness in calling him, notwithstanding his original enmity to the Christian name, to a faith in Jesus and to the ministerial office. But though he says he persecuted the Church *ignorantly*, he does not insinuate that the miracle wrought for his conversion was a reward for his extraordinary integrity and virtue, while a Jewish zealot, for he speaks of himself as one of the *greatest* sinners. He did obtain mercy, not through his own merits, but through the mercy of God. "Ὅτι πιστόν με ἡγήσατο, for that he counted me faithful: *ἔτι* refers to *χάριν ἔχω*, and points at the occasion of his thankfulness. See 1 Cor. vii. 25. Christ accounted him one that would be faithful in the discharge of his duty, such a one, who by the consideration of so great a mercy and abundant grace would patiently suffer for, and labour more abundantly in the propagation of the Gospel, when thus assisted by the grace and Spirit of Christ.

14. μετὰ πίστεως... Ἰησοῦ with faith and love which is in Christ Jesus: i. e. accompanied with faith, and love which is in Christ, which by the influence of his Spirit was implanted in the heart of Paul. Some render μετὰ here by *per*, *by faith*, *per fidem*. Ἐν Χριστῷ may be rendered *erga Christum*; or, such as Christ requires, a Christian love.

15. Πιστὸς... ἐγώ This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save

sinners; of whom I am chief. God made Paul a remarkable example of this great truth, that Jesus Christ came into the world to save sinners. Milton says: "Christi autem satisfactio tantum abest ut solos respiciat electos, quod vulgo creditur, non omnes peccatores, ut vice versâ omnes omnino respiciat peccatores, non solos electos; immo ne omnino quidem electos, nisi ut prius peccatores." Πιστὸς is here *worthy of belief*. Hesych. πιστὴν γνώμην, *βεβαίαν*. Ἀποδοχή is *assensus, approbatio, veneratio*. The Greeks use it sometimes for *authority, honour*. Πρῶτος is *chief, maximus, unus ex præcipuis*: as also πρώτῳ in the next verse.

16. πρὸς ὑποτύπωσιν... αἰώνιον for a pattern to them which should hereafter believe on him to life everlasting: i. e. for the encouragement of all others who should in future ages repent and believe, in order to obtain eternal life. No example could be more proper, to encourage the greatest sinners in every age to repent, than the pardon which Christ granted to one who had so furiously persecuted the Church. *Ecumenius*: εἰς ὑποτύπωσιν πρὸς ὑπόδειγμα, πρὸς ἀπόδειξιν, πρὸς παράκλησιν: an example proposed for others to imitate, either to teach, deter or comfort them. It is a metaphor taken from painters, who draw after a pattern. In 2 Tim. i. 13. it is a form or demonstration of doctrine so evident, as if it were exhibited by the pencil or colours. From τυπὸς, a form, pattern.

17. Τῷ δὲ βασιλεῖ... ἀμήν Now unto

- τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ
 18 δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν· Ἐξαιτίας τὴν
 παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς
 19 προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν
 καλὴν στρατείαν, Ἐχων πίστιν καὶ ἀγαθὴν συνεί-
 20 δησιν, ἣν τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐνανύαγησαν·
 Ὡς ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ
 Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

Κεφ. β'. 2.

- 1 Παρακαλῶ οὖν πρῶτον πάντων ποιῆσθαι δεήσεις, προσ-
 ευχὰς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων,

† Infra iv. 14. vi. 13. 14. 20. 2 Tim. ii. 2. iv. 7.

* Infra iii. 9. vi. 9.

† 1 Cor. v. 5. 2 Tim. ii. 17. iv. 14.

17 ‡ σοφῷ

the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever: Amen. The Eng. Version thus makes ἀφθάρτῳ and ἀοράτῳ to agree with τῷ βασιλεῖ τῶν αἰώνων. But as Bp. Midd. has shown, if they are taken in immediate concord with τῷ βασιλεῖ they cannot be anarthrous. The true construction should be: To the eternal King, the immortal, invisible, only wise God: the article before ἀφθάρτῳ being, as frequently elsewhere, omitted, before a title in apposition. See Bp. Midd. τῷ βασιλεῖ τῶν αἰώνων is rendered by Grotius, *regi omnium temporum*, by Schleus. *regi hujus universi*, who adds: *commodè ex hac ipsa significatione explicatur formula πρὸ τῶν αἰώνων, ante mundum conditum, ab æterno*. The expression is considered a Hebraism, and is used to signify the worlds or the universe. See also note Eph. iii. 11. according to which sense Macknight renders it here; To him who hath governed the three dispensations under which mankind have lived, so as to make them co-operate to the same great end, the pardoning of sinners.

18. 19. Ταύτην τὴν παραγγελίαν... This charge I commit unto thee... This has a reference to ver. 3. Κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, according to the prophecies which went before on thee. Some by προφητείας understand the prophetic gifts

bestowed on Timothy to fit him for the ministry. But it means the revelations which were made of him as a person fit to be invested with the episcopal office. That the Apostles received frequent revelations, and never more distinctly and frequently than to the designation of bishops and governors of the Church, may appear by many places. Thus Acts xiii. 2. See below iv. 14. To this sense Chrysostom and Theophylact are clear, who say: τὸ τῆς διδασκαλίας καὶ ἱεροσύνης ἀξίωμα μέγα ἐν, τῆς τοῦ Θεοῦ δεῖται ψήφου, ὥστε τὸν ἄξιον δέξασθαι, διὰ τὸ παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τοῦτέστιν ἀπὸ Πνεύματος ἁγίου· οὕτω δὲ Τιμόθεος ἤρθη ἐπὶ τὴν ἱεροσύνην. Ἴνα στρατεύῃ... στρατείαν, that thou by them mightest war a good warfare; i. e. that being encouraged and excited by them thou mayest perform the episcopal office well, 2 Tim. iv. 5. Ἦν τινες ἀπωσάμενοι... which some having put away... i. e. a good conscience. See note above ver. 1. 2.

20. οὓς παρέδωκα τῷ Σατανᾷ... whom I have delivered unto Satan.... See note 1 Cor. v. 3—5.

CHAP. II.

1. Παρακαλῶ... ἀνθρώπων· I exhort therefore, that, first of all, supplications,

^a Ὑπὲρ βασιλέων, καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα 2
ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ
σεμνότητι. ^b Τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ 3
σωτῆρος ἡμῶν Θεοῦ, ^c Ὃς πάντας ἀνθρώπους θέλει σω- 4
θῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. ^d Εἷς γὰρ Θεὸς, 5
εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς
Ἰησοῦς, ^e Ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων· τὸ 6

^a Ezra vi. 10. Jer. xxix. 7. Rom. xiii. 1. ^b Rom. xii. 2. Supra i. 1. Infra v. 4.
2 Tim. i. 9. ^c Ezek. xviii. 23. John iii. 16. 17. xvii. 3. Tit. ii. 11. 2 Pet. iii. 9.
^d Rom. iii. 29. 30. x. 12. Gal. iii. 20. Heb. viii. 6. ix. 15. ^e Matt. xx. 28.
Mark x. 45. Rom. v. 6. 1 Cor. i. 6. Gal. iv. 4. Eph. i. 7. 9. iii. 5. 2 Thess. i. 10.
2 Tim. i. 8.

prayers, intercessions, and giving of thanks, be made for all men: we are commanded in the Gospel, as here we are exhorted, not to pray for ourselves only, but for all mankind. Δεήσεις, προσευχάς, ἐντεύξεις are not synonymous; though προσευχή and δέσεις are often joined together. They may be distinguished as *prayers* or *supplications* in necessities; *vows* and *deprecations of evil*; and *intercessions*. Lexic. Reg. Ms. ad Hesych. ἐντεύξεις· παράκλησις προσαγομένη Θεῷ περὶ σωτηρίας ἑτέρων· from ἐντυγχάνω, *intercedo pro aliquo*. Below iv. 5. ἐντεύξεις is equivalent to εὐχαριστία. Wetstein on the former text observes that ἐντεύξεις implies a greater freedom of speech, as Origen defines it, De Orat. 44. or being an *address to God on some particular occasion*. It is explained by some to be a *prayer for another's safety*.

2. Ὑπὲρ βασιλέων, καὶ . . . For kings, and . . . See ὑπεροχή at note 1 Cor. ii. 1. and σεμνότης at note Philipp. iv. 8. 9. Some omit the point at ὄντων, with this sense: all placed in authority for this end that we may lead a peaceable life. But it means, that thus finding us good subjects, they may suffer us to lead an undisturbed and peaceable life, and give us a quiet and peaceable enjoyment of our Christian profession. This is good at all times for ourselves, and acceptable in the sight of God our Saviour; but particularly in the first ages this duty was the more necessary, as the heathens were apt to confound the Christians with the Jews, and to impute to them that odious spirit of the latter, who confining their benevolence to those of their own religion, cherished a most rancorous hatred of all the rest of mankind.

4. Ὃς πάντας . . . ἐλθεῖν. Who will have all men to be saved, and to come unto the knowledge of the truth; or rather, who is willing that all men should be saved. See note at John xii. 32. Salvation and eternal

life are offered equally to all by Scripture, under the condition of faith and obedience. Thomas Aquinas and his disciples, in order to elude this text, tell us of a will revealed, and of another hidden, which is, many times at least, contrary to that revealed: a distinction rejected by our 17th Article, which directs us to follow that will which is expressly declared in his word. “Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus disertè revelatam.”

5. Εἷς γὰρ Θεὸς . . . Ἰησοῦς. For there is one God, and one mediator between God and men, the man Christ Jesus; God our Saviour will have all men to be saved, and come to the knowledge of the truth: for he is equally the God of all, and Christ is equally the Saviour of all. The Mediator is here named man by the title derived from his inferior or human nature, and that is attributed to one of his natures, which properly belongs to the compound nature of Christ: for he is mediator, not inasmuch as he is man, but inasmuch as he is θεάνθρωπος. This does not exclude the Son's participation of the Godhead, but distinguishes his mediatorial office, to which on many accounts the divine nature was also necessary. For if he be only a man, he is at the same infinite distance from God as other men are: how then can he mediate with God? He becomes then one who stands in need to be mediated for Himself. Ἀνθρώπος Χριστὸς Ἰησοῦς is used without the article, says Bp. Midd., as a title in the same manner with Κύριος Ἰησοῦς Χριστὸς, nor could Christ be called κατ' ἐξοχὴν the man, not possessing the human nature in a pre-eminent degree. We may observe from this verse, that it is against the Apostle's doctrine to pray to saints and angels to procure their intercession for us.

6. Ὁ δοὺς . . . πάντων. Who gave himself a ransom for all; the satisfaction and pay-

- 7 μαρτύριον καιροῖς ἰδίοις, ^f Εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος, (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,) διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.
- 8 ^g Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.
- 9 ^h Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης, κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν,
- 10 ^η χρυσῷ, ^η μαργαρίταις, ^η ἱματισμῷ πολυτελεῖ, Ἀλλ', (ὃ πρέπει γυναῖξιν ἐπαγγελλομένας θεοσέβειαν,) δι' ἔργων

^f Rom. ix. 1. xi. 13. xv. 16. Gal. i. 16. Eph. iii. 7. 8. 2 Tim. i. 11.

^g Ps. cxxiv. 2. Isa. i. 15. Mal. i. 11. John iv. 21.

^h Tit. ii. 3. 1 Pet. iii. 3. 4.

7 † ἐν Χριστῷ

8 — διαλογισμῶν

ment of the required price for all mankind. See Matt. xx. 28. note. The word ἀντίλυτρον clearly denotes the substitution of one person in the place of another. Ἀντίλυτρον, according to Estius, denoted the ransom paid for the life of a captive, by giving up the life of another person. The λύτρον might be a sum of money. 1 Pet. i. 18. Tit. ii. 14. 1 Cor. xv. 3. 2 Cor. v. 21. "Quorum locorum evidentiam frustra eludere videntur, qui Christum non loco nostro redemptionis causâ, sed nostro tantum bono et velut exempli gratiâ mortem oppetisse contendunt." Milton. Τὸ μαρτύριον καιροῖς ἰδίοις, to be testified in due time; καιροῖς ἰδίοις is to be connected with μαρτύριον, and that with what follows, thus: a doctrine to be borne witness to in due season, of which I am appointed a preacher; μαρτύριον in the accusative, as ἔνδειγμα 2 Thess. i. 5. or in apposition to ἐάντων ἀντίλυτρον: in due time, καιροῖς ἰδίοις, see Gal. iv. 4. Eph. i. 10. Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, ver. 7. I speak the truth in Christ, and lie not; an emphatic pleonasm; see at notes John i. 19. 20. and Rom. ix. 1. 2.

8. τοὺς ἄνδρας...that men...rather, that the men; the men, and not the women, were to lead the devotion, in every place appointed for public worship. See ver. 12. The Apostle is speaking of public prayer. Ἐπαίροντας ὁσίους χεῖρας, lifting up holy hands. It was the custom of the heathens to wash themselves before they entered their temples, to pay homage to their gods. They thought it a crime to come to the gods with hands unwashed, *illotis manibus libare*: and thus with the Jews before their sacrifices, and solemn prayer, that they might thus express their desire of inward

purity. The Apostle's caution against wrath, χωρὶς ὀργῆς, might be more suitable, as the many injuries which the Christians received from their persecutors might tempt them to some imprecations against them, not agreeable to the gentle and benign genius of their religion. Καὶ διαλογισμοῦ, reasoning or doubting, ita, ut non dubitent de Dei promissis. This sense διαλογισμὸς has here, Luke xxiv. 38. Phil. ii. 14. Διαλογίζεσθαι is to doubt in Xenoph. Hist. Gr. vi. 4. 20.

9. 10. Ὡσαύτως καὶ τὰς γυναῖκας... In like manner also, that women...βούλομαι und. from the last verse. Women are here commanded to observe that decency, which consists in refraining from indecorum in dress or personal appearance; see 1 Pet. iii. 3. Καταστολή is properly a garment which flowed down to the ancles. Hesych. καταστολή· στολή, περιβολή. The word was often used by the Greeks singly, to denote modesty or decency in dress. Μὴ ἐν πλέγμασιν, not with brodered hair, equivalent to μὴ ἐν ἐμπλοκῇ τριχῶν, 1 Pet. iii. 3. capillos artificiosè flexos et inter se nexos. Seneca de Beneficiis vii. 9. says: "Video uniones, non singulos singulis auribus comparatos—junguntur inter se, et insuper alii aliis superponuntur." These things may be indifferent in themselves, but what the Apostle forbids is, that immodest manner of dressing which is calculated to excite impure desires; also that gaudiness of dress which proceeds from vanity, and nourishes vanity. Modesty and sobriety are the genuine ornaments of the female sex; as also works of charity. Ἐπαγγέλλομαι is properly to announce, then to promise; but here it is to profess, in which sense it is

ἀγαθῶν. ⁱ Γυνὴ ἐν ἡσυχίᾳ μαθανέτω ἐν πάσῃ ὑποταγῇ · 11
^k Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, 12
 ἀλλ' εἶναι ἐν ἡσυχίᾳ · ^l Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἴτα 13
 Εὕα. ^m Καὶ Ἀδὰμ οὐκ ἡπατήθη · ἡ δὲ γυνὴ ἀπατηθεῖσα, 14
 ἐν παραβάσει γέγονε · Σωθήσεται δὲ διὰ τῆς τεκνογονίας, 15
 ἔαν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σω-
 φροσύνης.

Κεφ. γ'. 3.

^a Πιστὸς ὁ λόγος · Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ 1

ⁱ 1 Cor. xiv. 34.

^k Eph. v. 24.

^l Gen. i. 27. ii. 18. 22. 1 Cor. xi. 8. 9.

^m Gen. iii. 6. 2 Cor. xi. 3.

^a Supra i. 15. Acts xx. 28. Eph. iv. 12. Phil. i. 1.

12 || Διδάσκειν δὲ γυναικὶ

14 || ἐξαπατηθεῖσα

used by the best Greek writers, as *profiteor* by the Latins. Sometimes it is used in a bad sense, as below vi. 21. Δ' ἔργων ἀγαθῶν, *with good works*, ver. 10.; i. e. let them adorn themselves with good works; *per bona opera se ornent*, from the preceding verse.

11. Γυνὴ . . . ὑποταγῇ. *Let the woman learn in silence with all subjection.* See note at 1 Cor. xiv. 34.

12. οὐδὲ αὐθεντεῖν ἀνδρὸς. *nor to usurp authority over the man: αὐθέντης among the more ancient writers was a suicide, ὁ αὐτόχειρ, ἡ ὁ αὐτὸν ἀναιρῶν.* But with the later writers it signified, as interpreted by Hesych. ἐξουσιαστής, *one who possessed or exercised rule and authority.* Eurip. Supplic. 442. δῆμος αὐθέντης χθονός. Schol. Thucyd. iii. 58. αὐθένται κυρίως οἱ αὐτόχειρες καὶ οἱ πολέμοι. Οἱ δὲ νῦν, αὐθέντας τοὺς κυρίους καὶ δεσπότας.

14. ἐν παραβάσει γέγονε. *was in the transgression.* Παραβαίνω *transgredior*, παράβασις *transgressio, peccatum.* Milton reckons up several sins as included in this one act of eating the forbidden fruit, for which complicated guilt our first parents deserved to fall from their happy state in paradise. "Si quis attentius paulo animadvertat, atrocissimum, et totius legis transgressionem haud injuriā dixerit. Sub hoc enim quid non perpetravit homo, credulitate in Satanam, incredulitate in Deum juxta damnandus, infidelis, ingratus, inob-

sequens, gulosus, uxorius hic, mariti illa inobservantior, uterque suæ prolis, totius generis humani, parricida, fur, et alieni raptor, sacrilegus, fallax, divinitatis insidiosus et indignus affectator, superbus, arrogans." See Gen. iii. 6.

15. Σωθήσεται . . . σωφροσύνης. *Notwithstanding she shall be saved in child-bearing, (or by child-bearing) if they continue in faith and charity and holiness with sobriety: i. e. by Christ's being born of a woman, the Virgin Mary, the same sex became instrumental to man's salvation, as it had before in his fall to his destruction.* In the salvation of Eve, σωθήσεται, is included the salvation of Adam, which accounts for the plural number; ἔαν μείνωσιν, *if they remain in the observance of their several duties of faith and charity, and holiness of life, with sobriety, or moderation in the indulgence of their appetites.*

CHAP. III.

1. Πιστὸς ὁ λόγος. *This is a true saying; this is referred by Chrysostom and Theophylact to what immediately precedes: and certainly this solemn introduction is not required by what follows.* The Apostle now instructs Timothy concerning the qualifications and conduct of bishops and deacons. See note Acts xi. 30. Ὁρέγω *to stretch or extend*, mid. ὀρέγομαι *to stretch*

2 ἔργου ἐπιθυμεῖ. ^b Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλό-
 3 ξενον, διδακτικόν. ^c Μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχρο-
 4 κερδῇ, ἀλλ' ἐπιεικῇ, ἁμαχον, ἀφιλάργυρον. ^d Τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ
 5 πάσης σεμνότητος. (Εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι

^b Infra ix. 9. 2 Tim. ii. 2. 24. Tit. i. 6. &c.
 i. 7. 1 Pet. v. 2.

^d Tit. i. 6.

^c Infra ver. 8. 2 Tim. ii. 24. Tit.

2 || νηφάλειον 3 ‡ μὴ αἰσχροκερδῇ

or extend oneself as the hands, to obtain any thing; metaphorically to desire, or aspire after. The sacred office of bishops was then surrounded by dangers; and therefore required fortitude, firmness, and unwearyed labours.

2. Δεῖ οὖν . . . διδακτικόν. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; ἀνεπίληπτος, from α and ἐπιλαμβάνω, properly one who cannot be taken hold of; it is a word taken from the palæstra, and is applied to the pugilist whose whole body was safely guarded from the blows of his adversary. In a metaphorical sense, it signifies one whose conduct is irreprehensible, blameless. Thucyd. v. 17. τοῖς ἐχθροῖς ἀνεπίληπτος εἶναι. Schol. μὴ ἂν παρέξω κατηγορίας ἀφορμὴν. So below v. 7. vi. 14. Μιᾶς γυναικὸς ἄνδρα, the husband of one wife; this is susceptible of more than one sense, but that which appears the best here, and at the same time agrees with chap. v. 9. is, not having divorced one wife, and taken another, as was usual among Jews and Gentiles. See note 1 Cor. vii. 10. 11. Camerarius thinks that the expression is periphrastical, and means that the husband should not violate the marriage vow. Νηφάλιον, vigilant, properly sober; Hesych. νηφάλιος· νήφοντες, μὴ πεπωκότες. But metaphorically, vigilant, cautious; Phavor. νηφάλιος· ἄγρυπνος, ζῶν τῷ πνεύματι. Φιλόξενον given to hospitality, τοὺς ἀποδημοῦντας ἀποδεχόμενον, as the Fathers say, an entertainer of strangers. St. Paul, Heb. xiii. 2. uses Abraham's and Lot's example to encourage the faithful to the exercise of hospitality, saying, that they who have practised it, have merited the honour of receiving angels under the form of men. Διδακτικόν, apt to teach; adjectives in ικος mark the skill of faculty in any thing, as γεωμετρικὸς geometriæ peritus, τεχνικὸς

arte valens, φυσικὸς solers naturæ investigator. Διδακτικόν, "apt to teach," able by sound doctrine to exhort his hearers, and to convince with meekness those who oppose. Hæc non sunt τοῦ τυχόντος, says Grotius in his note upon this passage. In 2 Tim. ii. 24. it signifies docile, one who easily suffers himself to be taught, as the context there appears to point out; docibilis, as the Vul. renders it.

3. μὴ πλήκτην no striker: from this article Paley draws an inference of the antiquity, if not the genuineness of the Epistle. It agrees with the infancy of the society, or church, and with no other state of it. Would a person, says he, who lived under a hierarchy, such as the Christian hierarchy became when it had settled into a regular establishment, have thought it necessary to prescribe concerning the qualification of a bishop, that he should be no striker? And the injunction would be equally alien from the imagination of the writer, whether he wrote in his own character, or personated that of an Apostle. Theophyl. interprets it also as using insulting and abusive language: μήτε διὰ χειρῶν πλήττοντα, μήτε διὰ πικρῶν λόγων καὶ ἀποτόμων ἀκαίρως. Hesych. πλήκτης· μάχιμος, ὀβριστής. See ἐπιεικῇ at note 2 Cor. x. 1.

4. μετὰ πάσης σεμνότητος with all gravity, i. e. with all reverence and modesty, on the part of the children. Τέκνα . . . having his children . . . See note at Tit. i. 6.

5. Εἰ δέ τις . . . ἐπιμελήσεται; For if a man know not how to rule his own house, how shall he take care of the church of God? Cic. ad Att. x. 7. de Cæsare: "Jam, utamur vel sociis, vel ministris, si ii provincias, ii rempublicam regent, quorum nemo duos menses potuit patrimonium suum gubernare?" Augustus ap. Senec. Clement. i. 9. to Cinna: "Quo hoc animo facis ut ipse sis princeps? domum tueri tuam non potes."

οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;) ^ε Μὴ νεό- 6
φυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.
^ε Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθεν, 7
ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.
^ε Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ ὄνῳ πολλῷ 8
προσέχοντας, μὴ αἰσχροκερδεῖς, ^h ἔχοντας τὸ μυστή- 9
ριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. Καὶ οὗτοι δὲ 10
δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν, ἀνέγκλητοι
ὄντες. ⁱ Γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφα- 11
λίους, πιστάς ἐν πᾶσι. Διάκονοι ἔστωσαν μιᾶς γυναι- 12
κὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων
οἴκων. ^k Οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς 13

^ε Isa. xiv. 12. ^f Acts xxii. 12. 1 Cor. v. 12. 1 Thess. iv. 12. Infra vi. 9. 2 Tim. ii. 26. ^g Supra ver. 3. Lev. x. 9. Ezek. xliv. 21. Acts vi. 3. ^h Supra i. 19. ⁱ Tit. ii. 3. ^k Matt. xxv. 21.

7 † αὐτὸν 11 || νηφαλέους

6. 7. Μὴ νεόφυτον . . . Not a novice . . . properly, recently planted, from νέος and φύω. Suid. νεόφυτον τὸ νεωστὶ φυτευθέν. Metaphorically, a new convert to the faith, νεοκατήχητον, as interpreted by Chrysostom. He who sustains the sacred office of a bishop or pastor, must not be a novice, a raw, ignorant, and illiterate person, particularly in respect to his knowledge of the faith, lest, being inflated with insolence and pride, he fall into the condemnation of the calumniator, expose himself to the censure of those who are eager to pick up any thing to revile the Christian religion, and reproach its professors: moreover, he must have a good report of them which are without, lest he fall into the reproach and snare of the slanderer; that is, he ought to be a person whose amiable virtuous character is attested by unconverted heathens, lest otherwise he should give too much occasion to the satire and reproaches of the enemies of Christianity.

8. μὴ διλόγους not double-tongued: i. q. δίγλωσσος, qui alia ore promit, et alia pectore premit. Theophyl. ἄλλα φρονῶν, καὶ ἄλλα λέγων, καὶ ἄλλα τοῖσι καὶ ἄλλα ἐκείνοις. So Virg. Tyriosque bilingues. Προσέχοντας, given . . . τὸν νοῦν und. i. e. delectatos, deditos.

9. ἔχοντας . . . συνειδήσει Holding the mystery of the faith in a pure conscience, or rather, with a pure conscience. ἔχοντας for κατέχοντας, retinentes. Τὸ μυστήριον is here the doctrine of the Gospel in general. A deacon should be both sound in the faith,

and conscientious in maintaining it.

10. Καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον . . . And let these also first be proved . . . These words καὶ οὗτοι show that this trial belonged also to the higher orders. The names of the persons designed for ordinary ecclesiastical functions were published in their assemblies, that if any one had aught to accuse them of, they might show it. This agrees with the subsequent clause ἀνέγκλητοι ὄντες, being found blameless, inculpati, postquam apparuerit, nihil illis posse objici. Lampridius in his life of Severus says: "Ubi aliquos voluisset vel rectores provinciis dare, vel procuratores, id est, rationales ordinare, nomina eorum proponebat, hortans populum, ut si quis quid haberet criminis, probaret manifestis rebus. — Dicebatque grave esse quomodo Christiani et Judæi facerent in prædicandis sacerdotibus, qui ordinandi sunt, non fieri in provinciarum rectoribus, quibus et fortunæ hominum committerentur, et capita."

11. Γυναῖκας ὡσαύτως . . . Even so must their wives . . . i. e. Let the deaconesses also be women of unexceptionable characters. The Apostle speaks of the women who are admitted to be deaconesses. Tit. ii. 3. περὶ τῶν τὸ ἀξίωμα τῆς διακονίας ἔχουσῶν λέγει, Chrysostom, Theodoret.

12. Διάκονοι ἔστωσαν . . . Let the deacons be . . . See note above ver. 2. and 1 Cor. vii. 10. 11.

13. βαθμὸν . . . περιποιῶνται purchase to

- καλὸν περιποιοῦνται, καὶ πολλὴν παρρησίαν ἐν πίστει τῇ
 14 ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν
 15 πρὸς σε τάχιον. ¹ Ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ
 ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ
 ζῶντος.
- 16 ^m Στύλος καὶ ἑδραῖωμα τῆς ἀληθείας, καὶ ὁμολογουμέ-
 νως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον. Θεὸς ἐφα-
 νερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι, ὤφθη ἀγγέλοις,
 ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν
 δόξῃ.

¹ Eph. ii. 21. 22. 2 Tim. ii. 20. ^m Matt. xxviii. 2. Mark xvi. 5. Luke xxiv. 4. 51. John i. 14. xx. 12. Acts i. 2. Rom. i. 4. Eph. iii. 5. 6. 10. Col. i. 23. 27. 1 Pet. i. 12. iii. 18. 22. 1 John i. 2.

16 — ὁς vel ὃ ἐφανερώθη

themselves a good degree: βαθὺς is properly a step, formed from βαῖνω, perf. pass. βέβαιμαι Dor. for βέβημαι; and metaphorically a step of honour or dignity: i. e. Though the office of a deacon be an inferior degree, yet it is a step to the higher, and they that behave themselves well in it, are fit to assume a higher employment, and greater dignity in the Church of God. Some however, with Theodoret who interprets this by τίμιον βαθμὸν ἐν τῷ μέλλοντι βίῳ, refer this to the rewards of a future life.

15. ἵνα εἰδῇς . . . that thou mayest know . . . There is an ellipsis here of, *these things write I unto thee*, from the preceding verse: i. e. lest I should be prevented from seeing you, I transmit these instructions to you . . . A full stop is better placed at Θεοῦ ζῶντος, so that the next sentence may begin at στύλος καὶ ἑδραῖωμα, and even a new section to be continued to ver. 7. of the next chap. See στύλος at note Gal. ii. 9. The pillar and ground of Gospel-truth, upon which the support of the entire edifice depends, and which is *confessedly great*, beyond all controversy and contradiction, *is the mystery of godliness* . . . Some make στύλος to refer to Timothy; as James, Peter, and John, are called στύλοι Gal. ii. 9. ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος being only parenthetical.

16. Θεὸς ἐφανερώθη ἐν σαρκί . . . God was manifest in the flesh . . . The various readings of this passage have been the subject of much discussion and controversy. But the preponderance of testimony is greatly in favour of the reading Θεὸς, which is sup-

ported by two Verss., by many Fathers, and, with scarcely any exception, by the whole mass of Mss. The Clermont Ms. the Vul. and some other ancient Verss. read ὃ, *which*. The Colbertine Ms. reads ὁς, *who*. All the other Greek Mss. have Θεός. If ὁς, which is strenuously contended for by some, is the reading, it can have no antecedent but Θεοῦ ζῶντος, which equally proves the doctrine of the incarnate Deity. Ἐδικαιώθη ἐν Πνεύματι, *justified in the Spirit*, in or by the Spirit, declared to be the true Son of God, by the effusion of the Holy Spirit on the Apostles and disciples, who bare witness to his resurrection and ascension; as also by the miracles he wrought by the Holy Spirit, was demonstrated against all the malice of the Jews, to be the true Messiah, and Saviour of mankind. Δικαίῳ is here to declare or show to be just, or righteous, to prove to be true; so Parkhurst, Schleusner and Wahl. Ὁφθῇ ἀγγέλοις, *seen of angels*, that is, according to some, of the Apostles who are here called messengers. But it rather means the angels, who during his ministry saw the Son of God manifested in the flesh; those also, after his resurrection, saw him manifested in the same manner. Beza says: "Non potuit magnificentius prædicari augusta hujus mysterii majestas; nam proculdubio in ipsum Christum (id est visibilem Deum) intueri, quam incredibilem voluptatem attulerit Angelis, ipsi luculenter declararunt illo nobili cantico quod recitatur Luc. ii. 14."

Κεφ. δ'. 4.

^a Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς 1
ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι
πλάνοις καὶ διδασκαλίαις δαιμονίων, ^b Ἐν ὑποκρίσει ψευ- 2
δολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, ^c Κω- 3
λύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν
εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνω-
κόσι τὴν ἀλήθειαν. ^d Ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ 4
οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον. Ἀ- 5

^a Dan. xi. 35. 37. 38. John xvi. 13. 2 Thess. ii. 3. 2 Tim. iii. 1. 13. 1 Pet. i. 20.
2 Pet. ii. 1. iii. 3. 1 John ii. 18. Jude 4. 18. Rev. ix. 20. xvi. 14. ^b Matt. vii. 15.
Rom. xvi. 18. Eph. iv. 19. 2 Pet. ii. 3. ^c Gen. i. 29. 30. ix. 3. Rom. xiv. 3. 6. 17.
1 Cor. vii. 28. 36. 38. viii. 8. x. 30. Col. ii. 20. 21. Heb. xiii. 4. ^d Rom. xiv. 14. 20.
1 Cor. x. 25. Tit. i. 15.

1 — πνεύμασι πλάνησ

CHAP. IV.

1—3. Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι . . .
Now the Spirit speaketh expressly, that
. . . ῥητῶς apertè, φανερώς expressè, sine
verborum involucris. The Apostle warns
Timothy of those who would make a defec-
tion from the faith, and from the purity of
the Gospel, by admitting an unnatural mix-
ture of heathenish absurdities, connected
with various corruptions of the Christian
doctrine, introduced some ages after the
times of the Apostles, such as *forbidding to*
marry, and commanding to abstain from
meats, &c. The whole passage is a striking
prediction of Popery. See note 2 Thess. ii.
3. Πνεύμασι πλάνοις, *to seducing spirits,*
that is, corrupt teachers, who by false pre-
tensions to inspiration, will cause men to
err from the true faith of the Gospel. δι-
δασκαλίας δαιμονίων, *doctrines of devils;*
this may be doctrines suggested by demons,
but rather, concerning demons, that is,
concerning the power of angels and saints,
and the worship of them as intercessors.
Ἐν ὑποκρίσει ψευδολόγων, *speaking lies in*
hypocrisy, or rather, through the hypocrisy
of liars, ἐν for διδ. The hypocrisy is that
feigned show of extraordinary piety and
sanctity, which the lying teachers were
to put on, to gain the confidence of the mul-
titude. *Having the form of godliness, but*

denying the power, 2 Tim. iii. 5. Ψευδολόγος
is i. q. ψευδοδιδάσκαλος, *falsus doctor.* Κε-
καυτηριασμένων . . . συνείδησιν, *having their*
conscience seared with a hot iron; literally,
being seared, κατὰ, as to their conscience.
A metaphor taken from *κavτήρ* a surgical
instrument, with which any mortified part of
the body is seared or cauterized. "Arri-
det mihi," says Schleusner, "explicatio hujus
loci a Reitzio proposita, qui mavult hæc
Apostoli verba de obduratione animarum et
calli quasi obductione istorum hominum in-
terpretari, ita, ut metaphora desumpta sit a
medicis, partem aliquam corporis putrem
ferro candenti resecantibus et amputantibus,
aut ulcera adurentibus. Jam, quia mem-
brum, cauterio adustum, omni sensu priva-
tur, καυτηριάζεσθαι, metaphoricè sumtum,
elegantèr significat: dedoluisse et ad obsti-
nationem, torporem et sensum conscientia
victum et planè extinctum transfertur." *Κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων,*
forbidding to marry, and commanding to
abstain from meats There is here
an ellipsis of a verb, of an opposite
sense to *κωλύοντων*, sc. *κελεύοντων com-*
manding. Thus Phædrus, "Non veto di-
mitti, verum cruciari fame." See *εὐχαρισ-*
τία at note Eph. v. 3. 4.

4. καὶ οὐδὲν ἀπόβλητον . . . and nothing
to be received . . . Thus Hom. II. Γ. 65. οὐ-
τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικύδεα δῶρα. See

6 γιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως. ^e Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔση διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας, ^f ἧ παρηκολούθηκας. Τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. 8 ^g Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν 9 ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. ^h Πιστὸς δὲ 10 λόγος καὶ πάσης ἀποδοχῆς ἄξιος. ⁱ Εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ Θεῷ ζῶντι,

^e 2 Tim. iii. 14. 15.

^f Supra i. 4. Infra vi. 20. 2 Tim. ii. 16. 23. iv. 4. Tit. i.

14. Heb. v. 14.

^g Infra vi. 6. Ps. xxxvii. 4. lxxxiv. 11. cxii. 2. 3. cxlv. 19. Matt. vi. 33. xix. 29. Mark x. 30. Rom. viii. 28. Col. ii. 23.

^h Supra i. 15.

ⁱ Ps. xxxvi. 7. cvii. 2. 10. &c. Infra vi. 17.

6 — τῇ καλῇ διδασκαλίᾳ

8 — ἐπαγγελίας

10 — κοπιῶμεν καὶ ἀγωνιζόμεθα

1 Cor. x. 30. Man, says Bp. Newton, is free to partake of all the good creatures of God: but thanksgiving is the necessary condition. But can persons, who enjoy the most plentiful gifts of God, and never suffer so much as one thought of the giver to intrude upon them, be reputed either to believe, or know the truth?

5. Ἀγιάζεται . . . ἐντεύξεως. For it is sanctified by the word of God and prayer. The word of God in this place, by which meats are said to be sanctified, that is, rescued and freed from all uncleanness or pollution, so that they may lawfully be used and enjoyed, is that word of truth now revealed in the Gospel, which frees the Christian from former distinctions, and satisfies the conscience that they may be used with faith or an assurance of their lawfulness. The addition of prayer is also a requisite; an acknowledgment that they are received of God, and a prayer for his blessing upon them. See ἐντεῦξ above ii. 1.

6. Ταῦτα ὑποτιθέμενος . . . If thou put the brethren in remembrance of these things . . . The Apostle directs Timothy to put the brethren in remembrance of these things, that they may be upon their guard against every specious delusion. See ὑποτίθημι at note Rom. xvi. 3. 4. Ἡ παρηκολούθηκας, whereunto thou hast attained, cui obsequium hucusque præstitisti: παρακολουθῶ is here, amplector, profiteor. 2 Tim. iii. 10. sequor, imitor, ad alicujus exemplum me conformo.

7. γραῶδεις μύθους παραιτοῦ· refuse profane and old wives' fables; all the things

which the lying teachers were to preach, concerning the worship of angels and saints, abstinence from marriage and meats, and the different corruptions of the purity of the Gospel. Minutius Felix calls the fables of the heathen mythology, *aniles fabulas*.

8. Ἡ γὰρ σωματικὴ . . . ὠφέλιμος. For bodily exercise profiteth little: the Apostle in the former verse had used an agonistic expression γύμναζε, and he here adds, in reference to the athletic exercises, that though they were severe and difficult, those exercises tended little to real profit; but that piety in which he advised Timothy to exercise himself, was profitable for all things. Some understand this of the labours, and bodily mortifications of the Essenes and Pythagoreans. But it seems to refer also to the whole of the follies, and superstitious absurdities mentioned in vers. 1. 2. 3. Comp. Col. ii. 23. ἀφειδία σώματος. Πρὸς ὀλίγον is put in opposition to πρὸς πάντα; thus in Plato, Σωκράτου ἐπ' ὀλίγον φροντιστέον, ἀληθείας ἐπὶ πολὺ. Ἐπαγγελίαν . . . μελλούσης, having promise of the life that now is, and of that which is to come. Luke xviii. 30. Matt. vi. 30—33. Believers enjoy spiritual peace, and such abundant supports and consolations, that they may be said truly to be under the peculiar care and protection of providence; besides, integrity, temperance and industry have a natural tendency to produce many temporal blessings. *Nulli non virtus et vivo et mortuo gratiam retulit, si modò illam bonâ secutus est fide*. Rosenmüller. To this promise, the next verse refers.

ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

^k Παράγγελλε ταῦτα καὶ διδάσκει.

11

^l Μὴδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος ¹² γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ. Ἔως ἔρχομαι, πρόσεχε ¹³ τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. ^m Μὴ ¹⁴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας,

^k Infra vi. 2. ^l 1 Cor. xvi. 11. Tit. ii. 7. 15. 1 Pet. v. 3. ^m Acts vi. 6. viii. 17. xiii. 3. xix. 6. Supra i. 18. Infra v. 22. 2 Tim. i. 6.

12 † ἐν πνεύματι

10. ὅς ἐστι σωτὴρ . . . πιστῶν *who is the Saviour of all men, specially of those that believe.* God is the Saviour and Preserver of all men; this is said not merely with regard to temporal, but especially to eternal salvation. He is the Saviour of sinners, whether Jews or Gentiles, and none are rejected when they seek to him for salvation; consequently all true believers, of what nation soever, will most certainly enjoy the blessings of it: see note above i. 1. 2. Hierocles: *μισεῖ μὲν οὐδένα ἄνθρωπον, τὸν δὲ ἀγαθὸν διαφερόντως ἀσπάζεται.*

12. Μὴδεὶς σου . . . ἀγνείᾳ: *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* Ἐν λόγῳ, ἐν ἀναστροφῇ, should be rendered, *in conversation, in behaviour*, the first answering to λόγος, the second to ἀναστροφῇ, which was not however improperly rendered *conversation*, when the version was made, as at that time that English term was used in a greater latitude of signification. See note at 1 Cor. xvi. 10. 11. The presbyters were generally in those times aged, as their name imports; but Timothy, because the gift of prophecy had pointed him out for that work, ver. 14. and because the gifts of the Spirit had rendered him fit, was made an evangelist in his younger age, and therefore the Apostle exhorts him to make up in the excellency of his doctrine, and in the gravity of his behaviour, what was wanting in his age. Ἐν πνεύματι, *in spirit*, in fervency of spirit, in a zealous spirit. But these words are wanting in several of our principal Mss. and of the ancient Verss. Ἐν πίστει, *in faith*, that is, in fidelity, *bona fides in omni vivendi ratione*. Below vi. 11. and 2 Tim. iii. 10. it will be *moral rectitude, probitas*. See ἐν ἀγνείᾳ below at note v. 1. 2.

13. πρόσεχε τῇ ἀναγνώσει: *give attend-*

ance to reading; if Timothy who had spiritual gifts, was yet by St. Paul commanded to be thus diligent in reading the Scriptures, that in his exhortations he might profit others, how much more, as the Fathers observe, should other bishops and ministers be so, *quos omnes Paulus in Timotheo instruit: τὸν νοῦν* is und. as below ver. 16. at ἐπέχευν.

14. ὃ ἐδόθη . . . πρεσβυτερίῳ *which was given thee by prophecy, with the laying on of the hands of the presbytery.* See note above i. 18. The ceremony of imposition of hands in ordination is confirmed from the practice of the Apostles, and apostolical men, thus ordaining deacons, Acts vi. 6.; pastors or teachers of the Word, Acts xiii. 3.; elders, whether bishops or presbyters, in every city, Acts xiv. 23. and Evangelists here: this practice they derived from the Jews, Numb. viii. 10. xxvii. 23. Deut. xxiv. 9. The χάρισμα or spiritual gift here mentioned, is expressly said to be given διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου, 2 Tim. i. 6. the giving of the spiritual gifts seeming to be peculiar to this or some other act of an Apostle, Acts viii. 17. and xix. 6. Other seniors or presbyters joined in laying their hands together with Paul. Thus Paul, says Dr. Hales, consecrated Timothy to be his coadjutor, who was afterwards first bishop of Ephesus, διὰ *by the imposition of his hands*, 2 Tim. i. 6. but with the approbation of the presbyters, commending him to the divine grace and protection, μετὰ *with the imposition of the hands of the presbytery*: the Apostle by these different prepositions, διὰ implying *agency*, and μετὰ *association* only, critically distinguishing both. He also consecrated Titus to be his coadjutor, and afterwards first bishop of Crete, Titus i. 5.; without any mention of the concurrence of the presbytery, who probably were not consulted; and commissioned him to ordain

15 μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. Ταῦτα
μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἡ προκοπὴ φανερὰ ᾖ ἐν
16 πᾶσιν. ^η Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπίμενε
αὐτοῖς. Τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς
ἀκούοντάς σου.

Κεφ. ε'. 5.

1 ^α Πρεσβυτέρῳ μὴ ἐπιπλήξης, ἀλλὰ παρακάλει ὡς πα-
2 τέρα· νεωτέρους, ὡς ἀδελφούς· Πρεσβυτέρας, ὡς μητέ-
ρας· νεωτέρας, ὡς ἀδελφάς, ἐν πάσῃ ἀγνείᾳ.

3 ^β Χήρας τίμα, τὰς ὄντως χήρας. ^γ Εἰ δέ τις χήρα
4 τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον
εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ

^η Ezek. xxxiii. 9. Acts xx. 28. Rom. xi. 14. 1 Cor. ix. 22. Jam. v. 20. ^α Lev. xix. 32. ^β Infra ver. 5. 16. ^γ Gen. xlv. 10. 11. Matt. xv. 4. Eph. vi. 1. 2. Supra ii. 3.

15 † ἐν alterum

presbyters in every city, Tit. i. 5. appointing both Timothy and Titus to act as bishops, when he himself was no longer able to take care of all the churches that he had planted, on account of their number, and his long imprisonments at Jerusalem, Cæsarea, and Rome, which pressed heavily upon his mind, 2 Cor. xi. 28. No man, says Hooker, is able to show either deacon or presbyter ordained by presbyters only, and his ordination lawful, in any ancient part of the Church; every where examples being found, both of deacons and presbyters, ordained by bishops alone.

CHAP. V.

1. 2. Πρεσβυτέρῳ μὴ ἐπιπλήξης . . . Rebuke not an elder . . . The distinction of ages in these two verses, shows that πρεσβυτέρῳ here denotes simply advanced age. In ver. 20. Timothy is directed by the Apostle to rebuke before all those who sin. Here the Apostle speaks of such faults as result from infirmity, and were not openly scandalous. And as Timothy was young, it became him to avoid harshness or severity in animadverting on aged Christians, but

rather to entreat them to act with greater circumspection. Ver. 19. πρεσβυτέρου refers to the presbyters of the Church. Ἐπιπλήσω is properly to strike, and here to rebuke sharply, cum severitate et vehementia increpare noli. Ἐν πάσῃ ἀγνείᾳ, with all purity, with cautious gravity, and the strictest chastity. Ἀγνεία, castitas, pudicitia; Suid. καθαρότης.

3. 4. Χήρας τίμα . . . Honour widows . . . Τίμα implies support and maintenance, see note at Matt. xv. 4. See also below ver. 17. Τὰς ὄντως χήρας, that are widows indeed, that is, destitute and afflicted, according to the true etymology of the word; see χήρα at note Luke iv. 25. Μανθανέτωσαν . . . προγόνοις let them learn first to show piety at home, and to requite their parents: let those children know that it is their indispensable duty to provide for their parents, πρῶτον, before they suffer them to be burdensome to the Church; see below ver. 16.; for this is a just debt due to the parents, and only a requital for their tender and laborious care of their children. Ἀμοιβὰς ἀποδιδόναι is, gratiam referre, beneficia beneficiis rependere. Thus Eurip. Orest. 467. οἷς ἀπέδωκε ἄμοιβας οὐ καλὰς.

ἐστὶ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ. ^d Ἡ δὲ ὕτως 5
 χήρα καὶ μεμονωμένη ἤλπιεν ἐπὶ τὸν Θεόν, καὶ προσμένει
 ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. ^e Ἡ 6
 δὲ σπαταλῶσα, ζῶσα τέθνηκε. ^f Καὶ ταῦτα παράγγελλε, 7
 ἵνα ἀνεπίληπτοι ᾧσιν. ^g Εἰ δέ τις τῶν ιδίων, καὶ μάλιστα 8
 τῶν οἰκείων, οὐ προνοεῖ, τὴν πίστιν ἥρνηται, καὶ ἔστιν
 ἀπίστου χείρων. ^h Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν 9
 ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή, ⁱ Ἐν ἔργοις καλοῖς 10

^d Luke ii. 37. xviii. 1. 1 Cor. vii. 32. Acts xxv. 7. ^e Jam. v. 5. ^f Supra
 iv. 11. Infra vi. 17. ^g Isa. lviii. 7. Matt. xviii. 17. Gal. vi. 10. 2 Tim. iii. 5. Tit. i. 16.
^h Luke ii. 36. Supra iii. 2. ⁱ Gen. xviii. 4. xix. 2. Luke vii. 38. 44. John xiii. 5. 14.
 Acts xvi. 15. Heb. xiii. 2. 1 Pet. iv. 9.

4 † καλὸν καὶ

5. ἤλπιεν . . . ἡμέρας *trusteth in God, and continueth in supplications and prayers night and day* : i. e. having no other helper, she reposeth herself on God alone, committing herself to him by constant prayer for his help. St. Jerom says—"quas paupertas debilitat, ætasque conficit, quibus Deus spes est, et omne opus oratio." Νυκτὸς καὶ ἡμέρας, a common phrase, expressing constancy and perseverance ; thus Hor. *Nocturnâ versate manu, versate diurnâ.*

6. Ἡ δὲ σπαταλῶσα . . . *But she that liveth in pleasure is dead while she liveth.* See at note Luke xv. 22. "The just in their death are styled living, the wicked while they live are styled dead." Maimonides. Σπαταλῶ, to live a luxurious and licentious life, lascivio, deliciar, from σπατάλη *luxus.* See James v. 5.

8. Εἰ δέ τις . . . χείρων *But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.* These words plainly respect the provision which children should make for their parents. The heathens themselves put this among the first and most indissoluble principles of nature, requiring us, *πρῶτα θεοῦ τιμῶν, μετέπειτα τοκῆας.* Cicero says : *Suos quisque debet tueri.* Galgacus in Tacitus : *Liberos cuique ac propinquos Natura carissimos cuique esse voluit.* The provision made by children for their parents was termed *τροφεῖα*, by the poets *θρεπτήρια*, or *θρέπτρα*, and sometimes *θρέπτα.* To be negligent in this matter, was accounted one of the greatest impieties, and most worthy of divine vengeance : whence Hesiod, enumerating the evils of the last and iron age, mentions this neglect among the greatest,

Gr. Test.

which called to heaven for vengeance :

— οὐδὲ μὲν οἶγε

Γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν.
 See also Hom. II. Δ. 478.

9. Χήρα . . . γυνή *Let not a widow be taken into the number under threescore years old, having been the wife of one man.* Having been the wife of more, would have disqualified her from being taken into the number ; that is, one who had not parted with one husband and married another, as was usual among the Jews and heathens, as observed before ; see iii. 2. The words, *Let not a widow be taken into the number,* accord, says Paley, with the account delivered in the sixth chap. of Acts : see ver. 1. It appears that from the first formation of the Christian church, provision was made out of the public funds of the society for the indigent widows who belonged to it. The history records the existence of such an institution at Jerusalem, a few years after our Lord's ascension ; and is led to the mention of it very incidentally, viz. by a dispute, of which it was the occasion, and which produced important consequences to the Christian community. The Epistle, without being suspected of borrowing from the history, refers, briefly indeed, but decisively, to a similar establishment, subsisting some years afterwards at Ephesus. This agreement indicates that both writings were founded upon real circumstances. The Apostle in these verses 9 — 11. as also below ver. 16. recommends much selection and reserve to the governors of the Church of Ephesus in the bestowing relief upon the poor, which refutes a calumny which has been insinuated, that the liberality of the first Christians was an artifice to catch con-

μαρτυρουμένη· εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἀγίων
 πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ
 11 ἀγαθῷ ἐπηκολούθησε. Νεωτέρας δὲ χήρας παραιτοῦ·
 ὅταν γὰρ καταστηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλου-
 12 σιν· Ἐχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν.
 13 ^k Ἀμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας·
 οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦ-
 14 σαι τὰ μὴ δέοντα. ^l Βούλομαι οὖν νεωτέρας γαμεῖν,
 τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ
 15 ἀντικειμένῳ λοιδωρίας χάριν. Ἦδη γάρ τινες ἐξετράπησαν
 16 ὀπίσω τοῦ Σατανᾶ. ^m Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας,

^k Thess. iii. 11.

^l 1 Cor. vii. 9. Tit. ii. 8. Infra vi. 1.

^m Supra ver. 3. 5.

verts; or one of the temptations, however, by which the idle and mendicant were drawn into this society. See also to the same effect, 2 Thess. iii. 10—12. Could a designing or dissolute poor, adds Mr. Paley, take advantage of bounty regulated with so much caution; or could the mind which dictated those sober and prudent directions be influenced in his recommendations of public charity by any other than the properest motives of beneficence?

10. Εἰ ἐτεκνοτρόφησεν· if she have brought up children; i. e. educated in piety and virtue the children of poor relatives or neighbours. Theodoret says: οὐ τὸ θρέψαι μόνον ἀπαιτεῖ, ἀλλὰ καὶ τὸ εὐσεβῶς θρέψαι, in pietate verā et omnis generis virtutum studio educaverit. Εἰ ἀγίων πόδας ἔνιψεν, if she have washed the saints' feet. This was an Oriental custom. But in the Jewish idiom the expression means, if she hath entertained them kindly, or done good offices to them. Εἰ θλιβομένοις ἐπήρκεσεν, if she have relieved the afflicted, from ἐπὶ and ἀρκέει sufficio, sc. βοήθειαν, opem fero, ergo beneficia. Εἰ παντὶ . . . ἐπηκολούθησε, if she have diligently followed every good work. Ἐπακολουθῶ to follow, is here to pursue or exercise, studeo, operam do; si omnis virtutis Christiana studiosa fuerit. Below ver. 24. it will be, to follow in time, tempore sum posterior, τισὶ δὲ καὶ ἐπακολουθοῦσιν, sc. ἀμαρτίαι, aliorum peccata sunt obscuriora et tantum successu temporis et longo usu cognoscuntur et deteguntur. In 1 Pet. ii. 21. ἀπακολουθῶ is, to imitate, to follow the example of any one. Mark xvi. 20. to follow, to accompany.

11. Νεωτέρας . . . But the younger . . . that may mean, those who are under the age of sixty. Καταστηνιάσωσι τοῦ Χριστοῦ, when they have begun to wax wanton against Christ, καταστηνιάω and κατα-

στηνιάω lascivio, luxurio, from κατὰ and στήνην lascivio, which is from στήνην luxus. Schleusner prefers the interpretation, to grow rich by eleemosynary collections, from στήνης turgidus, turgescens; Hesych. στήνηντες· πεπλησμένοι. Against Christ, i. e. they grow weary of the life of church widows, and, casting off Christianity, wish to marry into heathen families: see ver. 15.

13. Ἀμα . . . οἰκίας· And withal they learn to be idle, wandering about from house to house; they contract habits of idleness, and waste their hours in sauntering from house to house, as trifling visitants. Ἀργαὶ μανθάνουσι, for ἀργίαν μανθάνουσι, or ἀργὰς εἶναι μανθάνουσι. Ἀλλὰ . . . δέοντα· but tattlers also, and busy bodies, speaking things which they ought not. Φλύαρος nugator, from φλύος nugæ, which is from φλύω or φλέω ebullio. See περίεργοι at note Acts xix. 19. Eurip. Phœniss. ἡδονὴ δέ τις γυναιξὶν οὐδὲν ὑγιὲς ἀλλήλαις λέγειν.

14. τεκνογονεῖν· bear children; Claudian: "Nascitur ad fructum mulier, prolemque tuendam;" οἰκοδεσποτεῖν, guide the house, to take care of the household or domestic affairs: μηδεμίαν ἀφορμὴν διδόναι, give no occasion, that so no occasion be given to any adversaries of the Gospel to speak reproachfully of it, through the misconduct of its members. Abstaining therefore from lawful second marriages is no mark of superior piety.

15. Ἦδη . . . Σατανᾶ· For some are already turned aside after Satan; i. e. have relapsed into heathenism. See note above ver. 11.

16. Εἴ τις . . . χήρας· If any man or woman that believeth have widows . . . i. e. grandmothers, mothers, daughters, or sisters, who are poor widows.

ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς
ὄντως χήραις ἐπαρκέσῃ.

^η Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξι- 17
οῦσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

^ο Λέγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ φιμώσεις· καὶ, 18

^α Ἀξίος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

^ρ Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς 19
εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. ^α Τοὺς ἀμαρτάνοντας 20
ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι.

^ρ Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χρισ- 21
τοῦ, καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς

^η Acts xxviii. 10. Rom. xii. 8. 1 Cor. ix. 10. 14. Gal. vi. 6. Phil. ii. 29.

1 Thess. v. 12. 13. Heb. xiii. 7. 17.

^ο Deut. xxiv. 14. xxv. 4. Lev. xix. 13.

Matt. x. 10. Luke x. 7. 1 Cor. ix. 9.

^ρ Deut. xix. 15.

^α Deut. xiii. 11.

Gal. ii. 11. 14. Tit. i. 14.

^ρ Infra vi. 13. 2 Tim. ii. 14. iv. 1.

21 † Κυρίου

17. Οἱ καλῶς ... ἀξιούσθωσαν· *Let the rulers that rule well be counted worthy of double honour; i. e. double stipend.* Τιμῇ often signifies *maintenance, allowance, support*. See note at Matt. xv. 4. and above ver. 3. The office of ruling, and managing the affairs of the Church as a society, being allotted to persons of the most distinguished characters among the disciples, and the duties of their office leaving them little time to mind their own affairs, it was proper that they should receive a liberal maintenance from the Church, to whose service they devoted the greatest part of their time and pains. Διπλός, fem. διπλόη, ἡ, *duplex*, and by Synecdoche, *multus, insignis*. Ἐν λόγῳ καὶ διδασκαλίᾳ, *in the word and doctrine*; those of the elders, who not only presided, but also employed themselves in preaching and catechizing.

18. Βοῦν ... αὐτοῦ· *Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward.* Deut. xxv. 4.: and see note at Luke x. 7.

19. Κατὰ πρεσβυτέρου ... μαρτύρων· *And against an elder receive not an accusation, but before two or three witnesses.* The admission of a complaint or accusation against a πρεσβύτερος or an elder is not to be allowed under two or three witnesses, in respect of the gravity of his person and weight of his calling, who must not be defamed or accused, if there be not great cause for it. This shows Timothy's right of jurisdiction over elders.

20. Τοὺς ἀμαρτάνοντας ... *Them that sin ...* Those that sinned grievously and scandalously, and were convicted of their offences before two or three witnesses, were to be rebuked, says Theodoret, πάντων παρόντων. See note above ver. 1. 2. Some understand this of offending elders; it may however be taken in a general sense.

21. Διαμαρτύρομαι ... *I charge thee ...* See διαμαρτύρομαι at note Acts ii. 40.; and ἐκλεκτῶν ἀγγέλων at note Matt. xx. 16. Milton says: "Verum rationi congruentius videtur, stare suis viribus non minùs angelos bonos, quàm stetit homo adhuc integer; electos non aliâ ratione quàm dilectos vel eximios dici; charitatis, non indigentiae suae causâ mysterium salutis nostræ cupere contemplari; reconciliatione non comprehendi angelos; sub Christo tanquam sub capite, non redemptore censi." 1 Pet. iii. 22. Heb. i. 6. 1 Pet. i. 12. Angelorum autem quamplurimos ante hominis lapsus suâ sponte a Deo defecisse constat. 2 Pet. ii. 4." Χωρὶς προκρίματος, *without preferring one before another*, from προκρίνω præjudico, antefero, it is i. q. προσωπολήψια. Hesych. πρόκριμα· προτίμησις. Chrysostom says: Χωρὶς προκρίματος, τοῦτ' ἐστὶ, ἵνα κοινὸς ᾦς καὶ ἴσος τοῖς δικαζομένοις, τοῖς ἐπὶ σοῦ κρινομένοις. Κατὰ πρόσκλισιν, *by partiality*: properly, *an inclining to one side*; metaphorically, *partiality, propensio animi, favor*. The metaphor is taken from the inclination of a balance to one side.

- 22 προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. ^a Χεῖρας
ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἄλλο-
23 τρίαῖς. Σεαυτὸν ἀγνὸν τήρει. ^t Μηκέτι ὑδροπότει, ἀλλ'
οἶνω ὀλίγω χρῶ διὰ τὸν στόμαχόν σου, καὶ τὰς πυκνάς σου
ἀσθενείας.
24 ^u Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσι, προάγου-
25 σαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. Ὁσαύτως
καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα,
κρυβῆναι οὐ δύναται.

Κεφ. 5'. 6.

- 1 ^a Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πά-

^a Acts vi. 6. xiii. 3. Supra iv. 14. 2 Tim. i. 6. 2 John 11.

^t Ps. civ. 15.

^u Gal. v. 19.

^a Isa. liii. 5. Rom. ii. 24. Eph. vi. 5. Col. iii. 22. Tit. ii. 5. 8. 9.

1 Pet. ii. 18.

21 || πρόσκλησιν

22. Χεῖρας . . . ἄλλοτρίαῖς. *Lay hands suddenly on no man, neither be partaker of other men's sins*: see note above iv. 14. Μηδὲ κοινώνει· be not instrumental in appointing men to offices, in which their vices will be more conspicuous and more prejudicial; for thus thou wilt become partaker of their guilt: *ne alienorum peccatorum culpa ad te redundet*. Here κοινωνέω is intransitive; *particeps fio*. Σεαυτὸν ἀγνὸν τήρει, *keep thyself pure*; sc. ἀπὸ τῶν ἄλλοτρίων ἀμαρτιῶν. This clause however is connected and joined by some with the next verse.

23. Μηκέτι . . . ἀσθενείας. *Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities*. This is parenthetical. The direction to Timothy, says Paley, about his diet stands between two sentences, as wide from the subject as possible. The train of thought seems to be broken to let it in. Now this happens when a man writes as he remembers, when he writes what occurs at the moment, lest he should afterwards forget it. In actual letters this often takes place. But the moment a man regards what he writes as a composition, which the author of a forgery would be most apt to do, notions of order, in the arrangement and succession of his thoughts, present themselves to his judgment, and guide his pen.

24. 25. Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρό-

δηλοί εἰσι . . . *Some men's sins are open beforehand* . . . The ancient Greek expositors refer this passage to ordination, thus: When I said, *Lay hands suddenly on no man*, I spake not of men whose good or bad works are manifest beforehand; for they, without further discussion or examination, may be admitted, or are to be rejected; but of those whose vices, or good works, are latent; for they, after examination and inquiry, cannot be long hid: and so, if thou be not hasty in laying on of hands, thou timely mayest discover them; or if by this means thou canst not do it, thou wilt not be partaker with the sinner, as having done as much as was in thy power to discover them. See Whitby. Προάγουσαι εἰς κρίσιν, *going before to judgment*; but προάγω is here rather, *incito, impello, pronum reddo*. "Hinc," says Schleusner, "*explicarem hunc locum: quorundam hominum peccata ita aperta sunt, ut facile sit de iis certum et verum iudicium ferre, et nos quasi impellant et inducant ad iudicium de iis ferendum*." Τισὶ δὲ καὶ ἐπακολουθοῦσιν, *and some men they follow after*. See at note above ver. 10.

CHAP. VI.

1. Ὅσοι . . . ἡγείσθωσαν. *Let as many servants as are under the yoke, count their*

σης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῇται. ^b Οἱ δὲ πιστοὺς ἔχοντες ² δεσπότας, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε, καὶ παρακάλει.

^c Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι ³ λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, ^d Τετύφωται, μηδὲν ἐπιστάμενος, ⁴ ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραὶ, ^e Διαπαρα- ⁵ τριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

^b Col. iv. 1. Supra iv. 11.

^c Supra i. 3. 10. 2 Tim. i. 13. iv. 3. Tit. i. 1. 9.

^d Supra i. 4. 7. 1 Cor. viii. 2. 2 Tim. ii. 23. Tit. iii. 9. ^e Rom. xvi. 17. 1 Cor. xi. 16. Supra i. 6. 2 Tim. iii. 5. 8. Tit. i. 11. 2 Pet. ii. 3.

5 * Παραδιατριβαί

own masters worthy of all honour: the Apostle here gives directions for Christian slaves, which show that the Christian religion introduces no change in the civil rights of mankind. He then presses Timothy to urge on his hearers the great things which relate to practical godliness, delivers a particular charge for the covetous, and concludes with a solemn charge to fidelity in the ministry. Τοὺς ἰδίους δεσπότας, these are heathen or unconverted masters, as the next verse shows.

2. ἀλλὰ μᾶλλον . . . ἀντιλαμβανόμενοι but rather do them service, because they are faithful and beloved, partakers of the benefit. Οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι are the subject, and πιστοὶ καὶ ἀγαπητοὶ are the predicate in the proposition; and the sense, by an inversion of the sentence, being more properly applied to the masters, may be thus rendered: Let not the Christian servants despise their Christian masters on this account, because the servant by Christianity is made a brother, and equal to his master; but rather, serve them on this very account, because they, the masters, who partake of the benefit of the service, are faithful and beloved; and therefore more worthy of their service, the more they are honoured of God, and of the number of them whom we stand bound to serve in love. Ἀντιλαμβάνεσθαι may signify *fruuor*,

percipio, for which we have the authority of Greek writers. The Vul. renders this, *quī beneficii participes sunt*. Εὐεργεσία is here *beneficium*, *fidelis operæ præstatio*.

3—5. Εἴ τις ἑτεροδιδασκαλεῖ . . . If any man teach otherwise . . . If any man teach such doctrines, as may produce questions or disputations, and in any sense, or by any forced interpretation, militate against the main design of Christianity, which is to promote true holiness, he is not to be attended to. See at note above i. 3. Καὶ μὴ . . . λόγοις . . . and consent not to whole-some words . . . προσέρχεσθαι here is *assentior*, *accedo*. So the Latins, *accedere sententiæ*, *opinionī*. 1 Pet. ii. 4. πρὸς ὃν προσέρχομενοι, *cujus partes sectati estis*. Προσέρχομαι is properly *advenio*, *accedo*. There exists a visible affinity between the Epistle to Titus and the Epistle to Timothy, not only in the subject of the letters, but in a great variety of instances, in the phrases and expressions. Thus the epithet *ὕγιανον*, *sound*, which, as applied to words or doctrine, is used twice in the first Epistle to Timothy, twice in the second, and three times in the Epistle to Titus, beside two cognate expressions, *ὕγιανοντας τῇ πίστει* and *λόγον ὑγιῆ*, is found, in the same sense, in no other part of the N. T. See Paley. Ἀλλὰ νοσῶν . . . λογομαχίας . . . but dotting about questions, and strifes of words . . .

6 ^f Ἀφίστασο ἀπὸ τῶν τοιούτων. Ἔστι δὲ πορισμὸς μέγας
 7 ἢ εὐσέβεια μετὰ αὐταρκείας. ^g Οὐδὲν γὰρ εἰσηνέγκαμεν
 εἰς τὸν κόσμον· δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα.
 8 ^h Ἐχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσ-
 9 θησόμεθα. ⁱ Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς
 πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ
 βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ
 10 ἀπώλειαν. ^k Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φι-
 λαργυρία· ἣς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς
 11 πίστεως, καὶ ἑαυτοὺς περιέπειραν ὁδύναις πολλαῖς. ^l Σὺ
 δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιο-
 σύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα.

^f Ps. xxxvii. 16. Prov. xv. 16. xvi. 8. Heb. xiii. 5. ^g Job i. 21. Ps. xlix. 17.
 Prov. xxvii. 24. Eccles. v. 15. ^h Gen. xxviii. 20. Heb. xiii. 5. ⁱ Prov. xv. 27.
 xx. 21. xxviii. 20. Matt. xiii. 22. Jam. v. 1. Supra i. 19. iii. 7. ^k Exod. xxiii. 8.
 Deut. xvi. 19. ^l Deut. xxxiii. 1. 2 Tim. ii. 22. iii. 17.

5 † Ἀφίστασο ἀπὸ τῶν τοιούτων

νοσῶν, here *distracted*, is often metaphorically applied to the disorders of the mind. Thus Ælian, *νοσεῖν τὰ Περσικά*, *Persarum rebus studere*: and *morbis* with the Latins: Gellius, “*Nunquam tacet, quem morbus tenet loquendi.*” These words of the Apostle denote the rage of disputation on points rather curious than edifying. Διαπατριβή, which is the right reading, is a *vain* and *useless disputation* about things of no moment. *Νομιζόντων . . . τὴν εὐσέβειαν*, supposing that gain is godliness, or rather, that godliness is gain; for the article shows that *εὐσέβειαν* is the subject, not the predicate: i. e. *Christianismum esse rem quæstuosam*.

6. Ἔστι δὲ . . . αὐταρκείας But godliness with contentment is great gain. See at note 2 Cor. ix. 8.

8. Ἐχοντες . . . ἀρκεσθῆσόμεθα . . . And having food and raiment, let us be therewith content. Hesych. διατροφὰς· βρώματα, from διατρέφω also. Σκέπασμα, *velamen*, *amictus*, also *domus*, *tectum*, from σκεπάζω *tego*.

9. αἵτινες . . . ἀπώλειαν which drown men in destruction and perdition. Longinus, speaking of the love of money and the love of pleasure, says: ἡ γὰρ φιλοχρηματία, πρὸς ἣν ἅπαντες ἀπλήστως ἤδη νοσοῦμεν, καὶ ἡ φιληδονία δουλαγωγῶσιν, μᾶλλον δὲ, ὥς ἂν εἴποι τις, καταβυθίζουσιν αὐτάνδρους ἤδη

τοὺς βίους· φιλαργυρία μὲν νόσημα μικροποῖν, φιληδονία δ' ἀγεννέστατον.

10. Ῥίζα γὰρ . . . φιλαργυρία For the love of money is the root of all evil: moralists have declaimed, and poets have written in every age on this fatal source of all evils, cares and sorrows:

Improba sollicitæ tu causa, pecunia, vitæ es,
 Per te immaturum mortis adimus iter.
 Tu vitis hominum crudelia pabula præbes;
 Semina curarum de capite orta tuo.

Ὀρέγεσθαι is *extendere se*; hence *concupisco, appeto, ambio*. Περιπέρω is *undiquaque infigo et perforo*, from *περὶ undiquaque*, and *πέρω transfigo*. But of all the evils and many sorrows, of which it is the origin, none is so dreadful as the departure from the faith, and the abandonment of our Christian profession to which the love of money often leads.

11. ὦ ἄνθρωπε τοῦ Θεοῦ . . . Ο man of God . . . The ancient Prophets had this appellation given them. Thus the ministers of the Gospel are called, 2 Tim. iii. 17. By this appellation in this passage the Apostle suggests to Timothy the strongest motive to flee covetousness; as he was engaged in a work assigned him by God, far more noble than the pursuit of riches, which indeed was quite incompatible with it. See πίστιν at note above iv. 12.

^m Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς 12
αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν
ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. ⁿ Παραγγέλλω σοι 13
ἐνώπιον τοῦ Θεοῦ, τοῦ ζωοποιούντος τὰ πάντα, καὶ Χριστοῦ
Ἰησοῦ, τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν
ὁμολογίαν, ^o Τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπί- 14
ληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ^p Ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος 15
δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν
κυριευόντων, ^q Ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν 16
ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ
τιμὴ καὶ κράτος αἰώνιον · ἀμήν.

^r Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, παράγγελλε μὴ ὑψηλο- 17
φρονεῖν, μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδελότητι, ἀλλ' ἐν τῷ
Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς

^m 1 Cor. ix. 25. 26. Phil. iii. 12. 14. 2 Tim. iv. 7. Infra ver. 19. Supra i. 18.
Heb. xiii. 23. ⁿ Deut. xxxii. 39. 1 Sam. ii. 6. Matt. xxvii. 11. John v. 21. xviii. 37.

Supra v. 21. Rev. i. 5. iii. 14. ^o Phil. i. 6. 10. 1 Thess. iii. 13. v. 23.

^p Supra i. 11. 17. Rev. xvii. 14. xix. 16. ^q Exod. xxxiii. 20. Supra i. 17. John vi. 46.

Eph. iii. 21. Phil. iv. 20. Jude 25. Rev. i. 6. iv. 11. vii. 12. ^r Job xxxi. 24.

Ps. lii. 7. lxii. 10. Mark x. 24. Luke xii. 21. Prov. xxiii. 5. Acts xiv. 17. xvii. 25.

12 * εἰς ἣν καὶ ἐκλήθης

13 — τοῦ ζωογονούντος τὰ πάντα

17 † τῷ ζῶντι

12. Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πί-
στεως . . . *Fight the good fight of faith* . . .
See notes at Rom. ix. 30—32. 1 Cor. ix.
24—27. Εἰς ἣν ἐκλήθης, *whereunto thou*
art also called; see note at 1 Thess. ii. 11.
12. Καὶ ὡμολόγησας . . . μαρτύρων, *and*
hast professed a good profession before many
witnesses; who were present on the solemn
day of thy ordination, when thou wert given
up to the full exercise of the ministry.

13. τοῦ μαρτυρήσαντος . . . ὁμολογίαν
who before Pontius Pilate witnessed a good
confession. See note at John xviii. 37.
Ἐπὶ Ποντίου Πιλάτου, *before Pontius Pilate*,
that is, standing before him as before a
judge. Ἐπὶ with a gen. is often used in
the sense of *before*, *coram*. See at note
Matt. xxviii. 13—15.

14. Τηρῆσαί σε τὴν ἐντολὴν . . . *that thou*
keep this commandment . . . before given,
ver. 11. 12. and the trust delivered to thee;
and to deliver it down to those who may
succeed thee, unspotted; that it may shine
with uncorrupted lustre, through all future
ages, till the appearance of the Lord Jesus
Christ.

15. 16. ὁ Βασιλεὺς . . . κυριευόντων *the*
King of kings, and Lord of lords; this is
the very title given to the Word, or *Logos*
of God, Rev. xix. 16. Φῶς . . . δύναται
dwelling in the light which no man can ap-
proach unto; whom no man hath seen, nor
can see: see note John i. 18. Σιδ. ἀπρόσι-
τον· ὃ μηδὲ ἐρευνῆς ἀνέχεται τὴν ἀρχὴν—ὃ
μηδὲ τὴν ἀρχὴν δυνατόν ἐρευθῆναι· οἷον περὶ
Θεοῦ οὐσίας.

17. Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι . . .
Charge them that are rich in this world . . .
By adding these words ἐν τῷ νῦν αἰῶνι, the
Apostle lessens the value of riches. We
can enjoy them only in the present world.
Besides the possession of them is uncertain,
πλούτου ἀδελότητι, as Horace says:

Qui puncto mobilis horæ,
Permutat dominos, et cedit in altera jura.

Εἰς ἀπόλαυσιν· *to enjoy*. This word is used
not only in a bad, but also in a good sense;
i. e. *non ad victum tantum, sed ad delecta-*
tionem moderatam et honestam.

- 18 ἀπόλαυσιν, ^s Ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς,
 19 εὐμεταδότους εἶναι, κοινωνικοὺς, ^t Ἀποθησαυρίζοντας ἑαυ-
 τοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς
 αἰωνίου ζωῆς.
 20 ^u Ὁ Τιμόθεε, τὴν παρακαταθήκην φύλαξον, ἐκτρεπόμε-
 νος τὰς βεβήλους κenoφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύ-
 21 μου γνώσεως. ^x Ἦν τινες ἐπαγγελλόμενοι, περὶ τὴν
 22 πίστιν ἡστοχῆσαν. Ἡ χάρις μετὰ σοῦ. Ἀμήν.

^s Luke xii. 21. Supra v. 10. Rom. xii. 13. Gal. vi. 6. Tit. iii. 8. Heb. xiii. 16. Jam. ii. 5.

^t Matt. vi. 20. xix. 21. Luke xii. 33. xvi. 9. Supra ver. 12.

^u 2 Tim. i. 14. ii. 14. 16. 23. Supra i. 4. 6. iv. 7. Tit. i. 9. 14. iii. 9. Rev. iii. 3.

^x Supra i. 6. 19. 2 Tim. ii. 18.

19 = τῆς ὄντως ζωῆς 20 = παραθήκην 21 † Ἀμήν

18. εὐμεταδότους εἶναι, *ready to distribute*, or, liberal in their distributions. M. Antonin. iii. 14. τὸ εὐμετάδοτον καὶ εὐποιητικόν. Κοινωνικοὺς, *willing to communicate*; see at note Phil. i. 3—6.

19. Ἀποθησαυρίζοντας . . . ζωῆς. *Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.* The Apostle has introduced in this passage no less than three figures, ἀποθησαυρίζοντας, θεμέλιον, and ἐπιλάβωνται. But θεμέλιον καλὸν must be considered as an elliptical apposition for ἀποθησαυρίζοντας θησαυρὸν, θεμέλιον καλόν. And this last has the force of an adjective; so that it may be thus rendered: *colligentes sibi thesaurum præclarè fundatum, opes fundatas et optimè constitutas, bona stabilia, fixa, permanentia, non incerta et caduca.* Ἐπιλάβωνται alludes to the custom of the victors in the Olympic race, who, at the end of the course, seized the crown which was

hung up full in their view.

20. τὴν παρακαταθήκην φύλαξον. *keep that which is committed to thy trust*; i. e. the doctrine of the Gospel, which was a sacred deposit, committed by the Apostles to their disciples. Beza: "*depositum proculdubio vocat sanam evangelii doctrinam, et dona quæcunque ad ecclesiæ ædificationem, veluti depositam, Deus commiserat Timotheo.*" Ἐκτρεπόμενος . . . κenoφωνίας, *avoiding profane and vain babblings*; see note above i. 6. Καὶ . . . γνώσεως, and *oppositions of science falsely so called.* Ἀντίθεσις properly *opposition*, is here a *contrary doctrine to the true, and the disputations* of the Judaizing teachers; the Apostle may also allude to the controversies of the Greek philosophers. It is very probable that those who opposed the Apostle, and the pure doctrine of the Gospel, made extraordinary pretences to knowledge.

ΠΑΤΛΟΥ Η

ΠΡΟΣ ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

Κεφ. α'. 1.

^a ΠΑΤΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος 1
Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, ^b Τι- 2
μοθέω ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ
Πατρὸς, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

^c Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν κα- 3
θαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν
ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ^d Ἐπιποθῶν σε 4

^a Eph. iii. 6. Tit. i. 2. Heb. ix. 15. ^b 1 Tim. i. 2. ^c Acts xxii. 3. xxiii. 1.
xxiv. 14. xxvii. 23. Rom. i. 8. 9. Eph. i. 16. 1 Thess. i. 2. iii. 10. ^d Infra iv. 9. 21.

CHAP. I.

1. 2. κατ' ἐπαγγελίαν ζωῆς . . . accord-
ing to the promise of life . . . κατὰ expresses
here the end proposed, *propter, eo consilio*:
i. e. that I might publish the promise of
eternal life, which is to be obtained through
Jesus Christ. Thus Tit. i. 1. κατὰ πίστιν,
for the promotion, or declaration of the faith
of God's elect. The design of this second
Epistle is again to stir up Timothy to be
zealous and diligent in his office, patient in
troubles, and constant in the holy doctrines
which St. Paul had taught him; as also to
warn him against the false teachers, whe-
Gr. Test.

ther Jews or others; and to instruct him
further how to behave himself in imitation
of St. Paul's own example, manner of life,
and patience, that at last he might obtain
with him a crown of glory. See Collyer.
This Epistle was written not long before
the Apostle's death. He was now at Rome,
and in prison. It may be dated about the
year 65.

3. 4. Χάριν ἔχω τῷ Θεῷ . . . I thank God
. . . . Camerarius saw a difficulty in this ex-
pression of giving thanks for doing a volun-
tary act, viz. that he mentioned Timothy in
his prayers. And some propose to render ὡς
ἀδιάλειπτον! as an admiration, *how incen-*

ιδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῷ·

5 ^e Ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησε πρῶτον ἐν τῇ μάμμῃ σου Λωῖδι, καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοὶ.

6 ^f Δι' ἣν αἰτίαν ἀναμνησέσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστίν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.

7 ^g Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως, καὶ ἀγάπης, καὶ σωφρονισμοῦ.

8 ^h Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ

^e Acts xvi. 1. 1 Tim. i. 5. iv. 6.

^g Luke xxiv. 49. Acts i. 8. Rom. viii. 15.

Col. i. 24. 1 Tim. ii. 6. Infra iv. 5. Rev. i. 2.

^f 1 Thess. v. 19. 1 Tim. iv. 14.

^h Rom. i. 16. Eph. iii. 1. Phil. i. 7.

santly mindful of thee am I! But *ὡς* is put for *ὅτι*, and *ἔχω μνηάν* is, That I have so just a cause to have remembrance of thee, that is, on account of the unfeigned faith which thy whole conduct manifests, ver. 5. Compare Rom. i. 8. and the beginning of most of the other Epistles. Ἀπὸ προγόνων, from my forefathers, after the example of my pious progenitors, doing nothing against the dictates of my conscience, though it was at one time misled by prejudice. The tears which Timothy shed, expressive of his love, gratitude, and sorrow, were at their last separation. The tears may mean the afflictions to which Timothy was now exposed, by metonymy of the effect for the cause.

5. ἣτις ἐνώκησε . . . Εὐνίκῃ· which dwell first in thy grandmother Lois, and thy mother Eunice. See note at Acts xvi. 1. The mention of the grandmother, says Paley, is the addition of a circumstance which, as well as the names of the parties, might naturally be expected to be known to the Apostle, though overlooked by his historian.

6. Δι' ἣν αἰτίαν . . . χειρῶν μου· Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands. Ἀναζωπυρέω is a very emphatic word, formed from *ζώπυρον*, bellows, sparks, and signifies to blow up or kindle sleeping or almost extinguished embers. The Latins say, *excitare igniculos ingenii*. Suid. *ζώπυρα τοῦ ἔξῃ ποιητικά, φυσσητήρες, ὅθεν οἱ χαλκεῖς τὸ πῦρ φυσῶσι—λείψανα*, sc. τοῦ πυρός. See note 1 Thess. v. 19. The Apostle charges Timothy to stir up and quicken by the diligent exercise of them the spiritual gifts which were conferred upon him, and neither by fear nor compliance with any to let them remain un-

profitable. See note 1 Tim. iv. 14.

7. Οὐ γὰρ ἔδωκεν . . . σωφρονισμοῦ· For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. The Apostle added this to inspire him, and probably from an apprehension that, as he seemed dejected on account of St. Paul's troubles and imprisonment, his spirit might have been something terrified by the prospect of persecution. Σωφρονισμός is here a discreet and prudent exercise of the ministry: *prudencia in munere doctoris Christiani rite fungendo*: but it includes also a sound and healthy mind, in opposition to the foolish and diseased mind of nature; πνεῦμα σωφρονισμοῦ.

8. ἀλλὰ . . . Θεοῦ· but be thou partaker of the afflictions of the gospel according to the power of God; κατὰ δύναμιν Θεοῦ is not connected with τῷ εὐαγγελίῳ, for then the article would have been repeated, τῷ εὐαγγελίῳ τῷ κατὰ δύναμιν, but it is joined with the verb, thus: "but do thou jointly suffer the evil which the Gospel brings, according to the support which God affords." The early preachers of the Gospel had great support from the certainty that God was with them. It is literally, by a kind of *prosopopœia*, *suffer evil with the Gospel*. It was the uniform tradition of the primitive Church, says Paley, that St. Paul visited Rome twice, and twice there suffered imprisonment: and that he was put to death at Rome at the conclusion of his second imprisonment. This opinion concerning St. Paul's two journeys to Rome is confirmed by a great variety of hints and allusions in this Epistle, compared with what fell from the Apostle's pen in other letters purporting to have been written from Rome. In this verse it is distinctly intimated that this was written while he was a prisoner, δέσμιον αὐτοῦ, i. e.

εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, ⁱ Τοῦ σώσαντος ἡμᾶς καὶ 9
καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ
κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ
Ἰησοῦ πρὸ χρόνων αἰώνιων, ^k Φανερωθεῖσαν δὲ νῦν διὰ τῆς 10
ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργή-
σαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρ-
σίαν διὰ τοῦ εὐαγγελίου, ^l Εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ 11

ⁱ Rom. iii. 20. viii. 28. ix. 11. xvi. 25. Eph. i. 4. iii. 11. 1 Thess. iv. 7. 1 Tim. i. 1. Tit. i. 2. iii. 4. 5. Heb. iii. 1. 1 Pet. i. 20. ^k Rom. xvi. 26. 1 Cor. xv. 54. 55. Eph. i. 9. Col. i. 26. Tit. i. 3. Heb. ii. 14. 1 Pet. i. 20. ^l Acts ix. 15. Eph. iii. 7. 8. 1 Tim. ii. 7. Infra iv. 17.

on his account; and while he was a prisoner at Rome, below ver. 16. 17. And that it was not written during the Apostle's first imprisonment at Rome, or during the same imprisonment in which the Epistles to the Ephesians, the Colossians, the Philippians, and Philemon, were written, may be gathered, from a comparison of these several Epistles with the present. Among other instances, to prove this, when the former Epistles were written from Rome, Timothy was with St. Paul; and is joined with him in writing to the Colossians, the Philippians, and to Philemon. The present Epistle implies that he was absent.

9. Τοῦ σώσαντος . . . αἰώνιων. *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began:* The works of fallen and depraved men could not merit so great a blessing as everlasting happiness. God's *own purpose*, before the world began, means his eternal purpose, springing from his own essential goodness and mercy, to give salvation to mankind through Christ. See note at Tit. i. 1—4. *Who hath saved us*, that is, us Christians, all who^o truly embrace the Gospel, the elect people of God. But the salvation which the Gospel brings is not given arbitrarily to one, and denied to another.

10. φωτίσαντος . . . εὐαγγελίου and *hath brought life and immortality to light through the Gospel:* that is, immortal life, by a usual Hebraism: literally, who hath illustrated life and incorruption. The Apostle does not say ἀθανασίαν, *immortality*, but ἀφθαρσίαν, *incorruption*, as referring to the resurrection of the body. Comp. Acts xiii. 34—37. The hope which the heathens had conceived by tradition and the light of nature, of some future good things to be received after this life was ended, was

very weak and feeble in them, and scarce credited by their philosophers. Their dark surmises generally resolved themselves into this, *ultra neque curæ, neque gaudio locum esse*; that ἄλγος δ' οὐδὲν ἄπτεται νεκροῖς and well they might confess of themselves that, μύθοις δ' ἄλλως φερόμεσθα. Eurip. As for that immortality the body shall obtain at the resurrection, the Heathens knew and believed nothing of it; they laughed at it, and looked upon it as a thing impossible, and unworthy of God to do, and without any example to convince them that it might be done. The Israelites themselves had an obscure knowledge of the immortality of the soul and of the resurrection of the body, given them in the writings of Moses, as is plain from our Lord's words, Luke xx. 37. But these things were very obscurely revealed. See note 1 Cor. xv. 52—54. also note Luke xx. 27. The doctrine of a future eternal state is not expressly revealed in the Pentateuch, though it may be deduced from some parts of it. Later prophecy indeed bears witness of it. Still it might be said to be only a twilight of Jewish hope, which when the fulness of truth came, was then turned into the full splendour of authentic evidence, especially by the resurrection of our Lord, the pledge of what should likewise be accomplished in all those that are *His*. "Suppose a Pagan," says Mr. Davison in his excellent discourses on Prophecy, "or a Jew, to believe ever so strongly in the article, still it was divine revelation that gave it its sure basis. Consequently it matters less what men thought; but much more what God had declared on this subject. The *hope*, not the *knowledge*, of immortality is, in fact, both natural and reasonable, to man. But we perceive that God, since the Fall, had left nature and reason under a great struggle of uncertainty and darkness in this hope, and that it has been the prerogative of his revelation to

- 12 ἀπόστολος καὶ διδάσκαλος ἐθνῶν · ^m Δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι · οἶδα γὰρ ὃ πέπιστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.
- 13 ⁿ Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ ·
- 14 ^o Τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν.
- 15 ^p Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ

^m Eph. iii. 1. 1 Tim. vi. 20. 1 Pet. iv. 19. Infra ver. 18. ii. 9. iv. 8. ⁿ Infra ii. 2. iii. 14. Rom. ii. 20. vi. 17. 1 Tim. i. 10. 14. vi. 3. Tit. i. 9. Heb. x. 23. Rev. ii. 25.
^o Rom. viii. 11. 1 Tim. vi. 20. ^p Acts xix. 10. Infra iv. 10. 16.

14 * παρακαταθήκην

give an *authentic faith* which they could never bestow." St. Paul indeed could never have intended to intimate, that Christ was the first who taught as a revealed truth the hitherto utterly unknown doctrine of a future state of rewards and punishments. In this case he would not only have been at variance with the prophet Daniel, (Dan. xii. 2. 3.) but he would likewise have flatly contradicted himself. For, writing to the Hebrews he declares of the early patriarchs, that *they desired a better country, that is, a heavenly*. "To bring any thing to light," says Bishop Sherlock, "may signify according to the idiom of the English tongue, to discover or reveal a thing which was perfectly unknown before: but the word in the original is so far from countenancing, that it will hardly admit of this sense. Φωτίζω signifies, not to *bring to light*, but to *enlighten, illustrate, or clear up* any thing. Our Lord did enlighten the doctrine of life and immortality, not by giving the first or only notice of it, but by clearing up the doubts and difficulties under which it laboured, and by giving a better evidence for the truth and certainty of it, than nature or any revelation before had done."

12. καὶ πέπεισμαι ἡμέραν *and am persuaded that he is able to keep that which I have committed unto him against that day*. By τὴν παραθήκην, *that deposit*, many understand *doctrine, the Christian religion*, as below ver. 14. and in some other passages. But the Apostle here means, *his soul*. The Jews called the life of man, God's deposit. *Natura dedit usuram vite, tanquam pecunie, nullā præstituta die*. Cic. Our Saviour in

his last moments says, *Unto thee, O Lord, I will commit my spirit: παραθήσομαι*. And 1 Pet. iv. 19. *Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing* (that is, suffering or dying), *as unto a faithful creator: παρατίθεσθωσαν τὰς ψυχὰς ἐαυτῶν*. Εἰς ἐκείνην τὴν ἡμέραν, *against that day, when the Lord Jesus Christ will judge the living and the dead at his appearing, and his kingdom; when he shall come to be glorified in his saints*.

13. 14. Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων . . . *Hold fast the form of sound words* . . . See note at 2 Thess. ii. 15. This seems to signify that part of the evangelical scriptures which were then written, (as in Rom. ii. 20. *μόρφωσις* signified the Law itself, where see note,) or some systematic course of instruction derived from them, or from the whole doctrine of the Gospel. Such a digest and method, says Milton, (see Sumner's translation,) the author of the Epistle to the Heb. seems to have determined to adopt as the rule of his own conduct for teaching the heads of Christian doctrine in methodical arrangement, vi. 1—3. This usage of the Christians was admirably suited for catechumens when first professing their faith in the Church. Τὴν καλὴν παραθήκην φύλαξον . . . *That good thing which was committed unto thee keep* . . . Here παραθήκη is *doctrine*, which is not to be obtained from the schools of the philosophers, but from the Holy Scriptures alone, under the guidance of the Holy Spirit. See ὑποτύπωσις at note 1 Tim. i. 16.

15. ὅτι . . . Ἀσία . . . *that all they which are in Asia be turned away from me* . . . os

Ἀσία, ὧν ἐστὶ Φύγελλος καὶ Ἑρμογένης. ^q Δώῃ ἔλεος ὁ 16
 Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε,
 καὶ τὴν ἄλυσίν μου οὐκ ἐπησχύνθη· Ἀλλὰ γενόμενος ἐν 17
 Ῥώμῃ, σπουδαιότερον ἐζήτησέ με, καὶ εὔρε· (^r Δώῃ αὐτῷ 18
 ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ·) καὶ
 ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.

Κεφ. β'. 2.

^a Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χρισ- 1
 τῷ Ἰησοῦ· ^b Καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρ- 2
 τύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ

^q Matt. v. 7. Acts xxviii. 20. Eph. vi. 20. Supra ver. 8. Infra iv. 19. Philem. 7.

^r Matt. xxv. 34-40. 2 Thess. i. 10. Heb. vi. 10.

^a Supra i. 2. Eph. vi. 10.

1 Tim. i. 2.

^b Supra i. 13. Infra iii. 10. 14. 1 Tim. i. 18. iii. 2. Tit. i. 9.

16 — ἐπαισχύνθη

rather, have forsaken me. This seems to refer to the Judaizing teachers in the province of Asia, or the neighbourhood of Ephesus, who had rejected Paul and denied his apostolical commission, as being an adversary to the Law. See his own predication, Acts xx. 29. 30. Of Phygellus and Hermogenes nothing is known.

16. Δώῃ . . . ἐπαισχύνθη· *The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain*: the family of Onesiphorus was now at Ephesus, which was his ordinary place of abode, and accordingly St. Paul salutes the family there, below iv. 19. But Onesiphorus was now at Rome, where he had found out Paul, and fearlessly visited and relieved him. Filled with gratitude for his offices of kindness, St. Paul prays that he may find mercy at the great day of recompense, ver. 18. There is no ground for believing that Onesiphorus was now dead, as some have thought. So all the force of this argument for the doctrine of praying for the dead founded upon this supposition falls to the ground. Γενόμενος, ver. 17. *when he was*, would be better rendered, *being*. Onesiphorus had formerly ministered to the wants of the Apostle at Ephesus, ver. 18. See note above, ver. 8. We have here a beautiful example of the parenthesis, says

Horne, and see Blackwall's Sacred Classics, vol. i. 68. 69. The Apostle acknowledging the intrepid affection of Onesiphorus — who, when timorous professors deserted him, stood by him and ministered to him—begins with a prayer for the good man's family, 16—18. He then stops his period, and suspends his sentence, to repeat his acknowledgments and prayer with renewed fervour and gratitude. If we peruse the choicest authors of Greece and Rome, we shall scarcely find, among their many parentheses and transpositions of style, one expressed in so pathetic and lively a manner, nor for a reason so substantial and unexceptionable.

CHAP. II.

1. 2. Σὺ οὖν, τέκνον μου . . . *Thou therefore, my son . . .* The Apostle continues his exhortations to Timothy. Ἐνδυναμοῦ ἐν τῇ χάριτι . . . *be strong in the grace . . .* i. e. in exercising the gifts conferred on thee, not relying on thy own strength, but on the power and grace of Christ. Διὰ πολλῶν μαρτύρων, *among many witnesses*, rather, *by many witnesses*; or, *in the presence of many witnesses*; see note at Acts vii. 53.: i. e. the doctrine of Christ's death, his re-

3 ἔσονται καὶ ἑτέρους διδάξαι. ^c Σὺ οὖν κακοπάθησον ὡς
 4 καλὸς στρατιώτης Ἰησοῦ Χριστοῦ. ^d Οὐδεὶς στρατευόμε-
 νος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ
 5 στρατολογήσαντι ἀρέσῃ. ^e Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ
 6 στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ. ^f Τὸν κοπιῶντα
 7 γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. Νόει ἃ
 8 λέγω· δὴ γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι. ^g Μνημόνευε
 Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ σπέρματος

^c Supra i. 8. Infra iv. 5. 1 Tim. i. 18.^d 1 Cor. ix. 25.^e 1 Cor. ix. 25. 26.^f 1 Cor. ix. 10.^g Acts ii. 30. xiii. 23. Rom. i. 3. 4. ii. 16. 1 Cor. xv. 1. 4. 20.

3 = Συγκακοπάθησον

7 = δώσει γὰρ

surrection and ascension, which were matters of testimony, and which were so clearly and fully confirmed by many witnesses. The things which Timothy had heard confirmed by many witnesses may also refer to some form of doctrine and symbol of faith delivered to the Church by the Apostles, and their disciples. Ταῦτα παράθου . . . the same commit . . . See note at 1 Tim. vi. 20. St. Paul, by inspiration, ordered the ministers of the Gospel in every age to instruct a number of capable men in the true Gospel doctrine, who were to preach that doctrine faithfully to others, who, in like manner, were to deliver it in purity to their successors.

3. Σὺ οὖν . . . Χριστοῦ. *Thou therefore endure hardness, as a good soldier of Jesus Christ.* This is of the same import as 1 Tim. i. 18. τὴν καλὴν στρατείαν στρατεύειν, and ib. vi. 12. τὸν καλὸν ἀγῶνα ἀγωνίζεω. Κακοπαθέω, verbum proprium de athletis aut militibus, qui itinera longiora facere, sitimque famem et vigiliis perferre coguntur. To such are opposed στρατιώται οὔτε δίψαν οὔτε ἄλλην κακοπάθειαν φέρειν δυνάμενοι, in Excerpt. Diod. Sic. In James v. 13. it is, mala patior.

4. Οὐδεὶς . . . ἀρέσῃ. *No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.* Πραγματεία is any business, occupation, or merchandise exercised by any one. Suid. and Phavor. πραγματεία, πολυπραγμοσύνη. Nemo qui militat, implicat se vitæ negotiationibus. The military law did not allow the Roman soldier to engage in merchandise, mechanical employments, or any business which might divert him from his profession; in

order that he might be disembarassed as much as possible from the cares of civil or secular life: *armis, non privatis negotiis occupari.*

5. Ἐὰν μὴ νομίμως ἀθλήσῃ. *except he strive lawfully.* See at note 1 Tim. i. 8—11. This similitude is taken from wrestlers, who did not strive according to the Laws, unless they wrestled naked, and put off all their garments, and therefore could not obtain the crown of laurel: hence is that inquiry of Basil, τίς στεφανοῖ πότε τὸν μηδὲ ἀποδεύοντα πρὸς τὸν ἀντίπαλον;

6. Τὸν κοπιῶντα . . . μεταλαμβάνειν. *The husbandman that laboureth must be first partaker of the fruits.* The translation is obscurely rendered. The sense is, that the husbandman must first labour before he tastes his crop. Πρῶτον must refer to κοπιῶντα, not to μεταλαμβάνειν, as the English Version makes it. It is a transposition.

7. δὴ γάρ σοι . . . and the Lord give thee . . . This γάρ is elliptical; but the argumentative force of the particle may be thus preserved, which most commentators consider here to be redundant. *For, since* God bestows understanding in all things, or assists those who are attentive and desirous to understand, *therefore* the Apostle admonishes Timothy to consider what he says. Some copies read δώσει. See Hoogeveen.

8. Μνημόνευε . . . εὐαγγέλιόν μου. *Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel;* rather, remember Jesus Christ . . . who was raised from the dead . . . And this will be instead of a thousand arguments to bear through all thy difficulties. Ἐκ σπέρματος Δαβὶδ, the promised

Δαβίδ, κατὰ τὸ εὐαγγέλιόν μου · ^h Ἐν ᾧ κακοπαθῶ μέχρι 9
 δεσμῶν, ὡς κακοῦργος · ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδε-
 ται. ⁱ Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, 10
 ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ,
 μετὰ δόξης αἰωνίου. ^k Πιστὸς ὁ λόγος · εἰ γὰρ συνάπε- 11
 θάνομεν, καὶ συζήσομεν. ^l Εἰ ὑπομένομεν, καὶ συμβα- 12
 σιλεύσομεν · εἰ ἀρνούμεθα, κακέινος ἀρνήσεται ἡμᾶς ·
^m Εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει · ἀρνήσασθαι ἑαυτὸν 13
 οὐ δύναται.

ⁿ Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυ- 14
 ρίου, μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ
 τῶν ἀκουόντων. Σπούδαςον σεαυτὸν δόκιμον παραστήσαι 15

^h Acts ix. 16. xxviii. 31. Supra i. 12. Eph. iii. 1. vi. 19. 20. Phil. i. 7. 13. 14. Col. iv. 3. 18. ⁱ 2 Cor. i. 6. Eph. iii. 13. Col. i. 24. ^k Rom. vi. 5. 8. 2 Cor. iv. 10. 1 Tim. i. 15. ^l Matt. x. 33. Mark viii. 38. Luke xii. 9. Rom. viii. 17. 1 Pet. iv. 13. ^m Num. xxiii. 19. Rom. iii. 3. ix. 6. ⁿ 1 Tim. i. 4. 5. 21. vi. 4. 13. Infra iv. 1. Tit. iii. 9. 11.

13 × γὰρ post ἀρνήσασθαι

Messiah, of the seed of David; see note at Matt. ix. 27. Κατὰ τὸ εὐαγγέλιόν μου, see at note Rom. ii. 16.

9. Ἐν ᾧ . . . Wherein . . . This is for δι' οὗ, *cujus causâ*. So Eph. iv. 1. δέσμιος ἐν Κυρίῳ, a prisoner for the Lord. Ἄλλ' ὁ λόγος . . . δέδεται, but the word of God is not bound. The Apostle knew that all the opposition which infidels made to the Gospel, would not hinder it from being preached and believed. They have bound me in chains, says he, and may put me to death, but the word of God they cannot bind.

10. Διὰ τοῦτο . . . ἐκλεκτοὺς, ἵνα . . . Therefore I endure all things for the elects' sakes, that . . . Therefore I submit to my sufferings, with a view of promoting and securing the salvation of Christian converts. This word ἐκλεκτοὺς has no relation to the election or reprobation of individuals. It relates to the Gentiles being elected, or called by God, into partnership with the Jews in all the benefits of the Gospel. These Christian converts would be confirmed in the faith by the example of St. Paul's patient sufferings.

11—13. Πιστὸς ὁ λόγος · εἰ γὰρ συνάπε- θάνομεν . . . It is a faithful saying, For if we be dead with him . . . This expression πιστὸς ὁ λόγος may be connected with the preceding verse, that is, that salvation is to be obtained through Christ. Thus Tit. iii. 8. But this phrase is usually made, to refer

to what follows, as introductory to the weighty sentence, that *if we be dead with him, we shall also live with him*. Some have thought that this was a noted saying among the first Christians. It must doubtless have been of singular use in exciting them to the steadfast profession of their religion. See 1 Pet. iv. 13. Εἰ ἀπιστοῦμεν . . . δύναται If we believe not, yet he abideth faithful; he cannot deny himself. The mutability is entirely on the side of them who renounce their faith; there is none in God. The unfaithfulness of man, whatever ruin or forfeiture it may bring on him, is no argument of any unfaithfulness in God, as his promises are made to faithful servants. Ἀπιστοῦμεν is opposed to ἐκεῖνος πιστός.

14. μὴ λογομαχεῖν . . . ἀκούοντων that they strive not about words of no profit, but to the subverting of the hearers. There is not only great folly, but also much mischief, in striving about little controversies. Things in which we differ from each other rather in words than sense, tend to the subversion of the hearers, causing them to doubt of the truth of that faith about which the contending parties cannot agree. Λογομαχέω, *de meris altercor vocabulis, acriter disputo de rebus levibus et nullius momenti*. Ἐπὶ καταστροφῇ is connected with μὴ λογομαχεῖν, otherwise there is an ellipsis of εἰ μὴ before it.

τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον
 16 τῆς ἀληθείας. ° Τὰς δὲ βεβήλους κενοφωνίας περιίτασο ·
 17 ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας, ° Καὶ ὁ λόγος
 αὐτῶν ὡς γάγγραινα νομὴν ἔξει · ὧν ἐστὶν Ὑμέναιος καὶ
 18 Φιλητός · ° Οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγον-
 τες τὴν ἀνάστασιν ἤδη γεγονέναι · καὶ ἀνατρέπουσι τὴν
 19 τινῶν πίστιν. ° Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστη-
 κεν, ἔχων τὴν σφραγίδά ταύτην, ° Ἐγὼ Κύριος τοὺς ὄντας
 αὐτοῦ, καὶ, ° Αποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ

° 1 Tim. iv. 7. vi. 20. Tit. i. 14.

° 1 Tim. i. 20.

° 1 Cor. xv. 12.

1 Tim. vi. 21.

° Num. xvi. 5. Nah. i. 7. Matt. xxiv. 24. John x. 14. 27.

1 John i. 19.

15. ἐργάτην . . . ἀληθείας · a workman that needeth not to be ashamed, rightly dividing the word of truth. This is an admonition, saith Theodoret, to keep close to the truth of the Gospel in all his exhortations. Vulg. *rectè tractantem*. There are various opinions concerning the allusion of the verb ὀρθοτομέω, *rectè seco, divido*. The Greeks say τέμνειν ὁδὸν, or κέλευθον εὐθείαν, *recta incedere*, and the Latins say *viam se-care*, and therefore it is generally supposed to refer to the cutting out a straight path to walk in. But the image seems to be taken from a husbandman (ἐργάτην) guiding his plough in a direct line, and making straight furrows.

16. 17. περιίτασο . . . shun . . . Περι-
 ἵστημι, to stand round, to surround; περι-
 ἵσταμαι, to shun, to guard against. He-
 sych. περιίτασο· ἀνάφευγε. Ἐπὶ πλείον
 γὰρ προκόψουσιν . . . for they will increase
 unto more ungodliness . . . See below iii. 9.
 13. The construction of this and ὁ λόγος
 αὐτῶν is to be understood κατὰ τὸ σημαίνον-
 μενον, according to the sense; or τοὺς βε-
 βήλους κενοφωνίας metonymically explained
 by τοὺς βεβήλους κενοφώνους. Ὡς γάγγραινα
 νομὴν ἔξει, will eat as doth a canker; γάγ-
 γραινα, from γράω or γράινω, arredo, depas-
 cor, is an inflammation, gangrene, or can-
 cer; of which it may be said, *Ense reciden-
 dum, ne pars sincera trahatur*. Theophylact
 says: νόσμημα ἐστὶ σηπεδόνας ἐργαζόμενον
 καὶ τὰ κύκλω ἐπινερόμενον. Νομὴ, properly
 food, pasture, (see John x. 9.) and meta-
 phorically, increase, progression. Νομὴν
 ποιεῖσθαι is said of ulcers, and νομὴν λαμβά-
 νειν of a conflagration; see Raphaelius.
 The Apostle again mentions Hymeneus, see
 1 Tim. i. 20.; also one named Philetus,
 who is not mentioned elsewhere in Scrip-
 ture.

18. τὴν ἀνάστασιν ἤδη γεγονέναι · that the resurrection is past already. They had endeavoured to set aside the plain import of the doctrine taught respecting the resurrec-
 tion. They maintained that the term was to be taken in a figurative sense, in refer-
 ence to conversion, as being a resurrection from their former death in trespasses and sins; and that no other was to be expected. See Tilloch.

19. Ὁ μέντοι . . . ταύτην . . . Neverthe-
 less the foundation of God standeth sure, having this seal . . . Most critics here ob-
 serve that the word σφραγὶς often signifies an inscription, and that the expression is here used in allusion to the custom of en-
 gravings upon some stones, laid in the founda-
 tions of buildings, the purposes for which the structure is raised. But it may be taken
 as Rom. iv. 11. 1 Cor. ix. 2. for *documen-
 tum, pignus, confirmation*. Dr. Wells thus
 paraphrases it: "Nevertheless, the founda-
 tion of God, i. e. the fundamental doc-
 trine of the resurrection, whereon princi-
 pally God has designed the truth of the
 Gospel to be built, standeth sure and firm,
 having this seal, i. e. being confirmed after
 the same way as God confirmed the autho-
 rity of Moses and Aaron against the gain-
 sayings of Korah and his companions,
 namely as in reply to Korah, &c. Moses
 answered, Numb. xvi. 5. 'The Lord knoweth
 them that are his,' i. e. God will acknow-
 ledge those who are commissioned by him
 to reveal his will, and will maintain their
 cause against all opposers; so the same
 may be said by us, the true Apostles of
 Jesus Christ, in opposition to all false
 teachers. And likewise as Moses then said
 to the congregation of Israel in reference to
 Korah, &c. Numb. xvi. 26. 'Depart from
 the tents of these wicked men;' so may we

ὄνομα Κυρίου. ¹ Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη 20
 χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα· καὶ
 ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. ² Ἐὰν οὖν τις ἐκκαθάρῃ 21
 ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, καὶ
 εὐχρηστον τῷ θεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.
³ Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύ- 22
 νην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν
 Κύριον ἐκ καθαρᾶς καρδίας. ⁴ Τὰς δὲ μαρὰς καὶ ἀπαι- 23
 δεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσι μάχας.
⁵ Δουλὸν δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς 24
 πάντας, διδακτικὸν, ἀνεξίκακον, ⁶ Ἐν πράτῃτι παιδεύ- 25
 οντα τοὺς ἀντιδιατιθεμένους· μήποτε δῶ αὐτοῖς ὁ Θεὸς
 μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, ⁷ Καὶ ἀνανήψωσιν ἐκ 26
 τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ
 ἐκείνου θέλημα.

¹ Rom. ix. 21. 1 Tim. iii. 15.² Isa. lii. 11. Infra iii. 17.³ Acts ix. 14.

1 Cor. i. 2. 1 Tim. i. 5. iv. 12. vi. 11.

⁴ 1 Tim. i. 4. iv. 7. vi. 4. Tit. iii. 9.⁵ 1 Tim. iii. 2. 3. Tit. i. 9. iii. 2.⁶ Acts viii. 22. Gal. vi. 1. 1 Tim. ii. 4. Infra iii. 7.

Tit. i. 1.

⁷ 1 Tim. iii. 7.

19 * τὸ ὄνομα Χριστοῦ

21 † καὶ

say to Christians, in respect to the present false teachers, 'Let every one that nameth the name of the Lord, depart from iniquity,' i. e. from the doctrines of these false teachers, which tend to iniquity."

20. 21. καὶ ὀστράκινα· and of earth; see at note 2 Cor. iv. 7. The application of the comparison is wanting. It may be thus supplied: Just so in the Church, which is the house of God, there are teachers of different characters and capacities, some faithful, and others unfaithful, *qui in domo Dei versantes sese ita gerunt, ut nulli bono usui idonei sint, quæ ipsorum est culpa, quum non operam dant, ut puri sint atque niteant*. Ἠγιασμένον, sanctified. The vessels of the sanctuary were consecrated to the service of God, and were also, says the Apostle, purified by the sprinkling of the blood upon them, Heb. ix. 21.

22. Τὰς δὲ . . . φεῦγε· Flee also youthful lusts: the suitableness of this precept to the age of the person to whom it is addressed, is gathered from 1 Tim. iv. 12. When the reference, says Paley, is contained in a single word, νεωτερικὰς, unobserved perhaps by most readers, the writer

Gr. Test.

III.

U

passing on to other subjects, as unconscious that he had hit upon a correspondence, or unsolicitous whether it were remarked or not, we may be pretty well assured that no fraud was exercised, no imposition intended. Schleusner understands by νεωτερικὰς, great, vehement, unbridled. Polyb. has νεωτερικοὶ ζῆλοι, juvenilia studia.

24. 25. Δουλὸν δὲ Κυρίου . . . And the servant of the Lord must not strive . . . No language, says Gilpin, can reach the pleasing simplicity of the original of these two verses. There is a mildness in the expression, which indicates the thing. See διδακτικὸν at note 1 Tim. iii. 2. See μήποτε for εἴποτε at note Luke iii. 15. Leisner on Bos supposes an ellipsis of ὅρα, vide an non tandem fieri possit ut det pœnitentiam, nempe erroris, et infidelitatis quâ detinebantur.

26. Καὶ ἀνανήψωσιν . . . θέλημα· And that they may recover themselves out of the snare of the devil, who are taken captive at his will; or rather, that they may recover themselves to his will out of the snare of the devil, who have been taken captive by him. Ὅτι αὐτοῦ must refer to the nearer

Κεφ. γ'. 3.

- 1 ^a Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται
 2 καιροὶ χαλεποί. ^b Ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι,
 Φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν
 3 ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ^c Ἀστοργοι, ἄσπονδοι, διά-
 4 βολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, ^d Προδόται,
 προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,
 5 ^e Ἐχοντες μὀρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνη-
 6 μένοι. Καὶ τούτους ἀποτρέπου. ^f Ἐκ τούτων γὰρ εἰσιν
 οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτίζοντες γυναι-
 κάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικί-
 7 λαις, ^g Πάντοτε μαυθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν

^a 1 Tim. iv. 1. Infra iv. 3. 2 Pet. iii. 3. 1 John ii. 18. Jude 18.
 Phil. ii. 21. 1 Tim. i. 20. vi. 4. 2 Pet. ii. 3. 12. Jude 10. 16.
^d Phil. iii. 19. 2 Pet. ii. 10. 13. &c. Jude 4. 19.

^b Rom. i. 30.
^c Rom. i. 31.

^e 2 Thess. iii. 6. Tit. i. 16.

1 Tim. v. 8. vi. 5. ^f Matt. xxiii. 14. Tit. i. 11. ^g 1 Tim. ii. 4.

6 * αἰχμαλωτεύοντες τὰ γυναικάρια

τοῦ διαβόλου, and ἐκείνου to the more remote substantive ὁ Θεός. The order is this : καὶ ἐξωγρημένοι ὑπ' αὐτοῦ, ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος εἰς τὸ ἐκείνου θέλημα. See note at Eph. iv. 27. The word ἀνανήψω signifies to recover from intoxication, to recover reason after a temporary stupefaction. Ἐκ μακρᾶς ἀνανήψας μέθης, recovering from a long debauch. Dion. Halic.

CHAP. III.

1—4. Τοῦτο δὲ γίνωσκε . . . This know also . . . The Apostle in this chapter cautions Timothy against that great declension which was to prevail in the Christian world, and reminds him of his own example. It appears from ver. 5. that some of the corruptions began already to show themselves, by a departure from the purity of the faith, and the strictness of Christian morals. See note 1 Tim. iv. 1—3. Φίλαντος, a lover of oneself, is taken usually in a bad sense, nimio sui amore ductus, qui omnia ad pro-

pria revocat commoda, ὃ αὐτοῦ ἕνεκα πάντα πράττων κατὰ τὸ λυσιτελεῖς, says Aristotle. See ἄστοργοι at note Rom. i. 29—31. Φιλήδονοι . . . φιλόθεοι lovers of pleasures more than lovers of God, i. e. lovers of pleasure, and not of God. See at note 1 Tim. i. 4.

6. Ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες . . . For of this sort are they which creep into houses . . . This verse is thus paraphrased by Macknight: Of these teachers indeed they are who go into houses, and having the appearance of godliness, take the direction of the consciences and purses of ignorant women, who being laden with sins, and led away by divers lusts, gladly embrace doctrines, which reconcile the practice of sin with the hope of salvation. Γυναικάρια, a diminutive of γυνή, which indicates a contemptuous mode of speaking; thus muliercula in Ter. Heaut. iii. 1. 35. Phorm. v. 9. 28. Σεσωρευμένα ἁμαρτίαις, laden with sins. Sallust uses a similar expression, flagitiis et facinoribus cooperti. Σωρεύω properly to heap, to collect into a heap, from σωρός, acervus.

ἀληθείας ἐλθεῖν δυνάμενα. ^h Ὁν τρόπον δὲ Ἰαννῆς καὶ 8
Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίσταν-
ται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκι-
μοι περὶ τὴν πίστιν. ⁱ Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον. 9
ἡ γὰρ ἀνοία αὐτῶν ἑκδηλος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων
ἐγένετο.

^k Σὺ δὲ παρηκολούθηκός μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, 10
τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ
ὑπομονῇ, ^l Τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο 11
ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις. οἷους διωγμοὺς ὑπή-
νεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος. ^m Καὶ πάντες 12
δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσου-
νται. ⁿ Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ 13
χεῖρον, πλανῶντες καὶ πλανώμενοι. ^o Σὺ δὲ μένε ἐν οἷς 14
ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνος ἔμαθες, ^p Καὶ ὅτι 15
ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε

^h Exod. vii. 11. Rom. i. 28. 2 Cor. xiii. 5. 1 Tim. vi. 5. Tit. i. 16.

ⁱ Exod. viii. 18. ix. 11. ^k Phil. ii. 22. 1 Tim. iv. 6. ^l Ps. xxxiv. 19. Acts xiii. 45.

50. xiv. 2. 5. 19. &c. 2 Cor. i. 10. Infra iv. 7. ^m Matt. xvi. 24. John xvii. 14.

Acts xiv. 22. 1 Thess. iii. 3. ⁿ 2 Thess. ii. 11. 1 Tim. iv. 1. Supra ii. 16.

^o Supra i. 13. ii. 2.

^p John v. 39.

8. Ὁν τρόπον . . . Μωϋσεῖ. Now as Jan-
nes and Jambres withstood Moses . . . The
names of these two Egyptian magicians are
not mentioned by Moses; but they were
in some ancient records of the Jews, which
were extant and known in the Apostle's
time. Jannes is mentioned in Pliny's Na-
tural History, as an eminent magician.
Ἀδόκιμοι περὶ τὴν πίστιν, reprobate concern-
ing the faith; they are with regard to their
faith what bad money or metal is with re-
gard to its quality, not proof or sterling.
See ἀδόκιμος at note Rom. i. 28.

10. 11. Σὺ δὲ παρηκολούθηκός μου τῇ δι-
δασκαλίᾳ . . . But thou hast fully known my
doctrine . . . See παρακολουθεῖν at note 1
Tim. iv. 6. Cicero forming the perfect
orator, as the Apostle does the Christian
minister and bishop, says: "Hoc sit pri-
mum in præceptis meis, ut demonstremus
quem imitemur, atque ita, ut quæ maximè
excellant in eo quem imitatur, ea diligen-
tissimè persequamur;" here persequi an-
swers to παρακολουθεῖν, and the things
which in Paul maximè excellabant, were ἡ
αὐτοῦ διδασκαλία, ἡ ἀγωγή, etc. Ἀγωγή,
from ἀγεσθαι formari, institui, is educatio,
disciplina; here it is vivendi ratio, mores;

explained by Theophyl. βίος καὶ πολιτεία.
And by Hesych. and Phavor. τρόπος, ἀνα-
στροφή. Πρόθεσις, propositum, is here stu-
dium religionis Christianæ omnibus modis
promovendæ. See πίστις at note 1 Tim. iv.
12. Concerning those scenes of affliction
and distress of which the Apostle reminds
Timothy, see note at Acts xiii. 50.

12. Καὶ πάντες δὲ . . . Yea, and all that
... for οὐ μόνον δὲ ἐγώ, ἀλλὰ καί. See Bos.
All that will be sincere Christians must
be prepared for their share of suffering.
Persecution and religion are ever nearly
allied.

14. 15. Σὺ δὲ . . . ἔμαθες. But continue
thou in the things which thou hast learned
and hast been assured of, knowing of whom
thou hast learned them; the Vulg. renders
this incorrectly, quæ credita sunt tibi: it
would have been ἐπιστεύθης. But πιστώ-
θης may be rendered, quæ edoctus es cum
certitudine et plenâ persuasione. It is equi-
valent to Luke i. 4. ὡν τὴν ἀσφάλειαν ἐπέ-
γνωσ. Chrysostom renders it ἐπιστευσας,
Theophylact μετὰ πληροφορίας ἔμαθες, and
Theodoret ἥς τὴν ἀλήθειαν τῇ πείρᾳ μεμά-
θηκας. The words καὶ ὅτι . . . ver. 15. de-

σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

- 16 ^a Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανάρθωσιν, πρὸς παιδείαν τὴν ἐν
17 δικαιοσύνῃ. ^r ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς
πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

Κεφ. δ'. 4.

- 1 ^a Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς, κατὰ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ.
2 ^b Κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγχον,

^a Rom. xv. 4. 2 Pet. i. 20. 21.
1 Tim. v. 21. vi. 13. Supra ii. 14.

^r 1 Tim. vi. 11. Supra ii. 21. ^a Acts x. 42.
^b 1 Tim. iv. 13. v. 20. Tit. i. 13. ii. 15.

1 † οὖν ἐγὼ

ib. τοῦ Κυρίου

ib. = νεκροὺς, καὶ τὴν ἐπιφάνειαν

pend on the participle *εἰδώς*. *From a child thou hast known the Holy Scriptures*. Timothy's mother was a Jewess, Acts xvi. 1. of which this is an undesigned recognition. See Paley; who adds that perhaps he was not less likely to be carefully instructed in them, for that his mother alone professed that religion. The Holy Scriptures undoubtedly meant the Scriptures of the O.T. Those of the New had not yet acquired the name; not to mention, that in Timothy's childhood, probably none of them existed. Josephus informs us that ἀπὸ τῆς πρώτης εὐθὺς αἰσθήσεως, *from the first dawnings of sense and reason in them*, children had the Laws or Scriptures engraven on their souls.

16. Πᾶσα γραφὴ . . . δικαιοσύνη . . . *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*. The assertion is, Every writing (viz. of the ἱερὰ γράμματα just mentioned) is divinely inspired, and is useful, &c. This is completely convincing, that the Holy Scriptures were really of divine origin, or given by inspiration of God. The ellipsis of the substantive verb *est* is properly supplied in the Eng. Trans. though *given* was not necessary. Compare 2 Pet. i. 21. who has *πᾶσα προφητεία γραφῆς*, ver. 20. The Scriptures were able to make Timothy, a

Christian bishop, *wise to salvation*, because they were *profitable for doctrine*, by illustrating the Gospel revelation, 'so that a Christian minister who rightly understands them is thus well fitted for every part of his sacred duties: πρὸς ἔλεγχον, *for reproof, ad refutandos et profligandos religionis Christianæ adversarios*, or the confuting and correcting every error in the faith: πρὸς ἐπανάρθωσιν, *ad alios emendandos*; on which place, Theodoret says, παρακαλεῖ γὰρ καὶ τοὺς παρατραπέντας ἐπανελθεῖν εἰς τὴν εὐθεῖαν ὁδόν.

17. ὁ τοῦ Θεοῦ ἄνθρωπος . . . *the man of God* . . . See note 1 Tim. vi. 11. The Apostle applies this ancient title given to the public teachers of religion among the Jews to a Christian minister. See ἐξαρτίσω at note Acts xxi. 1—7.

CHAP. IV.

1. 2. κατὰ τὴν ἐπιφάνειαν . . . αὐτοῦ *at his appearing, and his kingdom*; a Hendiadys; as if he had said κατὰ τὴν ἐπιφάνειαν τῆς βασιλείας αὐτοῦ, when he appears in his kingdom. The Apostle gives this solemn charge to preach boldly, without favour or reserve, *in season and out of season*, being instant and unwearied in his work, not because he suspected Timothy of

ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

^c Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ 3
ἀνέξονται· ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς
ἐπισωρεύουσιν διδασκάλους, κνηθόμενοι τὴν ἀκοήν· ^d Καὶ 4
ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς
μύθους ἐκτραπήσονται. ^e Σὺ δὲ νῆφε ἐν πᾶσι, κακοπά- 5
θησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πλη-
ροφόρησον.

^f Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀνα- 6

^c Supra iii. 1. 6. 1 Tim. i. 10.

^d 1 Tim. i. 4. iv. 7. Tit. i. 14.

^e Supra i. 8.

ii. 3. Acts xxi. 8. Rom. xv. 19. Eph. iv. 11. Col. i. 25. iv. 17.

^f Phil. i. 23. ii. 17.

2 Pet. i. 14.

3 = κατὰ τὰς ἰδίας ἐπιθυμίας

any unfaithfulness, but to show his own extreme solicitude for the preservation of true doctrine, and for the prosperity of the Church of Christ; also to leave on record an injunction to Christ's ministers in succeeding ages, to be faithful and diligent in all the duties of their function. Ἐπίσθητι εὐκαιρὸς ἀκαιρὸς, be instant in season, out of season, i. e. quovis tempore et loco: at stated times and occasionally, not only when thou art in the church, but also in thine house. So Chrysostom; αἰ σοι καιρὸς ἔστω μὴ ἐν εἰρήρῃ, μὴ ἐν ἀδείᾳ μόνον, κἂν ἐν τοῖς κινδύνοις, κἂν ἐν δεσμοῦ τριῶν ἡς, κἂν μέλλῃς ἐξίεναι πρὸς θάνατον. With all long-suffering and doctrine, ἐν πάσῃ μακροθυμίᾳ, cum omni lenitate in docendo. Gellius v. 1. de Philosopho: Quum hortatur, monet, suadet, objurgat.

3. Ἔσται γὰρ καιρὸς . . . ἀνέξονται. For the time will come when they will not endure sound doctrine; i. e. veram et salutarem doctrinam Christianam repudiabunt. Ἐαυτοῖς . . . ἀκοήν shall they heap to themselves teachers, having itching ears: the danger there was of men's hearkening to erroneous and seducing teachers, was indeed a solid argument for Timothy's exerting himself to the utmost, in preaching the word, and endeavouring to guard the Churches against errors, which might otherwise soon become fatally prevalent. Ἐπισωρεύω properly coaggo, cumulo, from σῶρος, acervus; here the meaning is, secundum cupiditates suas eligent sibi et sectabuntur multos doctores. Κνήθω, scalpo, titillo, pruritus facio, κνηθόμενοι τὴν ἀκοήν, pruritus aurium laborantes, i. e. cupientes audire ea tantum, quæ voluptatem afferunt et aures

pascunt. It is here intimated that the people would choose those teachers whose doctrines rendered the gratification of their passions consistent with their hopes of salvation; and that there would be a great number of this sort of corrupt teachers.

5. ἔργον . . . πληροφόρησον do the work of an evangelist, make full proof of thy ministry. See note at Acts xxi. 8. Phavor. πληροφόρησον πλήρῳσον fulfil thy ministry, agreeably to the rendering of the Vul. ministerium tuum imple, and of all the ancient translations. Beza has, ministerii tui fidem facito, literally rendered by our interpreters, make full proof of thy ministry, as though it were not so much an object to a Christian minister to discharge his duty, as to approve himself to men; whereas the former is certainly the primary object, the latter but a secondary one at the best. This manner is, besides, worse adapted than the other, both to the spirit of Christian morality, which, inspiring with a superiority to the opinions of fallible men, fixes the attention to the unerring judgment of God; and to the simplicity of the apostolical injunctions. See Campbell. Νήφω is properly to be sober, and metaphorically applied to the mind, to be vigilant, diligent, mentis sobrietatem colo, omnem diligentiam in aliquid conféro.

6. Ἐγὼ . . . ἐφέστηκε For I am now ready to be offered, and the time of my departure is at hand. This γὰρ is elliptical: the more incumbent it is on thee to be diligent in thy ministerial functions, because thou art soon to lose the benefit of my personal labours and assistance. Σπένδομαι, this is a beautiful and striking allusion to the libation which was poured on the head

- 7 λύσεως ἐφέστηκε. ^g Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι,
 8 τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα. ^h Δοιπὸν ἀπο-
 κείται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ
 Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ
 ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν
 αὐτοῦ.
 9 Σπούδασον ἐλθεῖν πρὸς με ταχέως. ⁱ Δημᾶς γάρ με
 10 ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
 Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλ-
 11 ματίαν. ^k Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ. Μάρκον ἀνα-
 λαβὼν, ἄγε μετὰ σεαυτοῦ· ἐστὶ γάρ μοι εὐχρηστος
 12 εἰς διακονίαν. ^l Τυχικὸν δὲ ἀπέστειλα εἰς Ἑφεσον.
 13 Τὸν φελόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχό-
 μενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

^g 1 Cor. ix. 24. 25. Phil. iii. 14. 1 Tim. vi. 12. Heb. xii. 1.

^h 1 Cor. ix. 25.

Jam. i. 12. 1 Pet. v. 4. Rev. ii. 10. Supra i. 12.

ⁱ Col. iv. 14. Philem. 24.

1 John ii. 15.

^k Supra i. 15. Acts xii. 25. xv. 37. Col. iv. 10. 14. Philem. 24.

^l Acts xx. 4. Eph. vi. 21. Col. iv. 7. Tit. iii. 12.

8 † πᾶσι 10 || Κρήσκης εἰς Γαλλίαν

of the victim, immediately before it was sacrificed. See note at Phil. ii. 17. In this passage ver. 6—8. the Apostle holds a language extremely different from that confidence with which in his other Epistles he had looked forward to his liberation from confinement, and his speedy departure from Rome. See note above i. 8. Ἀνάλυσις is *dissolutio, mors*, from ἀνάλω, which see at note Phil. i. 23. Ἐφέστηκε, is at hand, imminet. Virg. Æn. x. “Etiam sua Turnum Fata vocant, metasque dati pervenit ad ævi.” Where Servius says; *Ad exprimentum celerem mortis adventum præterito usus est tempore.*

7. Τὸν ἀγῶνα . . . τετήρηκα. *I have fought a good fight, I have finished my course, I have kept the faith:* see note at Acts xiii. 25. Τὴν πίστιν τετήρηκα, i. e. I have maintained my fidelity; see Kypke; *me constantem et fidelem præstiti.*

8. Δοιπὸν . . . Henceforth . . . See at note Matt. xxvi. 45. 46. Ἀπόκειται μοι, there is laid up for me; see at note Col. i. 5—8. Δικαιοσύνης στέφανος, a crown of righteousness; see at note Gal. i. 15. The Apostle represents his reward under the idea of a crown, because that was the reward bestowed on the victors in the games.

Προελθὼν εἰς τὸν ἀγῶνα, ἀνέδησε τὸν ἡνίοχον, Thucyd. v. 50. But this crown was not to be given him till the day of Christ's appearing to judge the world; and that in consequence of his being judged and acquitted by Christ. Ἀγαπᾶω is here *exopto, exopto*. And the præter. perfect is used in reference to the day of judgment; as if he said: All those who shall then be found to have loved the thought of, and to have made wise and pious preparations for, it.

10. Δημᾶς . . . Compare this with Col. iv. 14. and see note above i. 8. So also with respect to Mark in the next verse, and Col. iv. 10. where see note. Ἀγαπήσας τὸν νῦν αἰῶνα, having loved this present world; he had become *vidēs τοῦ αἰῶνος τούτου*, see at note Luke xvi. 8. He hoped to remain at Thessalonica in greater safety than at Rome, when he found the Apostle was to be condemned, and retired thither, on pretence of taking care of his worldly affairs. See Tychicus at note Eph. vi. 21.

13. Τὸν φελόνην . . . The cloke . . . usually interpreted as answering to the Latin *pænula*. But Hesych. explains it by εἰλητᾶριον μεμβράνιον, ἢ γλωσσόκομον, a parchment covering, or a letter case. And Lex. Reg. Ms. explains γλωσσόκομον — ἐνθα τὰ

^m Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀπο- 14
δώῃ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· Ὁν καὶ σὺ 15
φυλάσσου· λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις.

ⁿ Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαραγέμετο, 16
ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθῇ· ^o Ὁ 17
δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσε με, ἵνα δι' ἐμοῦ
τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ
ἐρρύσθην ἐκ στόματος λέοντος· ^p Καὶ ῥύσεται με ὁ Κύριος 18
ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν
αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώ-
νων, ἀμήν.

^q Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου 19
οἶκον· ^r Ἐραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέ- 20

^m Acts xix. 33. 1 Tim. i. 20.

ⁿ Acts vii. 60. Supra i. 15.

^o Ps. xxii. 21.

Matt. x. 19. Acts ix. 15. xxiii. 11. xxvi. 17. 18. xxvii. 23. Eph. iii. 8. 2 Pet. ii. 9.

^p Ps. cxxi. 7. Rom. xi. 36. Gal. i. 5. Heb. xiii. 21.

^q Acts xviii. 2. Rom. xvi. 3.

Supra i. 16.

^r Acts xix. 22. xx. 4. xxi. 29. Rom. xvi. 23.

14 || ἀποδώσει

βιβλία ἔκειτο, where the *small books* (or papers) lay. The Syriac interprets it *thecam, libris recipiendis aptam*.

14. Ἀλέξανδρος . . . This Alexander is mentioned 1 Tim. i. 20. and seems to be the person mentioned in the history of the riot at Ephesus, Acts xix. 33. Ἀποδῶν . . . the Lord reward him . . . i. e. I leave him to God, to be recompensed as he deserves. It is evident from the latter part of ver. 16. that the Apostle did not mean this as a curse.

16. Ἐν τῇ πρώτῃ μου ἀπολογία . . . At my first answer . . . i. e. When the Apostle was first, after his second imprisonment, called before the emperor, or in his absence before the prefect of the city Helius Cæsarianus, to make his defence ἀπολογία, very few of the Christians at Rome had courage to stand by him. Πάντες με ἐγκατέλιπον all men forsook me: this may mean that very few stood with him. For this is a common figurative way of speaking. Thus

the preaching might be fully known, rendered by the Vul. *ut per me prædicatio impleatur, that by me the preaching may be accomplished*. See note above ver. 5. Beza has *ut per me plenè certioraretur præconium*, and after him the English Trans. *that by me the preaching might be fully known*; but this mode has the disadvantage, that it makes the next clause a repetition of the sentiment in other words, and that all the Gentiles might hear. Ἐκ στόματος λέοντος out of the mouth of the lion. This refers to Nero, or to his prefect; or it may be a proverbial expression denoting the most imminent danger.

18. καὶ σώσει . . . ἐπουράνιον and will preserve me unto his heavenly kingdom: i. e. will bring me safe to his heavenly kingdom. Thus Eurip. Iphig. in Taur. 1068. σώσω σ' ἐς Ἑλλάδ', *salvam te perducam in Græciam*. ᾧ ἡ δόξα . . . to whom be glory . . . This doxology addressed to the Lord Jesus, is in other passages addressed to God the Father, Rom. xvi. 27. 1 Tim. i. 17.

19. καὶ . . . οἶκον and the household of Onesiphorus. See note above i. 16.

20. Ἐραστος . . . ἀσθενῶντα Erastus abode at Corinth: but Trophimus have I left at Miletus sick. The form of expression implies, that Erastus had stayed behind at Corinth, when St. Paul left it. But this

nemo, hercule, nemo:
Vel duo, vel nemo.

And so John iii. 32. No man receiveth his testimony: i. e. few there are who receive it.

17. ἵνα . . . πληροφορηθῇ, that by me

- 21 λιπον ἐν Μιλήτῳ ἀσθενοῦντα. ὁ Σπούδασον πρὸ χειμῶνος
ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος καὶ Πούδης, καὶ Λῖνος,
22 καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. ὁ Κύριος Ἰησοῦς
Χριστὸς μετὰ τοῦ πνεύματός σου. Ἡ χάρις μεθ' ὑμῶν.
Ἀμήν.

* Supra ver. 9.

† Gal. vi. 18. Philem. 25.

22 † Ἀμήν

could not be meant of any journey from Corinth which St. Paul took prior to his first imprisonment at Rome; for when Paul departed from Corinth, as related Acts xx., Timothy was with him; and there could be then no need to inform him of this circumstance. And with regard to the other clause, when St. Paul passed through Miletus on his way to Jerusalem, see Acts xx., Trophimus was not left behind, but accompanied him to that city. See Acts xxi. 29. And this was evidently the last time of Paul's being at Miletus before his first imprisonment. In these two articles, says Paley, we have a journey referred to, which must have taken place subsequent to St. Luke's history, and

of course after St. Paul's liberation from his first imprisonment. This proves therefore that he had returned to that city again, and undergone there a second imprisonment. See note above i. 8. According to tradition, the Apostle Peter was now in Rome, and suffered martyrdom at the same time with St. Paul. But, as Macknight observes, seeing Paul says, ver. 11., *only Luke is with me*, and that Peter's salutation was not sent to Timothy, his being at Rome at this time may justly be doubted. If he suffered martyrdom along with Paul, as the ancients affirm, he must have come to Rome after Paul wrote his second letter to Timothy.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η

ΠΡΟΣ ΤΙΤΟΝ

ΕΠΙΣΤΟΛΗ.

Κεφ. α'. 1.

^a ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, 1
(κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς
κατ' εὐσέβειαν, ^b Ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγεί- 2
λατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, ^c Ἐφανέρωσε 3
δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθη

^a 2 Tim. ii. 25. 1 Tim. iii. 16. vi. 3.

2 Tim. i. 1. 9. 10. 11. 13. Infra iii. 7. 1 Pet. i. 20.
ii. 3. iv. 10. 2 Tim. i. 10.

^b Num. xxiii. 19. Rom. xvi. 25.

^c 1 Thess. ii. 4. 1 Tim. i. 1. 11.

CHAP. I.

1—4. Παῦλος . . . *Paul* . . . There exists a visible affinity, says Paley, between the Epistle to Titus and the first Epistle to Timothy. Both letters were addressed to persons left by the writer to preside in their respective Churches during his absence. Both letters are principally occupied in describing the qualifications to be sought for, in those whom they should appoint to offices in the Church; and the ingredients of this description are in both letters nearly the same. Timothy and Titus are likewise cautioned against the same prevailing corruptions, and in particular, against the same misdirection of their cares and studies. St. Paul accosts his two friends with the same

Gr. Test.

salutation, and passes on to the business of the letter by the same transition. Ver. 4. 5. and 1 Tim. i. 2. 3. The most natural account which can be given of this resemblance, which exists even in the phrases and expressions, is to suppose that the two Epistles were written nearly at the same time, and whilst the same ideas and phrases dwelt in the writer's mind. The first Epistle to Timothy was written subsequently to St. Paul's first imprisonment at Rome, because there was no journey into Macedonia prior to that event, which accorded with the circumstance of leaving *Timothy behind at Ephesus*. And the journey of St. Paul from Crete, alluded to below ver. 5. must in like manner be carried to the period which intervened between his first and second im-

4 ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ,) ^d Τίτω γνησίῳ τέκνῳ, κατὰ κοινὴν πίστιν· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

5 ^e Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιωρθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς

6 ἐγὼ σοὶ διαταξάμην· ^f Εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας,

7 ἢ ἀνυπότακτα. ^g Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ

8 πλήκτην, μὴ αἰσχροκερδῆ, ^h Ἀλλὰ φιλόξενον, φιλά-

9 γαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, ⁱ Ἀντεχόμενον

^d 2 Cor. ii. 13. iv. 13. vii. 13. 14. viii. 6. 16. 23. xii. 18. Gal. ii. 3. Eph. i. 2. Col. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. 2 Pet. i. 1. ^e Acts xiv. 23. 1 Cor. xi. 34. 2 Tim. ii. 2. ^f 1 Tim. iii. 2. &c. 12. ^g Lev. x'. 9. Matt. xxiv. 45. 1 Cor. iv. 1. 2. Eph. v. 18. 1 Tim. iii. 3. 8. 1 Pet. v. 2. ^h 1 Tim. iii. 2.

ⁱ 2 Thess. ii. 15. 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. ii. 2. iv. 3. Infra ii. 1.

4 × καὶ ante εἰρήνην omisso ἔλεος

5 || ἀπέλιπον

prisonment. St. Paul wrote his first Epistle to Timothy from Macedonia. And it is most probable that he was in those parts, either at Nicopolis, or its neighbourhood, when he wrote to Titus. See below iii. 12. Titus is not mentioned in the Acts. Κατὰ πίστιν... according to the faith... rather, for the faith, for the promoting of: and so κατ' εὐσέβειαν, which tends to promote godliness. Ζωῆς αἰώνιον, of eternal life; Schleusner says: "Quemadmodum formulis, πῦρ αἰώνιον et seqq. poenæ perpetuæ peccatorum, quas impii post hanc vitam luent, sorsque eorum misera futura non interrupta indicantur, ita opposita formula, ζωὴ αἰώνιος, perennis felicitatis piorum post mortem status et conditio significatur, quæ 2 Cor. iv. 17. αἰώνιον βάρος δόξης, Luc. xvi. 9. σκηναὶ αἰώνιοι, Heb. ix. 15. αἰώνιος κληρονομία, et 2 Pet. i. 11. αἰώνιος βασιλεία τοῦ Θεοῦ appellatur." In very few places where the word αἰώνιος is supposed by critics to bear a less comprehensive signification than absolute eternity, the context will easily discover the extent of its meaning, as here πρὸ χρόνων αἰώνων, ante tempora secularia; here χρόνοι αἰώνιοι, the times which followed the creation and the fall; see also 2 Tim. i. 9. In Rom. xvi. 26. Heb. ix. 14. it expresses an absolute eternity without beginning or end.

5. καὶ... πρεσβυτέρους and ordain elders in every city: these are called elders and bishops indiscriminately; see note Acts xi. 30. But as Timothy at Ephesus, so Titus at Crete seem to have had the sole power of ordaining presbyters and deacons by apostolical commission; see note 1 Tim. iv. 14. There were many cities in this populous island, Κρήτην ἑκατόμπολιν, though every considerable town was called a city by the ancients; but however successful the Apostle might have been in preaching the Gospel, during his stay there, yet it cannot be supposed that Churches were planted in all, or even the greatest part of these cities.

6. μιᾶς γυναικὸς ἀνὴρ· the husband of one wife; see note 1 Tim. iii. 2. Μὴ ἐν κατηγορίᾳ ἀσωτίας, sc. ὄντα, non vitæ luxuriosæ crimini obnoxios. See ἀσωτία at note Luke xv. 13. The infidelity and vices of children bring much blame on their parents. And therefore it is added in the next verse, for a bishop must be blameless. Ἀνυπότακτος, non subjectus, refractarius, from a priv. and ὑποτάσσω, which see at note 2 Cor. ix. 13.

7—9. Δεῖ γὰρ... For a bishop must be... See similar terms, with some intermixture of others, in enumerating the qualifications required in those who should be advanced to stations of authority, as bishops,

τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

^k Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι καὶ 10
φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς, ¹ Οὓς δεῖ ἐπιστο- 11
μίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἅ μὴ
δεῖ, αἰσχροῦ κέρδους χάριν. ^m Εἴπέ τις ἐξ αὐτῶν ἴδιος 12
αὐτῶν προφήτης, Κρῆτες αἰεὶ ψεῦσται, κακὰ θηρία, γαστέ-
ρες ἀργαί. ⁿ Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν 13
αἰτίαν ἔλεγε αὐτοὺς ἀποτόμῳς, ἵνα ὑγιαίνωσιν ἐν τῇ
πίστει, ^o Μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς 14
ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν. ^p Πάντα μὲν 15
καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις
οὐδὲν καθαρὸν, ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ

^k Acts xv. 1. Rom. xvi. 18. 1 Tim. i. 6.

2 Tim. iii. 6.

^m Acts xvii. 28.

¹ Matt. xxiii. 14. 1 Tim. vi. 5.

ⁿ 2 Cor. xiii. 10. 2 Tim. iv. 2. Infra ii. 2.

^o Isa. xxix. 13. Matt. xv. 9. Col. ii. 22. 1 Tim. i. 4. iv. 7. 2 Tim. iv. 4.

^p Luke xi. 39-41. Rom. xiv. 14. 20. 23. 1 Cor. vi. 12. x. 23. 25. 1 Tim. iv. 3. 4.

10 † καὶ prius 15 † μὲν

in the Church, at 1 Tim. iii. 2. 3. 4. and notes there. Ἀντεχόμενον . . . λόγου, *holding fast the faithful word as he hath been taught*, μὴ und. at κατὰ τὴν διδαχὴν *qui operam det doctrinæ veræ tradendæ*, or, *in id quasi incumbat, ut doctrinam Christianam purè et sincerè tradat*. Ἀντέχομαι is *firmiter tenere aliquid, adherere, incumbere in aliquid*. Diod. Sic. παιδείας ἀντέχεσθαι, and τῶν ἐλπίδων ἀντέχεσθαι.

10. 11. μάλιστα οἱ ἐκ περιτομῆς especially *they of the circumcision*: see note at Rom. xvi. 18. φρεναπάται, *deceivers*, from φρὴν *mens* and ἀπατάω *decipio, qui semet ipsos æquè ac alios decipiunt*; teachers who delude the minds of their disciples, *by teaching things which they ought not, and turn whole families from the faith, making them go over to Judaism*. Ἐπιστομίζειν, *whose mouths must be stopped*; ἐπιστομίζω is a metaphor taken from bridling horses, hence ἐπιστόμισμα, *a bit*. It signifies *to check, to silence, refello, ita ut obtumescendum sit*. Theophylact thus interprets it: ἐλέγχειν σφοδρῶς ὥστε ἀποκλείειν αὐτοῖς τὰ στόματα. Demosthenes says: ἐπιστομεῖν τοὺς αὐτῷ ἀντιλέγοντας.

12. Ἴδιος αὐτῶν προφήτης even a prophet of their own; this was the poet Epime-

nides, who was a native of Crete. The names of poets and prophets are sometimes convertible, as the Latin, *vates*. But Epimenides seems in particular to have obtained the title of prophet. Cic. de Div. says of him—*futura præsentiens, et vaticinans per furorem*. Clinias in Plato calls him ἄνδρα θεῖον, and Apuleius *fatidicum*. The first part of the verse here quoted, Κρῆτες αἰεὶ ψεῦσται, is recited by Callimachus. (Hymn. in Jovem, 8.) The Cretans were notorious for their violation of truth. Plutarch uses the expression *χρησθαι κρητισμῷ*, for falsehood and deceit; and Diogenianus in *paremiis*, *κρητίζειν, ἐπὶ τοῦ ψεύδεσθαι*. Some understand by γαστέρες ἀργαί, *swift, voracious bellies*, as Hom. II. Σ. 283. *κύνας ἀργαί ἐδονται*. But it signifies here, *piger, tardus*, as gluttony is apt to render its votaries: thus Juvenal, *Montani quoque venter adest abdomine tardus*.

13. ἔλεγε αὐτοὺς ἀποτόμῳς rebuke them sharply: see note at 2 Cor. xiii. 10.

14. Μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις . . . Not giving heed to Jewish fables . . . See note 1 Tim. i. 4.

15. Πάντα . . . συνειδήσις. *Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but*

16 συνείδησις. ^α Θεὸν ὁμολογοῦσιν εἶδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

Κεφ. β'. 2.

1 ^α Σὺ δὲ λάλει ᾧ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.
 2 ^β Πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνον-
 3 τας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ. ^γ Πρεσβύτιδας
 ὡσαύτως ἐν καταστάματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ
 4 οἶνω πολλῷ δεδουλωμένας, καλοδιδασκάλους, ^δ ^ε ἵνα σω-
 5 φρονίζωσι τὰς νέας, φιλάνδρους εἶναι, φιλοτέκνους, ^ε Σώ-
 φρονας, ἀγνὰς, οἰκουροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς

^α Rom. i. 28. 2 Tim. iii. 5. 8. Jude 4. ^α 1 Tim. i. 10. vi. 3. 2 Tim. i. 13.
 Supra i. 9. ^β Supra i. 13. ^γ 1 Tim. ii. 9. 10. iii. 11. 2 Tim. iii. 3. 1 Pet. iii. 3. 4.
^δ 1 Tim. v. 14. ^ε Rom. ii. 24. 1 Cor. xiv. 34. Eph. v. 22. Col. iii. 18. 1 Tim. vi. 1.
 1 Pet. iii. 1. 5.

3 — ἱεροπρεπεῖ 5 || οἰκουροὺς

even their mind and conscience is defiled. The Apostle having mentioned Jewish fables and traditions, now adds, as included in them, the nice distinctions of *meats* and *drinks*, clean and unclean things, which the Jewish teachers inculcated as of so great importance to purity. But he observes, that purity does not consist in abstaining from particular meats, but in an unpolluted mind; that a Gentile convert, who lives up to the faith and precepts of Christianity, is clean and pure in the sight of God, while they who presume so much upon their distinctions, render themselves incapable by their obstinate infidelity and immoralities to perform any acceptable service to God.

16. βδελυκτοὶ . . . ἀδόκιμοι: being abominable, and disobedient, and unto every good work reprobate. Βδελυκτός, abominable, from βδελύσσομαι, see βδέλυγμα at note Matt. xxiv. 15. It is the opinion of all the ancient commentators upon this verse that the Apostle speaks this against the Jews; and he gives them those very names, which they were wont to give unto the Gentiles, as he does also Phil. iii. 2. Rom. ix. 22. 1 Thess. ii. 15. 16. But though they seem to be primarily intended, yet the Judaizing teachers are purposely included

as unbelievers also, though they professed to believe. See ἀδόκιμοι at note 2 Tim. iii. 8.

CHAP. II.

1—5. Σὺ δὲ λάλει . . . But speak thou . . . But teach thou and inculcate, in opposition to the fables and commandments of men, the saving truths of the Gospel, and the practice of those duties which are suited to, and necessarily flow from evangelical principles. Πρεσβύτας, the aged, as it signifies also in the other places of the Testament, as Luke i. 18. Philem. 9. in which sense it is interpreted by all the Greek commentators on the place: but πρεσβύτιδας ver. 3. aged women, seems to import the deaconesses of the Church, as they were to be in speech and behaviour, ἱεροπρεπεῖς, as became sacred persons, and καλοδιδασκάλους, good teachers; and indeed they were so necessary for the baptism of women, which in the Apostles' days was performed by immersion, and for instructing young women in the faith they had embraced; which aged women, though not permitted to speak in the church, might do so in private houses. See note 1 Tim. iii.

ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηῇται.
 Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, ^f Περὶ ⁶
 πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ ⁷
 διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, ^g Λόγον ὑγιῆ, ἀκα- ⁸
 τάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ
 ἡμῶν λέγειν φαῦλον. ^h Δούλους ἰδίοις δεσπόταις ὑποτάσ- ⁹
 σεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, Μὴ ¹⁰
 νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθὴν·
 ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν
 πᾶσιν. ⁱ Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος ¹¹
 πᾶσιν ἀνθρώποις, ^k Παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι ¹²
 τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ

^f 1 Tim. iv. 12. 1 Pet. v. 3. Eph. vi. 24.^g Neh. v. 9. 2 Thess. iii. 14.

1 Tim. v. 14. 1 Pet. ii. 12. 15. iii. 16.

^h Eph. v. 24. vi. 5. Col. iii. 22.

1 Tim. vi. 1. 2. 1 Pet. ii. 18.

ⁱ Luke iii. 6. John i. 9. 1 Tim. ii. 4. Infra iii. 4.^k Rom. vi. 19. Eph. i. 4. Col. i. 22. 1 Thess. iv. 7. 1 Pet. iv. 2. 1 John ii. 16.

7 || ἀφθορίαν

8 * περὶ ὑμῶν

10 × τὴν ante τοῦ σωτῆρος

11. Schleusner says, *intelligendæ sunt mulieres profectionis ætatis, quæ in ecclesiâ Christianâ Apostolicâ gubernandis junioribus præfici solebant*. Ἐν καταστάματι, in behaviour, in habitu cultuque corporis; κατὰσθημα, from καθίστημι constituo, is habitus, status. Σωφρονίζω, facio ut quis sapiat, bonis moribus imbuo. Οἰκουροὺς, keepers at home; the word properly is *custos domûs*, from οἶκος, domus, and οἶκος, custos. But it signifies also *rem domesticam et familiarem curans*, as the Vul. renders it *domûs curam habentes*. By some interpreted and by Suid. *domi manens et se continens*. And Plutarch uses οἰκουρία, keeping at home, as corresponding to discretion, modesty.

7. τύπον καλῶν ἔργων a pattern of good works; thus Timothy was to be a pattern, 1 Tim. iv. 12. See τύπος at note 1 Cor. x. 6. Ἀδιαφθορίαν, uncorruptness, from α priv. and διαφθεῖρω corrumpo, in a physical sense, incorruptibility; but in a moral sense, purity, truth. Luther renders ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, with true doctrine. The Apostle's injunction is, *cura ut tradas doctrinam genuinam, veram, nullis erroribus aut additamentis corruptam*.

8. ἀκατάγνωστον that cannot be condemned; ἀκατάγνωστος in a forensic sense properly, that cannot be condemned; here it is i. q. ἀνεπίληπτος, irreprehensible, that cannot be found fault with. Ὁ ἐξ ἐναντίας,

he that is of the contrary part, χάρας und. equivalent to ὁ ἀντικείμενος 1 Tim. v. 14. infidels, whether Jews or Gentiles. Ἐντραπῇ, may be ashamed, rendered by some *revereatur: qui enim non habet quod alteri obiciat reveretur eum*.

10. Μὴ νοσφιζομένους not purloining; see νοσφίζομαι at note Acts v. 1. 2. Heyne on Virg. Ecl. iii. 16. says: "comici verbum fures pro servis improbis ac pro scelestâ plebe adhibent." See Servius also, who observes, "furta enim specialiter servorum sunt." Τοῦ σωτῆρος ἡμῶν Θεοῦ, of God our Saviour; see at note 1 Tim. i. 1. 2.

11. 12. Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ . . . ἀνθρώποις For the grace of God that bringeth salvation hath appeared to all men; or rather, as it should have been translated, The grace of God, which bringeth salvation to all men, hath appeared. Ἀνθρώποις must be put in construction with ἡ σωτήριος. Among other instances we meet with the same construction in Eurip. Orest. 127.

Ἦ φύσις, ἐν ἀνθρώποισιν ὡς μέγ' εἰ κακὸν
 Σωτήριόν τε τοῖς καλῶς κεκτημένοις.

Phœniss. 932.

Ἄλλὰ πατρίδι μεγάλη καὶ σωτήρια.

See χάρις at note Acts xiii. 43. The expression ἐπεφάνη exhibits a most beautiful image, representing the Gospel, like the

- 13 δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι. ¹ Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.
- 14 ^m Ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρσῃ ἑαυτῷ λαὸν περιούσιον,
- 15 ζηλωτὴν καλῶν ἔργων. ⁿ Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγγε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

¹ Acts xxiv. 15. 1 Cor. i. 7. Phil. iii. 20. Col. i. 5. 23. iii. 4. Supra i. 2. Infra iii. 7. 2 Tim. iv. 1. 8. Heb. ix. 28. 1 Pet. i. 7. 2 Pet. iii. 12. 1 John iii. 2. ^m Exod. xv. 16. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18. Gal. i. 4. ii. 20. Eph. ii. 10. v. 2. 1 Tim. ii. 6. Infra iii. 8. Heb. ix. 14. ⁿ 1 Tim. iv. 12. 2 Tim. iv. 2.

glorious lamp of day, *rising* over a be-nighted world. See ἀρνέομαι at pote Acts iii. 13—15. Ἐν τῷ νῦν αἰῶνι, *in this present world*; Macknight observes, that here the Apostle insinuates, that the present world in which we live, is a state of probation for the future world; as is plain also from ver. 13.

13. Προσδεχόμενοι . . . Χριστοῦ. *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ*; or rather, Looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ. The ambiguity in the English translation arises from the pronoun *our* being thrust forward in the sentence, while at the same time the article has been retained, contrary to the common practice of the translators when rendering τοῦ Θεοῦ. This seems to have been occasioned by the adjective *great* being interposed, which however did not create any such necessity. It is impossible to understand Θεοῦ and σωτῆρος otherwise than of one person; see note Eph. v. 5. And all antiquity agreed in this interpretation. In the *Annotations of the Assembly of Divines*, 1651, it is observed on this passage, “To the confutation and confusion of all that deny the Deity of Christ, the Apostle here calleth him not only God, but the great God.”

14. Ὃς ἔδωκεν . . . ἔργων. *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* See at note 1 Tim. ii. 6. Λαὸν περιούσιον, *a peculiar people*, is said by the Apostle in allusion to Exod. xix. 5. and Deut. vii. 6. where God calls the Jews λαὸν περιούσιον, *a peculiar people above all people*. As therefore Israel being sanctified to the Lord, became to him a peculiar treasure, and a beloved people, above all other nations or religions in the world; so are now all Christians, God having *purified their hearts by faith*, Acts xv. 9. Hesych. περιούσιον· περιπόλητον. Suid. περιούσιος λαός· ὁ ἐγκλητος. The full notion of it must be fetched from תְּלִיָּה, which signifies *peculium, proprium, thesaurus, res cara*. Milton observes: “*redimere non est idem ac purificare: redemit universos quidem transgressores; purificat non nisi studiosos bonorum operum, id est, credentes; sine fide enim nulla opera sunt bona.*” This passage at the same time proves the consistency of justification by faith alone with the necessity of personal righteousness and holiness.

15. Ταῦτα λάλει . . . *These things speak . . . as ver. 1. Μηδεὶς σου περιφρονεῖτω, let no man despise thee.* Thus Timothy was to let no man despise his youth, 1 Tim. iv. 12.

Κεφ. γ'. 3.

^a Ὑπομίμνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσ- 1
 σεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι,
^b Μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν 2
 ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους. ^c Ἡμεν 3
 γάρποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύ-
 οντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ
 διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους. ^d Ὅτε δὲ ἡ 4
 χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν
 Θεοῦ, ^e Οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ᾧν ἐποίησαμεν 5
 ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λου-

^a Rom. xiii. 1. Col. i. 10. 2 Tim. ii. 21. Heb. xiii. 21. 1 Pet. ii. 13.

^b Eph. iv. 2. 31. Phil. iv. 5. Col. iii. 12. 2 Tim. ii. 24. 25.

^c 1 Cor. vi. 11.

Eph. ii. 1. Col. i. 21. iii. 7. 1 Pet. iv. 3.

^d Supra ii. 11.

^e John iii. 3. 5.

Rom. iii. 20. ix. 11. xi. 6. Gal. ii. 16. Eph. ii. 4. 8. 9. v. 26. 2 Tim. i. 9. 1 Pet. iii. 21.

CHAP. III.

1. 2. Ὑπομίμνησκε . . . *Put them in mind*
 . . . The Apostle exhorts Titus to recommend
 obedience to magistrates, and readiness to
 all good works; to caution against speaking
 evil of any man, on account of his nation or
 religion; but on the contrary, that they
 should conduct themselves mildly and affec-
 tionately towards all men, as far as is prac-
 ticable. In the course of the chapter he
 presses him to insist upon the great doctrines
 of practical religion, in opposition to those
 idle controversies to which many were
 attached. He also instructs him how to
 proceed with respect to heretical teachers:
 and conclude with a general salutation to
 all his friends.

3. Ἡμεν γάρ ποτε καὶ ἡμεῖς . . . *For we*
ourselves also were sometimes . . . No argu-
 ment will more effectually incline and dis-
 pose us to pity the miscarriages of others,
 than the consideration that we ourselves are
 prone to, and have heretofore been guilty
 of the same, or the like provocations our-
 selves. The Apostle himself could apply
 much of what he says here to his own cha-
 racter, while an enemy to Christianity.
 The gradations and accumulation of the
 epithets descriptive of the former wretched-
 ness contrasted with the divine love, as
 well as with the practice of the duties men-
 tioned in the first and second verses, are

very remarkable. *Δουλείοντες* . . . *serving*
 This proves the *bondage* of their will
 before conversion. And if *St. Paul* and
 other *Jews*, the nominal children of God,
 were thus *enslaved* in will, we may well
 suppose the same *bondage* of will in all
 unrenewed persons now. *Στυγητὸς* is used
 both actively and passively; here it is
odious, odio dignus. It is supposed to be
 derived from *στῦξ, στυγὸς, Styx*.

4—7. Ὅτε δὲ . . . *But after that* . . . Τοῦ
σωτῆρος ἡμῶν Θεοῦ of God our Saviour;
 it is the Father who is here called *God our*
Saviour, as is evident from ver. 6. He is
 the fountain from which the Holy Spirit
 flows, for the instruction, regeneration, the
 salvation of his fallen creatures; and this
 blessing is derived to mankind through
 Christ. Οὐκ ἐξ ἔργων . . . *ἡμεῖς, not by*
works of righteousness which we have done,
 before faith, before the laver of regenera-
 tion; this does not in the least exclude the
 works of righteousness which should here-
 after be done, by virtue of the new nature
 given to Christians, and the renewing of the
 Holy Ghost, from being conditions of their
 future happiness. And when the Apostle
 says, κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, his
 meaning is, that by his free mercy he
 brought us from a state of wrath and con-
 demnation, into the way of salvation; in
 which if we walk, and continue, we shall
 assuredly obtain salvation. At the same

τροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου,
 6 ^f Οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ
 7 σωτῆρος ἡμῶν, ^g ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι,
 8 κληρόνομοι γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου. ^h Πιστὸς
 ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα
 φροντίζωσι καλῶν ἔργων προύστασθαι οἱ πεπιστευκότες
 τῷ Θεῷ. Ταῦτά ἐστι καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.
 9 ⁱ Μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας
 νομικὰς περιύστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι.
 10 ^k Αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοουθεσίαν
 11 παραιτοῦ· ^l Εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἀμαρ-
 τάνει, ὡν αὐτοκατάκριτος.

^f Ezek. xxxvi. 25. Joel ii. 28. John i. 16. Acts ii. 33. x. 45. Rom. v. 5.

^g Rom. iii. 24. viii. 23. 24. Gal. ii. 16. Supra i. 2. ii. 11.

^h 1 Tim. i. 15.

ⁱ Supra ver. 1. Infra ver. 12. Supra ii. 14.

^j 1 Tim. i. 4. 2 Tim. ii. 14. 23. Supra i. 14.

^k Matt. xviii. 17. Rom. xvi. 17. 2 Cor. xiii. 2. 2 Thess. iii. 6. 14. 2 Tim. iii. 5.

^l 2 John 10.

^m Acts xiii. 46.

8 * τὰ καλὰ

time opera fidei non aliâ ratione Deo placere possunt, nisi quatenus misericordiâ Dei iustitiâque Christi nituntur, eaque solâ se sustent. Παλιγγενεσία is baptismal regeneration, as is plain by having the word λουτροῦ joined with it; and in the language of the Fathers regeneration signified the participation of the sacrament of baptism. This phrase denotes the same thing with the following phrase, "the renewing of the Holy Ghost;" the one being the *type*, the other the *thing typified*. But see note John iii. 3. And see ἀνακαινώσεως Πνεύματος ἁγίου at note Rom. xii. 2. Bp. Middleton understands Πνεύματος here of the *influence*. Κατ' ἐλπίδα should come between two commas, to connect κληρόνομοι with ζωῆς αἰωνίου.

8. Πιστὸς ὁ λόγος . . . This is a faithful saying . . . See at note 2 Tim. ii. 11. And see διαβεβαιοῦσθαι at note 1 Tim. i. 7. and καλῶν ἔργων προύστασθαι at note 1 Thess. v. 12. 13. Good works signify virtuous actions in general, but especially charitable and beneficent actions. Plutarch in Pericle: ἐργασίας οὐ κοσμίον προύστασθαι.

9. Μωρὰς . . . περιύστασο. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; see notes at 1 Tim. i. 4. and 2 Tim. ii. 16. 17.

10. 11. Αἰρετικὸν ἄνθρωπον . . . A man that is an heretic . . . The admonition here

given to Titus is the same, though differently expressed, with what the Apostle had given to the Romans, xvi. 17. when he said, Mark them which cause divisions, διχοστασίας ποιοῦντας, make parties and factions, and avoid them. Αἰρετικὸς ἄνθρωπος must mean one who, from a vain desire of being the head of a party, either is the founder of a sect, or at least has the disposition to create αἵρέσεις, or sects, and make divisions in the Church, and may properly be rendered a *factionous man*. 2 Pet. ii. 1. ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἵρέσεις ἀπωλείας, in which passage the Apostle foretels that there will arise such αἵρέσεις sects or factions, as will be actually and surreptitiously formed by teachers who will entertain gross errors, false and pernicious doctrines. Μετὰ μίαν καὶ δευτέραν . . . after the first and second admonition . . . i. e. quum iterum iterumque frustra eum admonueris; the expression is indefinite. Ἐξέστραπται ὁ τοιοῦτος, he that is such, is subverted, or, such a teacher is utterly depraved. Ἐκστρέφω is properly inverto, I turn outwards, et in alium habitum muto. Applied to the perverseness of the mind, it is pervertio, corrumpo. Αὐτοκατάκριτος, being condemned of himself, suapte iudicio condemnatus. (Ecumenius, αὐτὸς ὅφ' ἑαυτοῦ καὶ τῆς οἰκίας συνειδήσεως κατακρινόμενος.

^m Ὄταν πέμψω Ἀρτεμαῖν πρὸς σε ἢ Τυχικὸν, σπούδασον 12
 ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχει-
 μάσαι. ⁿ Ζηῶν τὸν νομικὸν καὶ Ἀπολλῶ σπουδαίως πρό- 13
 πεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. ^o Μανθανέτωσαν δὲ καὶ 14
 οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας
 χρείας, ἵνα μὴ ᾧσιν ἄκαρποι. Ἀσπάζονται σε οἱ μετ' 15
 ἐμοῦ πάντες· Ἀσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.
 Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

^m Acts xx. 4. 2 Tim. iv. 12.

ⁿ Acts xviii. 24. 1 Cor. i. 12.

^o Supra ver. 8. Rom. xv. 28. Phil. i. 11. iv. 17. Col. i. 10. 2 Pet. i. 8.

15 † Ἀμήν

12. Ὄταν . . . Τυχικὸν . . . *When I shall send Artemas unto thee, or Tychicus . . .* Of Artemas we know nothing. For Tychicus, see note at Eph. vi. 21. Εἰς Νικόπολιν, see note above i. 1—4. There were several cities of that name; the most noted was in Epirus, near to Actium.

13—15. ἵνα μηδὲν αὐτοῖς λείπῃ *that nothing be wanting unto them*: sc. βλέπων,

προνοῶν, or something similar being und. λείπω here is *desum, deficio*. Ἡμέτεροι, *ours*, the same as Gal. vi. 10. οἰκείοι τῆς πίστεως. See καλῶν ἔργων προΐστασθαι above ver. 8. and at note 1 Thess. v. 12. 13. Εἰς τὰς ἀναγκαίας χρείας, *for necessary uses*, or, as Rosenmüller understands it, *ad sublevandam aliorum inopiam*.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η
Π Ρ Ο Σ Φ Ι Λ Η Μ Ο Ν Α
Ε Π Ι Σ Τ Ο Λ Η .

1 ^a ΠΑΤΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελ-
2 φός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ, ^b Καὶ Ἀπφία
τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ
3 τῇ κατ' οἶκόν σου ἐκκλησίᾳ · ^c Χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a Eph. iii. 1. iv. 1. Phil. ii. 25. 2 Tim. i. 8. Infra ver. 9.
1 Cor. xvi. 19. Col. iv. 17. Phil. ii. 25.

^b Rom. xvi. 5.

^c Eph. i. 2.

2 || Ἀπφία τῇ ἀδελφῇ

1—3. Παῦλος . . . *Paul* . . . This Epistle to Philemon is merely a short letter commending Onesimus, now become a Christian, to the kind regards of his master, to whom he had before been an unprofitable and injurious servant. It may be made out from a comparison of the Epistle with that of the Colossians, between which there exists some correspondency, that Philemon was an inhabitant of Colosse. It appears from Col. iv. 7—9. that Onesimus was with St. Paul when he wrote his Epistle to the Colossians; that he was sent to Colosse; see below ver. 12.; and that he wrote that Epistle in imprisonment; compare below ver. 10. and Col. iv. 3. As the letter to Philemon, says Paley, and that to the Co-

lossians, were written at the same time, and sent by the same messenger, the one to a particular inhabitant, the other to the Church at Colosse, it may be expected that the same or nearly the same persons would be about St. Paul, and join with him, as was the practice, in the salutations of the Apostles. Accordingly we find the names of Aristarchus, Marcus, Epaphras, Luke and Demas, in both Epistles. Timothy, who is joined with St. Paul in the superscription of the Epistle to the Colossians, is joined with him in this. Tychicus did not salute Philemon, because he accompanied the Epistle to Colosse, and would undoubtedly there see him. The Apostle, who had received great kindness from Onesimus in

^d Εὐχαριστῶ τῷ Θεῷ μου πάντοτε, μνηΐαν σου ποιούμε- 4
νος ἐπὶ τῶν προσευχῶν μου, ^e Ἀκούων σου τὴν ἀγάπην 5
καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς
πάντας τοὺς ἁγίους. ^f Ὅπως ἡ κοινωνία τῆς πίστεώς σου 6
ἐνεργῆς γένηται, ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν,
εἰς Χριστὸν Ἰησοῦν. ^g Χαρὰν γὰρ ἔχομεν πολλὴν καὶ 7
παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν
ἁγίων ἀναπέπαιται διὰ σοῦ, ἀδελφέ.

^h Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι 8
τὸ ἀνῆκον, ⁱ Διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ· τοιοῦτος 9
ὢν, ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ

^d Eph. i. 16. 1 Thess. i. 2. 2 Thess. i. 3.

^e Eph. i. 15. Col. i. 4.

^f Phil. i. 9. 11.

^g 2 Cor. vii. 13. 2 Tim. i. 16. Infra ver. 20.

^h 1 Thess. ii. 6.

ⁱ Supra ver. 1.

6 * τοῦ ἐν ὑμῖν

ib. † Ἰησοῦν

7 || Χάριν

ib. — ἔσχον πολλὴν

prison, now intercedes with Philemon in favour of his fugitive and repentant servant. Appia is a Roman name, the π being changed into φ. She was probably Philemon's wife; and Archippus his son. See Col. iv. 17. Καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ, and to the church in thy house; thus Rom. xvi. 5. 11. 1 Cor. xvi. 19.

5. Ἀκούων . . . hearing . . . Although St. Paul had formerly met with Philemon at some other place, and had been the immediate instrument of his conversion, yet Philemon's faith and conduct afterwards, inasmuch as he lived in a city which St. Paul had never visited, could only be known to him by fame and reputation. See Paley. τὴν ἀγάπην καὶ τὴν πίστιν . . . thy love and faith . . . Here the Apostle uses the figure Synthesis; for faith is to be referred to Christ, and love to the saints; see Col. i. 4.: or it may be a Synthesis. It might be thus rendered in English: Hearing of thy love to all saints, and the faith which thou hast in our Lord Jesus Christ.

6. Ὅπως ἡ κοινωνία τῆς πίστεώς σου . . . That the communication of thy faith . . . Ὅπως is made to connect with ver. 4. προσευχόμενος und. But it might here signify, in what manner, quo pacto, in construction with ἀκούων, ver. 5. hearing how. The communication . . . i. e. according to Theodoret, Oecumenius, and Theophylact, that the faith in Christ, which thou hast common with us, may be operative in thee, to make thee know how to perform every good

work: or, according to the other interpretation of ὅπως, is operative in thee, in the knowledge . . . But παντὸς ἀγαθοῦ may be, beneficiorum, felicitatis nostræ, and this may be rendered: ut cognoscas magnitudinem beneficiorum, quæ Christo debemus. For, as Rosenmüller observes, quo magis intelligebat et agnoscebat, quanta in seipsum ex Christianâ religione redundaverint bona, tanto promptior erat ad referendam Christi discipulis gratiam. See the next verse.

8—10. Διὸ . . . Therefore . . . The tenderness and delicacy of this Epistle have been much admired. There is something very melting and persuasive in this passage, and indeed in every part of the Epistle. The person who besought Philemon, was Paul, who was his spiritual father; Paul grown old in the service of the Gospel; and Paul now also confined with a chain for preaching Christ: considerations which must have made a deep impression on Philemon, who being himself a sincere Christian, could not but wish to gratify one, who, at the expense of unspeakable labour and suffering in preaching the Gospel, had done the greatest service to mankind. τὸ ἀνῆκον, that which is convenient; i. e. that which is fit and proper for you, which becomes a Christian. Πρεσβύτης, the aged; but as Bp. Middleton observes, this rendering conveys the idea, that the Apostle was thus distinguished from others of the same name. The want of the article shows that nothing of this kind was meant: it should be "Paul

10 Χριστοῦ · ^k Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέν-
 11 νησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον, Τὸν ποτέ σοι ἄχρη-
 12 στον, νυνὶ δέ σοι καὶ ἐμοὶ εὐχρηστον, ^a Ὁν ἀνέπεμψα · σὺ
 13 δέ αὐτόν, τοῦτ' ἔστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. ¹ ^a Ὁν
 ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ
 14 μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου · ^m Χωρὶς δὲ τῆς σῆς
 γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην
 15 τὸ ἀγαθόν σου ᾗ, ἀλλὰ κατὰ ἐκούσιον. Τάχα γὰρ διὰ
 τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς ·
 16 ⁿ Οὐκ ἔτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν,
 μάλιστα ἐμοὶ, πόσω δὲ μᾶλλον σοι, καὶ ἐν σαρκὶ καὶ ἐν
 17 Κυρίῳ ; ^o Εἰ οὖν ἐμὲ ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς

^k 1 Cor. iv. 15. Gal. iv. 19. Col. iv. 9.¹ 1 Cor. xvi. 17. Phil. ii. 30.^m 2 Cor. ix. 7.ⁿ Matt. xxiii. 8. Col. iii. 22. 1 Tim. vi. 2.^o 2 Cor. viii. 23.

10 ‡ μου

12 — ὃν ἐπεμψα

13 = μοι διακονῇ

17 = με ἔχεις

an old man." See at note Tit. i. 1—5. St. Paul at this time might be sixty or more. At the stoning of Stephen he might have been thirty, at which age he might very properly be called a *young man*, Acts vii. 58. There is a beautiful emphasis in the repetition of παρακαλῶ ver. 10. And Ὀνήσιμον coming last in the passage has also much effect, as ἀδελφέ ver. 7. Ὁν ἐγέννησα ἐν τοῖς δεσμοῖς μου, *Whom I have begotten in my bonds*; insinuating that Onesimus was not discouraged from becoming a Christian by the Apostle's bonds. The article ὃν agrees with its antecedent τέκνον in sense, but not in gender; such construction often occurs.

11—13. Τὸν ποτέ σοι ἄχρηστον Which in time past was to thee unprofitable . . . This is by the figure Litotes or Meiosis. For he had been an injurious servant, and had purloined some of his master's property; otherwise the Apostle needed not to have stipulated for satisfaction of the injury, ver. 18. 19. See note Tit. ii. 10. Some suppose that in these words the Apostle alludes to the name of Onesimus, from ὄνημι to profit, as he seems to use ὀνάμην ver. 20. by a Paronomasia. Names of this kind were given to slaves, in expectation of their bringing advantage to their masters. Ὁν ἀνέπεμψα, *whom I have sent again*: see above at ver. 1—3. Τὰ ἐμὰ σπλάγχνα, *mine own bowels*; i. e. whom I consider as a part of myself; as *his very self*, ver. 17. Onesimus was rendered dear to St. Paul by

his conversion and his services; the child of his affliction, and ministering unto him in the bonds of the gospel. Ἐπερ σοῦ, *in thy stead*; for ἀντὶ, vice, loco.

14. Χωρὶς δὲ τῆς σῆς γνώμης . . . But without thy mind . . . without thy consent or concurrence. St. Paul was determined that Philemon's compliance should flow from his own bounty; that every thing should be voluntary, and not drawn from him by necessity.

15. 16. Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη . . . For perhaps he therefore departed for a season . . . See τάχα at note Rom. v. 7. The Apostle softens the circumstance of Onesimus's running away from his master by the expression ἐχωρίσθη. Διὰ τοῦτο, *therefore*; quasi dicat, says Rosenmüller: Forte id Dei consilium fuit, quum eum fugere permisit. Πρὸς ὥραν, i. e. ad modicum tempus. See at note John v. 35. Ἴνα . . . ἀπέχῃς that thou shouldst receive him for ever: ἀπέχω recipio: i. e. qui in omne vitæ tuæ tempus commodis tuis inserviat. So Hor. Epist. i. x. 41. Serviet æternum. Some understand it, ut tecum felicitate in æternum fruatur. Οὐκ ἔτι ὡς δοῦλον, *not now as a servant*; μόνον, *tantum*, to be supplied; see Bos. Καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; *both in the flesh and in the Lord*? that is, both in the flesh as one of Philemon's servants, and in the Lord, being one with him in Christ as a believer.

17. 18. Εἰ οὖν ἐμὲ ἔχεις κοινωνόν . . . If thou count me therefore a partner . . . κοινω-

ἐμέ. Εἰ δέ τι ἡδίκησέ σε, ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει. 18
 Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα 19
 μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. ^p Ναὶ, 20
 ἀδελφὲ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ
 σπλάγχνα ἐν Χριστῷ. ^q Πειποθῶς τῇ ὑπακοῇ σου 21
 ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.

^r Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ 22
 τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. ^s Ἀσπάζονται 23
 σε Ἐπαφρᾶς, ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,
^t Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου. 24
^u Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ 25
 πνεύματος ὑμῶν. Ἀμήν.

^p Supra ver. 7.

^q 2 Cor. vii. 16.

^r 2 Cor. i. 11. Phil. i. 25. ii. 24.

^s Col. i. 7. iv. 12.

^t Acts xii. 12. 25. xix. 29. xxvii. 2. Col. iv. 10. 14. 2 Tim. iv. 11.

^u 2 Tim. iv. 22.

20 * σπλάγχνα ἐν Κυρίῳ

23 = Ἀσπάζεται

25 † Ἀμήν

vd's socius, amicus, from κοινὸς communis; i. e. quod si me habes amicum tuum. See at note above 11—13. Τοῦτο ἐμοὶ ἐλλόγει, put that on mine account. Cicero says, xv. 20. ad Attic. "Id meis rationibus imputa; mihi expensum feras." Ἐλλογέω, from ἐν and λόγος ratio, in rationes debiti refero, expensum fero, imputo.

19. Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ . . . *I Paul have written with mine own hand . . .* These words are to be explained by the Roman laws: that of Ulpian among their axioms, "Si quis scripserit se fidejussisse, omnia solenniter acta videri:" and that of Justinian, "Ut quodcunque scriptum sit quasi actum, etiam actum fuisse videatur." The Apostle's writing with his own hand, that he would repay Philemon for any injury his fugitive slave had done him, teaches us the necessity of restitution in all cases of wrong. "ἵνα . . . προσοφείλεις, albeit *I do not say to thee how thou owest unto me even thine own self besides.* The Apostle shows himself conscious of the weight and dignity of his apostolic character, and recalls, though obliquely, to Philemon's memory, the sacred obligation under which he had laid him, by bringing to him the knowledge of Jesus Christ. Προσοφείλω is properly *insuper or præterea deo*; but here it signifies i. q. *ὀφείλω deo*; unless it is

meant to convey this peculiar emphasis, *In addition to this debt thou owest me thyself.*

20. Ναὶ . . . Χριστῷ· *Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. See at note above ver. 11. 12. Ναὶ is here, as Rev. xxii. 20., particula obsecrantis et obtestantis, quæso, obsecro. Ὀναίμην is the opt. aor. 1. mid. by Syncope for ὀνησαίμην, from ὀνῆμαι or ὀναμαι, formed from ὀνῆμι juvo. Suid. ὀναίμην· ἐπιτύχοιμι, ἀπολαύσω. Σου for ἐκ or ἐπὶ σου. Ἀναπαύω is to make to rest, facio requiescere alterum. Also to refresh, ἀναπαύομαι, as Matt. xxvi. 45. Mark xiv. 41. to refresh oneself with sleep. Here to refresh the mind, ἀνάπαυσόν μου τὰ σπλάγχνα, fac mihi gratum; ease, as it were, that commotion in my heart. In 1 Pet. iv. 14. ἀναπαύομαι is *sedem fixam et perpetuam habere.* In Rev. vi. 11. ἀναπαύεσθαι is *patiently to wait, to keep oneself tranquil.**

21. Πειποθῶς . . . *Having confidence . . .* The Apostle also trusts to Philemon's gratitude and attachment for the performance of all that he requests, and for more.

22. 23. ἐτοίμαζέ μοι ξενίαν *prepare me also a lodging: see at note Acts xxviii. 23. Ἀσπάζονται . . . There salute thee . . . See at note above ver. 1—3.*

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η
ΠΡΟΣ ΕΒΡΑΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

Κεφ. α'. 1.

1 ^a ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλή-
σας τοῖς πατράσιν ἐν τοῖς προφήταις, Ἐπ' ἐσχάτου τῶν
2 ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Τίῳ, ^b ^a Ὁν ἔθηκε κληρο-

^a Num. xii. 6. 8. ^b Deut. iv. 30. Ps. ii. 8. Matt. xxi. 38. xxviii. 18.
John i. 3. 17. iii. 35. xv. 15. Infra ii. 3. Rom. viii. 17. 1 Cor. viii. 6. Gal. iv. 4.
Eph. i. 10. Col. i. 16.

1 * ἐσχάτων

CHAP. I.

1. 2. Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας . . . God, who at sundry times and in divers manners spake in time past . . . Archbishop Newcome places the following words of Erasmus at the head of his notes: "Optime lector, nibilo minoris velim esse tibi hanc epistolam, quod a multis dubitatum sit Pauli esset an alterius. Certè cujuscunque est, multis nominibus digna est quæ legatur à Christianis: et ut a *stylo Pauli*, quod ad *phrasim* attinet, longè latèque *discrepat*, ita ad *spiritum* et *pectus Paulinum* vehementer accedit." Dr. Lardner supposes, that the whole plan and sentiments of the Epistle were Paul's, (of which there is strong internal evidence,) but that he might have employed some amanuensis,

(as he did on other occasions,) who expressed his thoughts in purer Greek than he commonly used himself. It is certainly a subject of controversy whether Paul was its author or not, but the arguments in favour of the affirmative are generally considered conclusive. The date of the Epistle is fixed by critics and commentators between the year A. D. 61. and 64. And this circumstance, added to the excellence of its doctrines and precepts, and the noble view which it contains of the Christian dispensation, seems almost alone sufficient to give it apostolical authority. By the Hebrews are meant those of the Jewish people who had received the faith, however dispersed; though chiefly those who lived in or near their own country Judea; who were in danger of falling away, being staggered by

νόμον πάντων, (δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν,) ^c Ὃς 3
(ὢν ἀπαύγασμα τῆς δόξης, καὶ χαρακτήρ τῆς ὑποστάσεως

^c Ps. cx. 1. John i. 4. 14. xiv. 9. 2 Cor. iv. 4. Eph. i. 20. Col. i. 15. 17. Infra vii. 27. viii. 1. ix. 12. 14. 16. x. 12. xii. 2. 1 Pet. iii. 22. Rev. iv. 11.

2 || ἐποίησε τοὺς αἰῶνας

the arguments of the unbelieving Jews. These last, observes Rosenmüller, *to persecutions and threats added arguments derived from the excellency of the Jewish religion: that the law of Moses *was given by angels in the hand of a Mediator*; that Moses was far superior to Jesus of Nazareth, who suffered an ignominious death; that the public worship of God, instituted by their great legislator and prophet was truly splendid and worthy of Jehovah; that the Christians, on the contrary, had no established priesthood, no temple, no altars, no victims, &c. In opposition to these therefore, St. Paul shows the divine nature of Christ, that he was far superior to angels, to Moses, to the high-priest of the O. T., and to all other priests; that from his sufferings and death, which he endured for us, much greater and more lasting blessings have resulted to the whole human race, than the Jews ever derived from their temple service, and the numerous rites and ordinances of the Levitical laws. From these and other arguments he proves, that the religion of Jesus is much more excellent and perfect than that of Moses, and exhorts the Christian converts to constancy in the faith, and to the unwearied pursuit of all godliness and virtue. Paul did not affix his name to this, as to his other Epistles, *Paul an Apostle of Jesus Christ*, because he was peculiarly the Apostle of the Gentiles, and not so much of the circumcision: and probably because the declaration in this place of this apostolical designation might have so far prejudiced some, as to have prevented them from candidly weighing the important contents of this most argumentative Epistle. These verses show the connexion between the two Testaments, that the same eternal God is the author and giver of the Jewish and Christian dispensations, which are but different parts of one great scheme of human redemption. Under the former, God spake to the fathers of the Hebrews, in or through the Prophets; under the latter, in his Son. Πολυμερῶς is properly *multis partibus et vicibus*, also *multis modis*, nearly synonymous with *πολυτρόπως*, referring to the different periods and the different Prophets under whom the revelations of God's will were made, and the different modes,

such as visions, dreams, or a voice from heaven, and by the Holy Spirit speaking in the Prophets, 2 Pet. ii. 21. Bos remarks that these are terms borrowed from music, expressing the variety of parts, sounds, and modulations that make harmony; and therefore most justly applicable to the various harmonizing parts of the one great evangelical dispensation of Providence. Κληρονόμον πάντων, *heir of all things*; We cannot, says Whitby, desire a fairer comment on these words, than that of the Socinians on the place. "Christus solus omnium planè rerum hæreditate gaudet, et summo in omnes, tam angelos, quàm homines, imperio ac dominatu pollet.—Licet autem istis verbis significata sit summa Christi præstantia, ac divinitas, ac veluti cum Deo unitas, tamen simul significata etiam Christi a Deo diversitas." Crellius in loc. It is as impossible to understand how a man should have this empire over all things in heaven and earth, and over death itself, and yet be a mere man, as it is to understand any mystery of the sacred Trinity. Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, *by whom also he made the worlds*; διὰ with a genitive commonly signifying *the means by which, the primary and instrumental cause*; but never implying *the final cause*, unless when joined with the accusative. That this is the correct translation of διὰ appears evident from John i. 3. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν, where the latter part of the sentence fixes the sense of διὰ. *Every thing was made by him* (his instrumentality, his efficiency). The substantive αἰῶνες is again employed xi. 3. to signify the worlds or the universe. See at note 1 Tim. i. 17. In these three first verses our Saviour is pointed out in his three-fold character; as Prophet, ἐλάλησεν ἡμῖν ἐν Τίφ—as King, κληρονόμον πάντων,—as Priest, as δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν.

3. Ὃς ὢν ἀπαύγασμα τῆς δόξης... *Who being the brightness of his glory*... the effulgence of his glory. Hesych. ἀπαύγασμα ἡλίου φέγγος. Phavor. and Snid. ἐκλαμψις. Alb. Gloss. N. T. ἀκτίν. Schleusner: ἀπαύγασμα dicitur omne quod rem perfectè refert, exemplar planè expressum, imago viva et absoluta alicujus rei. Sic

αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,) δι' ἑαυτοῦ καθαρισμόν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.

4 ^d Τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων, ὥσω διαφο-
5 ρώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. ^e Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων, Τίός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε; Καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα, καὶ
6 αὐτὸς ἔσται μοι εἰς Υἱόν; ^f Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνησά-

^d Eph. i. 21. Phil. ii. 9. 10.

^e 2 Sam. vii. 14. 1 Chron. xxii. 10. xxviii. 6.

Ps. ii. 7. lxxxix. 26. 27. Acts xiii. 33. Infra v. 5.

^f Ps. xcvi. 7. Rom. viii. 29.

Col. i. 18. 1 Pet. iii. 22. Rev. i. 5.

3 † ἡμῶν

ἀπαύγασμα τῆς δόξης est is qui planè et perfectè refert maiestatem divinam; quod Col. i. 15. εἰκὼν τοῦ Θεοῦ ἀοράτου dicitur. Of the same divine majesty and substance, a beam of the same light, an exact resemblance of his original perfections; for whatever excellences are in the Father, the same are in the Son, and by him reflected on mankind. As he did with the Father create, so does he with him preserve and govern all things by the same almighty power; and therefore when this divine person had condescended to become man, and expiate for our offences by the sacrifice of himself, God exalted his human nature to his throne, and gave him an unlimited dominion. Χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, the express image of his person, of his essence or subsistence. Ἐπὶ οὐσίας est ipsa rei substantia. It denotes God himself. Imago expressa essentiae, seu naturae divinae ejusque maiestatis immutabilis. It has been observed by commentators, that ὑπόστασις did not obtain the signification of person till after the council of Nice. Our translators have rendered it by the word substance; below xi. 1. Hesych. χαρακτήρ ὁμοίωσις. Chrysostom interprets these words by τὸ ὅμοιον εἶναι κατὰ πάντα, κατ' οὐσίαν. Χαρακτήρ from χαράσσω insculpo, imprimo, is imago impressa aut insculpta archetypum referens. Σφραγὶς καὶ σημεῖον Schol. on Eurip. Hec. 379. φέρων . . . αὐτοῦ, and upholding all things by the word of his power, i. e. of his own power, referring to the Son: Qui universum sustentat et regit voluntate sua efficacissimā . . . Chrysostom, φέρων κυβερνῶν, διαπύπτοντα συγκρατῶν. Ἐν ὑψηλοῖς, on high, χωρὶς und. (see Bos :) sc. in caelo.

4. Τοσοῦτω . . . ὄνομα. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they: i. e. being as far superior to the angels, as the title he hath inherited is more excellent than theirs. The aim of the Apostle's reasoning is to show the superior excellency of the Messiah, from the superiority of his title of Son, given him in a sense peculiar to him, implying of the same nature with the Father. Διαφορώτερον, excellentius, κρείττον, ὑψηλότερον, because those things which are pre-eminent or excellent differ from others: διάφορος, discrepans, dissimilis. Κληρονομεῖν is jure naturali et hæreditario possidere; from κληρος sors, hæreditas, and πέμω tribuo, possideo.

5. Τίός μου εἶ σὺ . . . Thou art my Son . . . Psalm ii. 7. See at note Acts xiii. 32. 33. Ἐγὼ ἔσομαι αὐτῷ . . . I will be to him . . . 2 Sam. vii. 4—17. These words promise to Solomon, the type of Christ, a kingdom to be established for ever, ver. 13. 16.; and so to Christ the antitype, and eminently the Son of God, an everlasting kingdom and dominion. The words ver. 13. are, He shall build a house for my name — not, says Dr. Hales, the temporary, perishable house which David meditated, and Solomon built; but that temple which Christ promised to build up, John ii. 19.; and those temples of God to be inhabited by the Spirit of God, 1 Cor. iii. 16. namely our blessed Lord himself, and his faithful followers, or Church.

6. Ὅταν δὲ πάλιν εἰσαγάγῃ . . . And again, when he bringeth in . . . There seems to be a transposition of πάλιν here, as the right construction would be πάλιν δὲ ὅταν. But πάλιν may be connected with εἰσαγάγῃ according to the order of the words. Thus:

τῶσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. Καὶ πρὸς μὲν τοὺς 7
 ἄγγέλους λέγει, ^g Ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύ-
 ματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· ^h Πρὸς 8
 δὲ τὸν Υἱόν, Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος·
 ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου. ⁱ Ἠγάπη- 9
 σας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ
 σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς
 μετόχους σου. ^k Καὶ, Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν 10
 ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί.
¹ Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμενεῖς· καὶ πάντες ὡς ἱμάτιον 11
 παλαιωθήσονται, Καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτοὺς, 12

^g Ps. civ. 4.^h Ps. xlv. 6. 7.ⁱ Isa. lxi. 1. Acts iv. 27. x. 38.^k Ps. cii. 25. &c.¹ Isa. xxxiv. 4. li. 6. Matt. xxiv. 35. 2 Pet. iii. 7. 10. Rev. xxi. 1.

11 * διαμένεις

but when he again, at his resurrection, bringeth the first-begotten into the world, he saith, &c. See Psalm xcvi. 7. The Son is declared to be the object of worship, not only to men, but to angels. See πρωτότοκος at note Col. i. 15.

7. λέγει . . . he saith . . . sc. ἡ γραφή, Ps. civ. 4. Πρὸς here is *de*. Ὁ ποιῶν . . . φλόγα *who maketh his angels spirits, and his ministers a flame of fire*; giving them no higher titles than those of his messengers and ministers, and showing their efficacy and swiftness in doing his commandments, and hearkening to the voice of his words, by comparing them to the winds and fire. Many eminent critics translate this, "who maketh the winds his angels, and flames of lightning his ministers." But this translation would require τὰ πνεύματα ἀγγέλους αὐτοῦ καὶ τὴν φλόγα τοῦ πυρὸς λειτουργοῦς. Bp. Midd.

8. Πρὸς δὲ τὸν Υἱόν . . . βασιλείας σου. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Πρὸς is rendered by *de*, *of*, by some critics, as *ver.* above: but the argument of the Apostle is precisely the same. Grotius, Rosenmüller and Wakefield render ὁ θρόνος σου, ὁ Θεός, *God is thy throne*; but this interpretation is incompatible with the idiom of the Greek language. Such an interpretation would require simply θρόνος σου ὁ Θεός. Thus Rom. i. 9. μάρτυς γὰρ μου ἐστὶν ὁ Θεός: which is repeated Phil. i. 8. Many more proofs might be adduced of this con-
 Gr. Test.

stant usage. This Psalm xlv. relates, if not in a primary, at least in a secondary sense to the Messiah, and so the Rabbins applied it. Ῥάβδος is here metaphorically *potestas, administratio regni*: ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου, *justa est et æqua imperii tui administratio*. Εὐθύτης for the adjective εὐθεία.

9. Ἠγάπησας . . . μετόχους σου. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Ps. xlv. 7. The righteous administration of Christ in his kingdom proceeds from his own habitual righteousness, and love of it. And therefore he was dignified and exalted over and above all his fellows, over kings and angels. This is an allusion to the anointing of kings, priests, and prophets. Christ was anointed by the Holy Spirit, for that regal and priestly office in which he presides for ever over his universal Church: and this as the necessary result of the union which exists between the Father and the Son, and the Holy Spirit; and not merely as divine gifts bestowed on his humanity. Ἐλαιον expresses metaphorically dignity, happiness, glory.

10—12. Καὶ, Σὺ κατ' ἀρχὰς, Κύριε . . . And, Thou, Lord, in the beginning hast laid . . . Καὶ connects the testimonies, *ver.* 8. See the whole passage in Ps. cii. 25—27. The Apostle cites this as relating to the Son. He is represented as the Creator of all things, as existing from eternity; not like created beings, of a finite and temporary

καὶ ἀλλαγῇσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ
 13 ἐκλείψουσι. ^m Πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέ ποτε,
 Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον
 14 τῶν ποδῶν σου; ⁿ Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα,
 εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρο-
 νομεῖν σωτηρίαν;

Κεφ. β'. 2.

1 Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσ-
 2 θεῖσι, μήποτε παραρῥυῶμεν. ^a Εἰ γὰρ ὁ δι' ἀγγέλων
 λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ
 3 παρακοή ἔλαβεν ἔνδικον μισθαποδοσίαν· ^b Πῶς ἡμεῖς
 ἐκφευξόμεθα, τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις
 ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκου-

^m Ps. cx. 1. Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Infra x. 12. Supra ver. 3.
ⁿ Gen. xxxii. 1. 2. Ps. xxxiv. 7. xci. 11. ciii. 20. 21. Dan. vii. 10. Matt. xviii. 10.
 Luke i. 19. ii. 9. 13. ^a Deut. xxvii. 26. xxxiii. 2. Ps. lxviii. 17. Acts vii. 53.
 Gal. iii. 19. ^b Matt. iv. 17. Mark i. 14. Luke i. 2. Supra i. 2. Infra x. 28. 29.
 xii. 25.

existence, but of a nature truly divine, eternal and immutable. And in the same Psalm ver. 24. the Psalmist addresses the Messiah as his *God*. Διαμενεῖς may be read in the future, with some Mss. and the Vul. It thus agrees with the Hebrew of the Psalm. Some also prefer the reading ἀλλάξεις, ver. 12. for ἐλίξεις, because it agrees with the Hebrew. The heavens shall be changed, after the manner of men changing their garments, putting off the old, and putting on new; i. e. there shall be new heavens, and a new world. See 2 Pet. iii. 13.

13. Κάθου ἐκ δεξιῶν μου. . . . Sit on my right hand . . . Ps. cx. 1. See notes at Acts ii. 34. Matt. xxii. 44.

14. Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα . . . Are they not all ministering spirits . . . The ministry of angels relates principally to believers. See at note Matt. xviii. 10. The highest of angels are nothing more than ministering or serving spirits, not invested with authority of their own, but sent forth, occasionally sent forth to do such service as may be required of them, for them who shall be heirs of salvation. This verse is the conclusion of the comparison

which the Apostle institutes between the Son of God and the holy angels, in order to prove his great superiority in rank and nature.

CHAP. II.

1. Διὰ τοῦτο . . . παραρῥυῶμεν. *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.* By reason therefore of the superior glory of the Son of God, as clearly proved in the preceding chapter, ought our attention to be awakened to the truths revealed in his holy Gospel. Μήποτε παραρῥυῶμεν, *ne ab iis deficiamus, lest we fall away.* Chrysostom interprets it: ἀπολώμεθα, ἐκπέσωμεν. The metaphor is taken from water which flows through, *perfluit*, or flows by, *præterfluit*, from παρὰ and ῥύω fluo. The Vulg. translates it, *ne pereffluamus*.

2—4. Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος . . . For if the word spoken by angels . . . i. e. the Jewish law or dispensation delivered in the presence of angels: διὰ here

σάντων εἰς ἡμᾶς ἐβεβαιώθη, ^c Συνεπιμαρτυροῦντος τοῦ 4
 Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ
 Πνεύματες ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν. ^d Οὐ 5
 γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ
 ἧς λαλοῦμεν. ^e Διεμαρτύρατο δέ που τὶς, λέγων, Τί ἐστὶν 6
 ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπι-
 σκέπτῃ αὐτόν; Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέ- 7
 λους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ κατέστησας
 αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου. ^f Πάντα ὑπέταξας 8
 ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ
 τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὕτω

^c Mark xvi. 20. Acts ii. 22. 43. xiv. 3. xix. 11. 1 Cor. xii. 4. 7. 11. Eph. i. 5. 9.

^d Infra vi. 5. 2 Pet. iii. 13.

^e Ps. viii. 4. &c. Job vii. 17. cxliv. 3.

^f Matt. xxviii. 18. 1 Cor. xv. 25. 27. Eph. i. 22. Supra i. 13.

7 † καὶ κατέστησας usq. χειρῶν σου

indicates *presence, inter.* See at note Gal. iii. 19. Acts vii. 53.; and Krebs and Schleusner. The Divine Majesty being there present with *his thousands of angels*, Deut. xxxiii. 2. Ps. lxxviii. 17. and Christ himself conducting the Mosaic dispensation as the visible representative of God. See below iii. 3. It seems however in this place to suit better the force of the argument, to understand it as the law being delivered by the *ministration of angels*. If the transgression and contemptuous disobedience of the Mosaic law, revealed only through the ministration of angels, subjected the Israelites to so great a penalty, immediate death, without any sacrifices to atone for it, except the transgression was through ignorance, below v. 2., what have we to answer for, if we neglect a law given by the Son of God, and confirmed to us, not only by the strongest human testimony, but by the authority of miracles, and the visible power and influence of the Holy Ghost? *Μερισμοῖς, distributions*, a happy and beautiful expression, denoting the great *diversity* of those spiritual gifts and endowments which were imparted to different persons according to the divine will and pleasure. Below iv. 12. *Μερισμός* is *medium, intimi recessus*, because, says Schleusner, *ubi est medium alicujus rei, ibi ferè divisio fieri solet.*

5. τὴν οἰκουμένην τὴν μέλλουσάν· the world to come; i. e. the evangelical dispensation, or state of the Gospel, *æconomiam Christianam*. This period began at the first

coming of Christ, and will continue till his second coming, and is connected also with the heavenly state of happiness. This is not subjected to angels, nor were they ministerially employed in its introduction. After *περὶ ἧς λαλοῦμεν*, there is an ellipsis to be supplied thus: *ἀλλ' ἀνθρώπων ὑπέταξε αὐτὴν καθὼς διεμαρτύρατο, &c.*

6—8. *Διεμαρτύρατο . . . αὐτόν; But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?* Of Christ are those words to be understood, which the author of Ps. viii. hath; which, though primarily spoken of Adam and his descendants, cannot in their full and complete sense have their sole reference to them, because they expressly represent a person, who after a while was advanced to the highest dignities, a perfect Lord and governor over all created beings, a complete conqueror over all the enemies of God's kingdom. See concerning a two-fold application of passages in Scripture at note Acts iii. 22—24. *Βραχύ τι* may be rendered here, for a little while, namely during his abode on earth. Bos supplies the ellipsis *μόριον τοῦ χρόνου, or κατὰ διάστημα*. The Hebrew word *ענין* has a double meaning, in respect of quantity or of time, signifying both *in a small degree*, and also *for a short time*. *Τὰ πάντα*, ver. 8. is a term the extent of which seems ascertained by the subjoined enumeration of the several classes of brute creatures, ver. 7. 8. of Ps. viii. But

- 9 ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. ^ε Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως
- 10 χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου. ^h Ἐπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν
- 11 διὰ παθημάτων τελειῶσαι. ⁱ Ὁ, τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύν
- 12 νεται ἀδελφοὺς αὐτοὺς καλεῖν, ^k Λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω
- 13 σε. ^l Καὶ πάλιν, Ἐγὼ ἔσομαι πεπορθὸς ἐπ' αὐτῷ· Καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ τὰ παιδία, ἃ μοι ἔδωκεν ὁ Θεός.

^ε John iii. 16. xii. 32. Acts ii. 33. Rom. v. 18. viii. 32. 2 Cor. v. 15. Phil. ii. 7-9. 1 Tim. ii. 6. 1 John ii. 2. Rev. v. 9.

^h Prov. xvi. 4. Luke xiii. 32. xxiv. 46. Acts iii. 15. v. 31. Rom. xi. 36. Infra v. 9. xii. 2.

ⁱ Infra x. 10. 14. Matt. xxviii. 10. John xx. 17. Acts xvii. 26. Rom. viii. 29.

^k Ps. xxii. 22. 25. John xvii. 26.

^l Ps. xviii. 2. Isa. viii. 18. xii. 2. John x. 29. xvii. 6. 9. 11. 12.

as *πάντα* may include all things without exception, and angels as well as men, what proves the secondary sense, by no means disproves the primary. See *ἀνυπότακτος* at note 1 Tim. i. 8—11.

9. Τὸν δὲ βραχύ τι . . . *But we see Jesus, who was made a little lower . . .* The construction of this verse is clearly defined: "Him, who was made a little lower than the angels," for a short time, i. e. who took the human nature, "even Jesus, we behold, on account of his having suffered death, crowned with glory and honour." The subject is *τὸν δὲ βραχύ τι . . . Ἰησοῦν*, and the predicate is all which follows. The subjoined clause *ὅπως . . .* may be understood to be the reason assigned why Christ suffered death as mentioned in *διὰ τὸ πάθημα*. See Bp. Midd. The words then of the Psalmist refer to the divine minister of the new covenant; and mark his character in strong terms. They point out Jesus, who was *made lower than the angels*, during his state of humiliation; but after the price of redemption was paid, *crowned with glory and honour*. Our Saviour applies this Psalm as St. Paul does, Matt. xxi. 16.

10. Ἐπρεπε γὰρ αὐτῷ, δι' ὃν . . . *For it became him, for whom are all things . . .* i. e. God the Father, the ultimate end, and the first cause of all things. Though it was a great objection with the Jews that our Jesus was a suffering Messiah, yet it pleased the divine wisdom that the great author of our salvation should take upon him the nature

of those whom he redeemed, and should work our salvation by, and be himself crowned and rewarded for, his sufferings. It became him thus to suffer also, because these sufferings fitted him to be a merciful high priest to them that suffer as he did, and also to be a faithful high priest, to make atonement for our sins, ver. 17. See *ἀρχηγὸς* at note Acts iii. 13—15. *τελειῶω* is properly *to perfect, to finish*, from *τέλος finis*, and is in an agonistical sense applied to the conquerors in the race, who received the proposed reward and crown. It signifies also in a sacrificial sense, *perfectly to expiate, and purge perfectly from sin*: as below vii. 19. ix. 9. x. 1. where for *τελειῶσαι*, some read *καθαρίσαι*, and ver. 14.

11—13. Ὁ, τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι . . . *For both he that sanctifieth and they who are sanctified . . .* Christ became the sanctifier, through the sacrifice and oblation of himself, in the way of expiation, by which he purged our sins. See John xvii. 19. for which see note at ver. 17. Ἐξ ἑνὸς πάντες, sc. *εἰσι*, are all of one, *αἱματος*, or *σπέρματος* und. i. e. of Abraham, the spiritual father of Gentiles, as well as Jews, see ver. 16. Some however understand it of God the Father. Λέγων, *saying*, ver. 12. See Ps. xxii. 22. which Psalm is interpreted by the Jews themselves of the Messiah. Καὶ πάλιν, *And again*, ver. 13. See Isa. viii. 17. The second *καὶ πάλιν* is to be rendered *deinde addit*, or *ita pergit*, viz. in the 18th verse of the same chapter of Isaiah.

^m Ἐπεὶ οὖν τὰ παῖδιά κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ 14
αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ
θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου,
τουτέστι τὸν διάβολον, ⁿ Καὶ ἀπαλλάξῃ τούτους, ὅσοι 15
φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.
Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος 16
Ἀβραὰμ ἐπιλαμβάνεται. ^o Ὅθεν ὥφειλε κατὰ πάντα 17
τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς
ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρ-

^m John i. 14. Rom. viii. 3. 1 Cor. xv. 54. 55. Phil. ii. 7. Col. ii. 15. 2 Tim. i. 10.

ⁿ Luke i. 74. Rom. xviii. 15. 2 Tim. i. 7.

^o Phil. ii. 7. Infra iv. 15. v. 1. 2.

14 || αἵματος καὶ σαρκὸς

These passages in the prophets point out the human nature of Christ : because he, as the rest of the children of God, put his trust in God the Father. The chapter of Isaiah relates to the Messiah. The 14th verse of the prophecy is applied to Jesus, both by Paul, Rom. ix. 33. and by Peter, 1 Pet. ii. 8. and by Simeon, Luke ii. 34. And our Lord has applied the 15th verse to himself, Matt. xxi. 44.

14. 15. Ἐπεὶ οὖν τὰ παῖδιά κεκοινώνηκε... *Forasmuch then as the children are partakers* The Son of God partook of the flesh and blood of the children, in the same manner that they themselves partake of these, namely by being born of a woman : and he was born into the world in that manner to render him capable of dying, that, through his death in the flesh, he might frustrate the malicious contrivance of him who first introduced death into the world, that is the devil. This is an allusion to, and in full accordance with Gen. iii. 15. the earliest prophecy in the Bible. From the curse there pronounced, and from the promise connected with it, we learn that the incarnate Son of God, the seed of the woman, was utterly to subdue the great adversary of souls, and to deliver mankind from the thralldom of his power. See also 1 John iii. 8. The devil is here said to have *the power of death*, as his tempting our first parents was the original cause of death. Παραπλησίως, *likewise, similiter, consimiliter*. Chrysostom : οὐ φαντασίᾳ οὐδὲ εἰκόνι, ἀλλ' ἀληθείᾳ. The heathen world was especially subject to the *fear of death*. The pious Gentiles had been grievously enslaved by this fear, because they had no assurance of the pardon of sin, nor any certain hope of a blessed immortality.

16. Οὐ γὰρ . . . ἐπιλαμβάνεται *For verily*

he took not on him the nature of angels ; but he took on him the seed of Abraham. This verse appears to be mistranslated. Ἐπιλαμβάνομαι is *to take, or lay hold of* ; but here metaphorically it is *to assist*. It was not the angels, but men, that the Son of God came to assist. Ἐπιλαμβάνεσθαι i. q. βοηθῆσαι : see Schleusner. At Acts ix. 27. it is *excipere, hospitio recipere*. 1 Tim. vi. 12. it is *consequor, to attain, to arrive at*. Luke xx. 20. 26. it is *aucupari verba alicujus criminandi causâ, to lay hold on one's words in order to accuse*. It signifies also *to lay hold of or seize by violence*, as Acts xvi. 19. The article is omitted before σπέρματος on account of regimen ; because, says Bp. Midd., exactly as the insertion of the article before the governed noun is made necessary by its insertion before the noun which governs, so the indefiniteness of the governed will cause the governing noun to assume the indefinite form. This takes place even in the case of proper names, which if anarthrous, the governing noun is not unfrequently anarthrous also. Therefore there can be no occasion to translate this *a race of Abraham*, as some have translated it.

17. Ὅθεν ὥφειλε . . . *Wherefore in all things it behoved him . . .* The general end of Christ's conformity to his brethren was, that he might be a merciful and faithful high priest. That he might be our priest, it was necessary that he should partake of our nature ; for every high priest for men, must be taken from among men : and that he might be our *merciful and faithful* high priest, he was subject to *sufferings and temptations*. And the special design and end of Christ's being our great high priest, was to make reconciliation or atonement for the sins of men. Τοῖς ἀδελφοῖς ὁμοιω-

18 *τίας τοῦ λαοῦ.* ^p Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεῖς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Κεφ. γ'. 3.

1 ^a Ὁθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
2 ἡμῶν, Χριστὸν Ἰησοῦν. ^b Πιστὸν ὄντα τῷ ποιήσαντι

^p Infra iv. 15. 16. v. 2. vii. 25.

^a 1 Sam. xii. 6. Rom. xv. 8. 1 Cor. i. 2. Phil. iii. 14. 2 Thess. i. 11. 2 Tim. i. 9. Infra iv. 14. v. 5. vi. 20. viii. 1. ix. 11.

^b Num. xii. 7. Infra ver. 5.

1 ‡ Χριστὸν

θῆναι, *to be made like unto his brethren*; see at note Phil. ii. 6—8. *verus homo factus, verà humanà naturà et proprietatibus adjunctisque humanis gaudens.* Τὰ πρὸς τὸν Θεόν, elliptically for κατὰ τὰ πρὸς τὸν Θεόν. Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *to make reconciliation for the sins of the people*. See at note 1 John ii. 1. 2. Ἰλάσκεσθαι is *to propitiate*; also, as here, *to expiate, ad expianda peccata generis humani*; *to make atonement for the sins of the people*: i. e. to propitiate τὸ Θεῖον, the Deity for them. See ἀρχιερεὺς below iii. 1.

18. Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεῖς . . . *For in that he himself hath suffered being tempted . . .* Our Saviour having undergone persecutions and sufferings is become experimentally able to succour us under the sufferings and temptations of human nature. He has a power joined with a sympathy towards us, and a propensity to succour us: a sentiment thus expressed by Virg. *Haud ignara mali miserris succurrere disco.* So also Soph. Œdip. Col. 1131.

Τοῖς γὰρ ἐμπείροις βροτῶν
Μόνοις οἶδόν τε συνταλαιπωρεῖν τάδε.

CHAP. III.

1. Ὁθεν . . . Ἰησοῦν. *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus*; Ὁθεν, (referring to the two former chapters,) Since the author of the Gospel is the Son of God, I exhort you to consider attentively the dignity and authority of the Apostle and High Priest of our profession, Christ Jesus. St. Paul in the sequel by an elaborate argu-

ment shows the superiority of Christ's mission over that of Moses, of his priesthood over that of Aaron. See at note Matt. x. 2. The mission or apostleship of Christ appears to be foretold, in Jacob's prophecy of Shiloh, *sent forth*, Gen. xlix. 10.; which was evidently so understood by Moses, when God offered to send him as his ambassador to Pharaoh, and he declined at first the arduous mission: "O my Lord, send, I pray thee, by the hand of *Him whom thou wilt send*," or by the promised Shiloh, Exod. iii. 10. iv. 13. See Dr. Hales. Ἀρχιερέα τῆς ὁμολογίας, *summum sacerdotem, quem profitemur.* Chrysostom: τῆς ὁμολογίας, *τούτῃ τῆς πίστεως ἡμῶν.* Christ is in this Epistle called κατ' ἐξοχὴν, ἀρχιερεὺς, which name includes the signification of *office* and of *dignity*. Schleusner says: "Ne Christiani ex Hebræis, admodum tenaces patriæ disciplinæ, Christianam planè carere hâc summi Sacerdotis dignitate arbitrentur, aut de præstantiâ œconomîæ Christianæ præ Mosaicâ ullo modo dubitare possent, Paulus in Epistolâ ad Hebræos disputationem instituit de Christo, summo Sacerdote, et pluribus demonstrat, Iesum, ab ipso Deo miraculoso modo constitutum, voluntatis divinæ interpretem, novæ religionis conditorem salutisque humanæ auctorem, et ob perpetuam cum summo Dei numine familiaritatem et conversationem, quâ fruebatur, non solum officiis et honore exæquare Aaronem et pontificem maximum, sed eosdem etiam longè antecellere, ob potestatem regiam cum dignitate pontificis conjunctam, animi puritatem, religionis introductæ pariter ac sacrificii oblati præstantiam, æternam sacerdotii durationem, reditum denique in cælum, judicandum esse."

2. Πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν . . .

αὐτόν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. ^c Πλείονος 3
γὰρ δόξης οὗτος παρὰ Μωσῆν ἡξίεται, καθ' ὅσον πλείονα
τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. ^d (Πᾶς γὰρ 4
οἶκος κατασκευάζεται ὑπὸ τινος · ὁ δὲ τὰ πάντα κατα-
σκευάσας, Θεός.) ^e Καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ ὁ
οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομέ-
νων. ^f Χριστὸς δὲ, ὡς Υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ · οὗ οἴκός 6
ἐσμεν ἡμεῖς, ἐάνπερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς
ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

^g Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον, Σήμερον, ἐὰν 7
τῆς Φωνῆς αὐτοῦ ἀκούσητε, Μὴ σκληρύνητε τὰς καρδίας 8

^c Zech. vi. 12. Matt. xvi. 18. ^d Eph. ii. 10. iii. 9. Supra i. 2. ^e Supra ver. 2.
Exod. xiv. 31. Num. xii. 7. Deut. iii. 24. xviii. 15. 18. 19. Josh. i. 2. viii. 31.
^f Matt. x. 22. xxiv. 13. Rom. v. 2. Infra ver. 14. vi. 11. 1 Cor. iii. 16. vi. 19.
2 Cor. vi. 16. Eph. ii. 21. 22. 1 Tim. iii. 15. 1 Pet. ii. 5. ^g 2 Sam. xxiii. 2.
Ps. xcvi. 7. Acts i. 16. Infra ver. 15. iv. 7.

3 || οὗτος δόξης

6 || ὁς οἶκος

Who was faithful to him that appointed him . . . Ποιῶν signifies here to appoint, see at note Mark iii. 14. Christ discharged with all fidelity his prophetic office, to which he was designed by God, in the same manner as is affirmed of the fidelity of Moses who governed and administered all the house of Israel. See Numb. xii. 7.

3. Πλείονος γὰρ . . . αὐτόν. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. The particle γὰρ refers to the first verse. *Is enim eo majore honore dignus est Mose, quo magis paterfamilias dignitate superat familiam.* As St. Paul had before preferred Christ to angels, so now he prefers him to Moses. Moses presided as a steward or servant over the ancient Israelitish Church; but Jesus Christ as a Son governs that larger family of God, the Christian Church. Οἶκος here signifies household. Κατασκευάζω is properly to prepare, to adorn, to furnish; hence κατασκευὴ the furniture of a house. Here it signifies *creo, auctor sum, constituo*. Below ix. 2. it is to build, fabrico.

4. ὁ δὲ τὰ πάντα . . . Θεός. but he that built all things is God. Τὰ πάντα is in sense for ταῦτα πάντα, i. e. the Jewish and Christian Churches. Both Moses and Jesus formed their respective Churches in subordination to God the supreme ruler.

5. ὡς θεράπων . . . λαληθησομένων as a

servant, for a testimony of those things which were to be spoken hereafter. God called him *my servant* Moses, Numb. xii. 7. Moses had been a faithful minister to introduce the dispensation, which prefigured and bare witness to those things which were to be more clearly revealed in future times by Christ and his Apostles.

6. Χριστὸς δὲ . . . αὐτοῦ. But Christ as a Son over his own house; Moses was faithful as a servant in his house, but Christ as a Son over his house, the Church, which he not only governs, but actually possesses, and which is appointed for him, as heir of all things, to inhabit and preside over. For the rest of the verse, see at note 1 Cor. i. 8.

7. 8. Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον. Σήμερον . . . Wherefore, as the Holy Ghost saith, To-day . . . See Ps. xcvi. 7—11. Διὸ may be connected with βλέπετε ver. 12. the intervening citation being parenthetical. It was the Holy Spirit who spake and testified by the Prophets. What stronger evidence can there be in favour of the divine inspiration of the Psalms? And again below iv. 7. This passage is properly adduced to prove the personality of the Blessed Spirit; see at note Matt. i. 18. From this verse to and through chap. iv. the Apostle runs a parallel between the state of the ancient Jews in the wilderness, and that of Christians under the Gospel.

ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ
 9 πειρασμοῦ ἐν τῇ ἐρήμῳ· Οὐ ἐπείρασάν με οἱ πατέρες
 ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα
 10 ἔτη· Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον, Ἄεὶ
 πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς
 11 μου· Ὡς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν
 12 κατάπαυσίν μου. Βλέπετε, ἀδελφοὶ, μήποτε ἔσται ἐν τινὶ
 ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ
 13 ζῶντος· ^h Ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην
 ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ

^h Mark vi. 52. viii. 17.

9 — Οὐ ἐπείρασάν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ, καὶ εἶδον

10 || γενεᾷ ταύτῃ

All the Jews had a promise given them of entering into God's *rest*, in the land of Canaan; and so were evangelized, or had glad tidings, or a Gospel preached to them, iv. 2.—9. In like manner we, the whole body of Christians, or *people of God* under the new dispensation, have a promise left us of entering into God's *rest*, in the heavenly Canaan; and so we, as well as the ancient Jews, are evangelized, or have glad tidings preached to us; as the Apostle proves iv. 2—9. The grace vouchsafed to them was intended to produce faith and obedience. And the grace vouchsafed to us, is also designed to keep us true to God and duty, below ver. 12. 13. The word of mercy preached to them did not profit them, because they did not embrace it by faith, iv. 2.: and so through sin and unbelief, they fell under God's wrath, and perished. Thus also we Christians, through a wicked heart of unbelief, may depart from the living God, and perish for ever. Ἐν τῷ παραπικρασμῷ, in the provocation; παραπικρασμός is *exacerbatio, provocatio ad iram*; hence also *seditio, rebellio*. Suid. from Theodoret: παραπικρασμός ἡ ἐν ἐρήμῳ πολλὰ κίς γινομένη ἀντιλογία τῶν Ἰσραελιτῶν. This sense also, sc. *seditio, πειρασμός* has here.

9. Οὐ ἐπείρασάν με When your fathers tempted me . . . Οὐ is elliptical, i. e. ἐφ' οὗ χρόνου, *quum, quo tempore*. But the Syriac and Vulg. have, *Where your fathers tempted me*. Τεσσαράκοντα ἔτη is in the LXX connected with what follows, Ps. xcvi. 8. and δὲ ver. 10. is omitted. Καὶ seems here to have the force of *though*; see at note Mark iv. 13.; καὶ εἶδον, *though they saw*.

10. προσώχθισα . . . I was grieved with . . . Προσοχθίζω is properly i. q. προσκόπτω and προσκρούω, *impingo, offendo*; a metaphor from ships that dash against a shore, ὄχθη *ripa, littus*. Hence it signifies *to be offended, and to hate*. Hesych. προσώχθισα: ἐμίσησα. It appears to be a Hellenistic verb, for which the Greeks use the simple ὀχθίσω or ὀχθέω, Hom. Iliad A. 570. Αὐτοὶ . . . μου *they have not known my ways*: they preferred their own evil devices to God's holy ways and will. Or ὁδοὺς may signify the same as τὰ ἔργα in the former verse, they forgot *my works* or wonders.

11. Ὡς ὥμοσα . . . μου *So I swear in my wrath, They shall not enter into my rest*. Upon which the irreversible oath of God went out, that they should never come into Canaan. See Numb. xiv. 23. 28—30. This is spoken ἀνθρωποπαθῶς. God felt not the passion of wrath, but he acted on that occasion as men do who are moved by anger. Εἰ εἰσελεύσονται . . . the expression is elliptical; see at note Mark viii. 12. *Ne sim Deus, si*, Let me not be God, or let me not be true, if they enter; i. e. οὐ μὴ ἐλεύσονται.

12. 13. Βλέπετε . . . Take heed . . . See note above ver. 7. 8. Ἐν τῷ ἀποστῆναι, in departing, for εἰς τὸ, q. d. be not desirous to return to Judaism, as the Jews were to return into Egypt; alluding probably to Numb. xiv. 4. *They said one to another, Come let us make a captain, and let us turn back into Egypt*, and ver. 11. where they are said not to believe God. ἵνα . . . ἁμαρτίας, *lest any of you be hardened through the deceitfulness of sin*. To be hardened imports infidelity and a perverse want of

τις ἐξ ὑμῶν ἀπάτη τῆς ἁμαρτίας. ⁱ Μέτοχοι γὰρ γεγό- 14
 ναμεν τοῦ Χριστοῦ, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως
 μέχρι τέλους βεβαίαν κατέσχωμεν. ^k Ἐν τῷ λέγεσθαι, 15
 Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε
 τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ. ^l Τίνες 16
 γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες οἱ ἐξελ-
 θόντες ἐξ Αἰγύπτου διὰ Μωϋσέως; ^m Τίσι δὲ προσώχθισε 17
 τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν; ὧν τὰ κῶλα
 ἔπεσεν ἐν τῇ ἐρήμῳ. ⁿ Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι 18
 εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν; ^o Καὶ 19
 βλέπομεν, ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

ⁱ Supra ver. 6. ^k Supra ver. 7. ^l Num. xiv. 2. 11. 24. 30. Deut. i. 34. 36. 38.
^m Num. xiv. 22. 29. xxvi. 65. Ps. cvi. 26. 1 Cor. x. 5. Jude 5. ⁿ Num. xiv. 30.
 Deut. i. 34. 35. ^o Infra iv. 6.

13 = ἐξ ὑμῶν τις

14 = τοῦ Χριστοῦ γεγόναμεν

16 || Τίνες

faith. Thus Christ upbraids his disciples for their unbelief, καὶ σκληροκαρδίαν, and hardness of heart, that they believed not, Mark xvi. 14. See also Acts xix. 9. Compare ver. 15. with ver. 19.

14. Μέτοχοι γὰρ γεγόναμεν . . . For we are made partakers of Christ . . . This verse is parenthetical. And ἐν τῷ λέγεσθαι ver. 15. should be translated, seeing it is said. The Israelites in consequence of their unbelief were forbidden to enter into the promised land, and thus we to whom the Gospel of Jesus Christ is revealed, unless we hold fast our profession to the end, and take every opportunity of increasing in Christian virtue, shall find the consequences to be as is declared in the next chap. ver. 11. that we fall or perish, precluded from the privileges of Christians in this world, and forfeiting the promise of that blessed rest which is offered to us, an entrance into the mansions of rest and glory in the world to come. Ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως . . . if we hold the beginning of our confidence . . . see at note 1 Cor. i. 8. Ἀρχὴν τῆς ὑποστάσεως by hypallage for τὴν ὑπόστασιν τὴν ἐξ ἀρχῆς, *spem illam quam ab initio habuimus*. See ὑπόστασις at note 2 Cor. ix. 4.

16. Τίνες γὰρ ἀκούσαντες παρεπίκραναν; . . . For some, when they had heard, did provoke . . . But it seems better with the Syriac, Chrysostom, Theodoret, Bengelius and Whitby, to read *τίνας* interrogatively, than *τινές*, and for the whole verse to be one continued question: *Who, when they had heard the word of God, provoked him to anger, but all those who came with Moses out of Egypt?* So *τίς*—ἀλλ' οὐχὶ, Luke xvii. 7. 8. Or, *Who were they, who—provoked him to anger? Were they not all those who . . . ?* Ἄλλ' οὐ; *annon?* οὐ is sometimes an interrogative, as 1 Cor. xii. 15. It agrees best with the following verses, which are plainly interrogative. And though Numb. xiv. 38. we have the exception of Joshua and Caleb, yet it is said ver. 2. that *πάντα ἡ συναγωγὴ, καὶ πάντες*, murmured against Moses and Aaron; ver. 10. that *πάντα ἡ συναγωγὴ* spake of stoning Joshua and Caleb; and *πάντες οἱ ἄνδρες* ver. 22. are the *οἱ παροξύναντες, provocers*, ver. 23. For *προσώχθισε* which occurs in the next verse, 17. see at note above ver. 10.

19. Καὶ βλέπομεν . . . So we see . . . See note above 12. 13. Καὶ signifies here *idcirco, therefore*. See at note Mark iv. 13.

Κεφ. δ'. 4.

- 1 Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας εἰσ-
 2 ελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερη-
 3 κέναι. Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ ἀκκεῖνοι·
 4 ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκε-
 5 κραμένος τῇ πίστει τοῖς ἀκούσασιν. ^a Εἰσερχόμεθα γὰρ
 εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς
 ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυ-
 σίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενη-
 4 θέντων. ^b Εἴρηκε γάρ που περὶ τῆς ἐβδόμης οὕτω, Καὶ
 κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων
 5 τῶν ἔργων αὐτοῦ. Καὶ ἐν τούτῳ πάλιν, εἰ εἰσελεύσονται

^a Ps. xcvi. 11. Supra iii. 11.^b Gen. ii. 2. Exod. xx. 11. xxxi. 17.

2 — συγκεκραμένους sive συγκεκρασμένους

CHAP. IV.

1. 2. φοβηθῶμεν οὖν . . . *Let us therefore fear . . .* See note above iii. 7. 8. Καταλειπομένης ἐπαγγελίας, *a promise being left us*; καταλείπω is *to leave or forsake, to leave behind, to neglect, to reserve*; but here καταλείπεσθαι is *to be remaining, supersum, futurum sum*, and the sense seems to be, *cum adhuc futurum sit illud beneficium nobis a Deo promissum*. See ὑστερέω at note Matt. xix. 20. Καὶ γὰρ . . . ἀκκεῖνοι· *For unto us was the Gospel preached, as well as unto them*: or rather, *For unto us the good tidings are published which were published to them*: i. e. the promise of rest to God's people. The earthly Canaan is but a figure of that nobler country, and that superior happiness which Christians have to look for. We ought therefore to take warning, from the example of those whose carcasses fell in the wilderness, to beware lest we also forfeit, through unbelief, that glorious inheritance, the rest that yet remains for the people of God. Now this good news of rest in a happy country afterwards to be enjoyed, is declared to us as fully as ever it was to them. See λόγος ἀκοῆς at note 1 Thess. ii. 5. *the word*, or good tidings, which the Israelites heard,

which contained the promise, Deut. i. See συγκεράννυμι at note 1 Cor. xii. 24.

3. καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων· *although the works were finished from the foundation of the world*. Καίτοι, *atque, at vero*, is here in an elliptical sense. Hoogeveen thus supplies the ellipsis, which tends to clear up this whole passage: *μὴ ὑπολαμβάνῃ τις τὴν κατάπαυσιν, τὴν ὑπὸ τοῦ Δαβὶδ λεγομένην, οὖσαν τὴν τοῦ Θεοῦ ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ*: but let not any one imagine that the rest mentioned by David, Ps. xcvi. 11. is the seventh-day rest; for the works of creation were finished, and the seventh day was instituted, from the formation of the world: consequently the Israelites had entered into that rest, before the oath was sworn. Now, the expression, *God's rest*, may be taken in three different senses; two of which the Apostle here excludes, and adopts the third. He proves it cannot mean the *sabbatical* rest enjoined at the creation of the world, ver. 4. 5. Nor the rest promised to the Jews in the land of Canaan, ver. 7. 8. Therefore it must mean the *eternal* rest in heaven promised to the faithful, ver. 9. of which the Sabbath is an emblem. Γίνομαι is here used in the sense of proper creation; see also below xi. 3. and James iii. 9.

εἰς τὴν κατάπαυσίν μου. ^c Ἐπεὶ οὖν ἀπολείπεται τινὰς 6
 εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ
 εἰσῆλθον δι' ἀπειθείαν. ^d Πάλιν τινὰ ὀρίζει ἡμέραν, Σή- 7
 μερον, ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον, (καθὼς
 εἴρηται,) Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ
 σκληρύνετε τὰς καρδίας ὑμῶν. Εἰ γὰρ αὐτοὺς Ἰησοῦς 8
 κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέ-
 ρας. Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. 9
 Ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς 10
 κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ
 Θεός. ^e Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατά- 11
 παυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς
 ἀπειθείας. ^f Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργής, καὶ 12

^c Supra iii. 19.^d Ps. xciv. 7. Supra iii. 7. 15.^e Supra iii. 12. 18. 19.^f Prov. v. 4. Isa. xlix. 2. Jer. xxiii. 29. 1 Cor. xiv. 24. 25. 2 Cor. x. 4. 5. Eph. vi. 17. Rev. i. 16. ii. 16.

7 || καθὼς προεῖρηται

6. Ἐπεὶ οὖν . . . *Seeing therefore . . .* St. Paul in the course of his reasoning omits in three instances mentioning the conclusion which follows from his premises, and which is not established till the ninth verse. This is exactly in his manner, and no small proof of his being the author of this Epistle.

7—9. Πάλιν . . . *Again . . .* And again seeing the Psalmist, so long after the Israelites entering into Canaan, speaks of a set time of entering into his rest, and at that time still future, and typical of something under the Gospel; for Joshua did not give the rest, emphatically called the *rest of God*, otherwise the Holy Ghost would not so long after that, in David's time, have spoken of another day for entering into his rest; it follows therefore that there must be yet another rest remaining to the people of God, as it follows ver. 9. See note at Matt. i. 21. Suid. *κατάπαυσις* ἡ τοῦ σαββάτου ἡμέρα ἐν ᾗ ὁ Θεὸς κατέπαυσεν, &c. καὶ ἡ τῶν οὐρανῶν βασιλεία. The Apostle, by changing the word *κατάπαυσις* into *σαββατισμὸς*, and by comparing this sabbatism with the rest of God on the Sabbath, or seventh day, clearly leads us to the interpretation of all the ancient Christians, that our glorious and complete rest hereafter with God, is that of which God's resting on the seventh day was a symbol; and to the spiritual Sabbath, of which the Jewish doctors

speak, as the great thing signified by their Sabbath, as a figure of the land of the living, an exemplar of the world to come, the age of souls, the age of consolations. See Whitby. *Καταπαύω* is here in the active sense *quiescere, requiescere facio*; above ver. 4. it is intransitive *requiescere*. *Σαββατισμὸς*, Heb. *קיוו* *quievit*, means not *inertia, quies*; but *requies*, a resting from preceding exertion.

10. καὶ αὐτὸς . . . Θεός. *he also hath ceased from his own works, as God did from his*; or rather, he also hath rested . . . The Fathers interpret resting from his own works, τῶν διωγμῶν, τῶν πειρασμῶν, τῶν θλίψεων. The phrase seems taken from Isa. lvii. 1. 2. This rest is after the example of God *ceasing from his labours*, when he had finished the creation, and is the rest of the blessed that die in the Lord, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν, *that they may rest from their labours*, Rev. xiv. 13.

11. ἵνα μὴ . . . ἀπειθείας. *lest any man fall after the same example of unbelief*. See at note above iii. 14. Πέσῃ is taken absolutely; and ἐν is according to, *juxta*, *ad normam*.

12. Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ . . . *For the word of God is quick . . .* As if the Apostle had said, Take heed especially of unbelief, for the word of God, or doctrine

τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

13 ^g Καὶ οὐκ ἔστι κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

14 ^h Ἐχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν Υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

15 ⁱ Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοί-

16 τητα, χωρὶς ἁμαρτίας. ^k Προσερχώμεθα οὖν μετὰ παρ-

^g Job xxvi. 6. xxxiv. 21. Ps. xxxiii. 13. 14. xc. 8. cxxxix. 11. 12. Prov. xv. 11.

^h Supra iii. 1. Infra vii. 26. ix. 12. 24. x. 23.

ⁱ Isa. liii. 3. Luke xxii. 28.

Supra ii. 18. Infra vii. 26. 2 Cor. v. 21. 1 Pet. ii. 22. 1 John iii. 5.

^k Eph. ii. 18.

iii. 12. Infra x. 19. 21. 22.

12 ‡ τε prius

15 || πεπειραμένον

of the Gospel, will quickly detect the most artful delusion or evasion. The word of God is like God himself vital and operative, piercing into the depths and secrets of men. It is here compared to a sword, because it divides things most nearly united, and discovers things most inward and secret; or rather God by the word doth this. The sudden transition from the word of God, to God himself, ver. 13., is natural. Τομῆς, *secans, penetrans*, metaphorically *ad movendum animum compositus, insinuating*. Thus Phocylides: ὅπλον τοι λόγος ἀνδρὶ τομώτερον ἔστι σιδήρου. Some derive δίστομον, two-edged, *duplicem aciem habentem*, from δῖς and τέμνω, but the word must then be written διστόμον, as διχοτόμος· it is on the contrary from δῖς and στόμα, as δξύστομος. See at note above ii. 2—4. for μερισμοῦ, and ψυχῆς τε καὶ πνεύματος at note 1 Thess. v. 23. Ἄρμῶς or ἁρμῇ from ἄρω, *apto*, or ἁρμόζω *conjungo, commissura et compages ossium*. Μυελὶς, *medulla*. Eurip. Hippol. 255. has the same metaphorical phrase, πρὸς ἔκρον μυελὸν ψυχῆς. Κριτικὸς, *able to discern*; adjectives ending in *ικὸς* indicate skill, as τεχνικὸς, μουσικὸς.

13. πάντα . . . αὐτοῦ . . . but all things are naked and opened unto the eyes of him . . . Τραχηλίζω from τράχηλος, *collum, cervix*, is properly *obtorto collo traho*, and metaphorically *retego, patefacio*. In this beautiful and animated description of the effects produced by the Gospel, 12. 13. St. Paul alludes to the custom of immolating a vic-

tim, when the skin was stripped from the neck, the breast was opened, the backbone was cleft, and externally and internally the victim was fully exposed to view. So interpreted by Chrysostom and Theophylact. Πρὸς ὃν . . . λόγος, *with whom we have to do*; this according to Beza, *quocum nobis est negotium*. Schleusner renders it, *cui aliquando a nobis ratio reddenda erit*; so also Syr. and Chrysost. Some would render it, *de quo nobis hic sermo est institutus, of whom we speak*.

14. Ἐχοντες οὖν ἀρχιερέα . . . Seeing then that we have a great high priest . . . The Apostle resumes here the subject of the high priest, which he had dropped at the beginning of the third chapter. The comparison of Christ with Moses, and of the future rest of Christians with the Jewish rest, had interrupted his argument.

15. μὴ δυνάμενον συμπαθεῖσαι ταῖς ἀσθενείαις . . . which cannot be touched with the feeling of our infirmities . . . Christ was tempted in all points, yet without sin, that he might be able to sympathize with our infirmities, that wherein he had suffered himself, when tempted, he might be able to succour them that are tempted. See notes above ii. 17. 18. That Christ was perfectly devoid of sin, is a truth promulgated by the sacred writers with equal clearness and frequency. 2 Cor. v. 21. Heb. vii. 26. 1 Pet. ii. 22. &c. Συμπαθεῖν i. q. συμπαύσχω, *condoleo, unā patior*, also *miseris et afflictis succorro*.

ῥησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ
χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν.

Κεφ. ε'. 5.

^a Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ 1
ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ
δωρὰ τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. ^b Μετριοπαθεῖν δυ- 2
νάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς
περίκειται ἀσθένειαν. ^c Καὶ διὰ ταύτην ὀφείλει, καθὼς 3

^a Supra ii. 17. Infra viii. 3. 4. ix. 9. x. 11. xi. 4.

^b Supra ii. 18. iv. 15.

Infra vii. 28.

^c Lev. iv. 3. ix. 7. xvi. 6. 15-17. Infra vii. 27. ix. 7.

16. τῷ θρόνῳ τῆς χάριτος *unto the throne of grace*. The Jews mention a double throne of God, *the throne of pity, or mercy, and the throne of judgment*: and they add that, when sitting on *the throne of judgment* he sees the multitude too great of those that deserve punishment, he then removes to *the throne of mercy, or pity*, that is, of pardon. See Hammond. This throne of mercy is our blessed Jesus, called by this Apostle *ἱλαστήριον, the true propitiatory, or mercy-seat*, Rom. iii. 25. By this high priest and intercessor must we come unto God. Below, vii. 25. See also at note below x. 28. 29. Καὶ χάριν . . . βοήθειαν *and find grace for a seasonable assistance*.

CHAP. V.

1. Πᾶς γὰρ ἀρχιερεὺς . . . *For every high priest . . .* This is immediately connected with what goes before. The Apostle shows that Christ possesses in an eminent and higher degree all things which are required in a high priest. Let us come, says he, to God's throne of grace with freedom; as having there such a high priest in whom are all things by way of excellency to be found, for which the Levitical priesthood was ordained, and repaired to; as having a better priesthood, viz. after the order of Melchisedec; a better consecration to it, viz. by an oath; a better tabernacle in which he ministers; a better sacrifice offered there; a better covenant established in his blood. This is the substance of this and the following chapters to the ninth;

and this discourse is intended to moderate the regards of the Hebrews for the Levitical priesthood, and to give them more exalted notions of Christ, that they might be more resolute in adhering to him. The Apostle begins by describing the office of a high priest. He is one taken from among men, and is appointed to perform for men all the parts of the public worship of God, and what relates to the propitiation of the Deity; in particular being appointed to offer both gifts and sacrifices for sin.

2. Μετριοπαθεῖν . . . ἀσθένειαν *Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity*. See at note above ii. 2—4. The high priest was capable of compassionating his brethren, who had sinned through ignorance and infirmity, or who erred from the right path, or were seduced from it; and for this sin-offerings were appointed; see Lev. iv. 1—4. v. 17—19. But for sins committed ἐκουσίως, with deliberation, and from a will set in opposition to the law of God, there was no sacrifice appointed by the law; see below x. 26. Μετριοπαθεῖω is properly *affectus meus vehementiores moderor*, from μέτριος *modicus*, and πάθος *affectus*; but here it signifies *moderatè errores et vitia aliorum ferre, to be indulgent to them*. Περικειται ἀσθένειαν, *is compassed with infirmity*. See περίκειται at note Acts xxviii. 20.

3. Καὶ διὰ ταύτην ὀφείλει . . . *And by reason hereof he ought . . .* Because the high priest is clothed with infirmity, he must offer propitiatory sacrifice for himself,

περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ, προσφέρειν ὑπὲρ
 4 ἁμαρτιῶν. ^d Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν,
 ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ Ἀαρών.
 5 ^e Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρ-
 χιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, Τίός μου εἶ σὺ, ἐγὼ
 6 σήμερον γεγέννηκά σε. ^f Καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ
 7 ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ. ^g ^h Ὃς
 ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας
 πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου, μετὰ κραυ-
 γῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς
 8 ἀπὸ τῆς εὐλαβείας, ^h (Καίπερ ὦν Τίος) ἔμαθεν, ἀφ' ὧν

^d Exod. xxviii. 1. Num. xvi. 5. 40. 1 Chron. xxiii. 13. 2 Chron. xxvi. 18. John iii. 27. ^e Ps. ii. 7. John viii. 54. Supra i. 5. ^f Ps. cx. 4. Infra vii. 17. 21. ^g Ps. xxii. 1. Matt. xxvi. 37. 39. 42. 44. 53. xxvii. 46. 50. Mark xiv. 33. 36. 39. xv. 34. 37. Luke xxii. 43. John xii. 27. xvii. 1. ^h Phil. ii. 8.

4 * ὁ καλούμενος ib. ὁ Ἀαρών

as well as for the people. See Lev. iv. 3. But Christ was absolutely free from sin, see above iv. 15.

4—6. ἀλλὰ καλούμενος... Ἀαρών *but he that is called of God, as was Aaron.* Καλούμενος is opposed to ἑαυτῷ, as if he said, “not of his own accord, but being called (or consecrated) thereto by God.” The article before καλούμενος, in the rec. text, should be omitted. Though no man could take upon himself the Levitical priesthood, unless called by God, as Aaron was; yet Christ was not only appointed by God, but had an everlasting priesthood conferred upon him, of which Melchisedec’s was a type. In Christ two famous prophecies in the book of Psalms are fulfilled; such as, first, *Thou art my Son, this day have I begotten thee*, by raising him from the dead, in order to be a heavenly priest and king. Ps. ii. 7. The second prophecy is Ps. cx. 4. in which there is a confirmation by an oath. Οὐχ ἑαυτὸν... ἀρχιερέα, *glorified not himself to be made a high priest, non ipse sibi arrogavit pontificis munus; δοξάζω* is here *vin-dico, sumo mihi gloriam.* Κατὰ τὴν τάξιν Μελχισεδέκ, *after the order of Melchisedec.* Τάξις is properly *ordo collocandorum militum*; also *ordo, series, bonus ordo*; here it is *similis conditio, similitudo*, i. q. ὁμοιότης: compare below vii. 15. Our Lord is a priest who had no ordination from man, and also who never shall die, or want a successor, but continues for ever, (as there is no ac-

count given of Melchisedec’s father, descent, or posterity, nor of any beginning or end, or succession in his office, as is of the priests under the Law.)

7. 8. Ὃς... Who... This refers to Christ; and this verse relates to his prayers and agonies in the garden, when an angel came from heaven and strengthened him, Matt. xxvi. 36—45. Luke xxii. 39—45. Δεήσεις τε καὶ ἱκετηρίας, *prayers and supplications*; see δεήσεις at note Eph. vi. 18. ἱκετηρία, *supplicatio*, from ἰκέτης, *supplex*. It is properly a branch of olive entwined with wool. Schol. Aristoph. Plut. 313. ἱκετηρία ἐστὶ κλάδος ἐλαίας ἐρίῳ πεπλεγμένος· οἱ γὰρ ἱκετεύοντες ἐλαίας κατεΐχον κλάδον. Schleusner makes δεήσεις καὶ ἱκετηρίας by hendiadys for *suppliant prayers*. Καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, *and was heard in that he feared*; i. e. he was relieved from his fear. Though the cup did not pass from him, yet our Saviour was delivered from those terrors which dictated his supplications, and drew tears from him, yet he became calm and composed and ready to meet his doom. This however may be rendered, *on account of his piety, reverence of God.* Εὐλάβεια, is properly *caution, circumspection*; here it signifies *anxious fear*: below, xii. 28. religious fear, reverence. Ἐμαθεν, ἀφ' ὧν ἔπαθε, *yet learned he obedience by the things which he suffered.* Ἀφ' ὧν the same as ἐξ ὧν. Croesus says in Herodotus, *γεγονέναι μαθήματα τὰ παθή-*

ἔπαθε, τὴν ὑπακοήν · ⁱ Καὶ τελειωθείς, ἐγένετο τοῖς ὑπ- 9
ακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου · ^k Προσ- 10
αγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελ-
χισεδέκ.

^l Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμηνευτος λέγειν, 11
ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. ^m Καὶ γὰρ ὀφείλοντες 12
εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ
διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων
τοῦ Θεοῦ · καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ
στερεᾶς τροφῆς. ⁿ Πᾶς γὰρ ὁ μετέχων γάλακτος, ἀπειρος 13
λόγου δικαιοσύνης · νήπιος γάρ ἐστι · ^o Τελείων δέ ἐστιν 14

ⁱ Supra ii. 10. Infra xi. 40.^k Supra ver. 6. Infra vi. 20.^l Matt. xiii. 15.

John xvi. 12. 2 Pet. iii. 16.

^m Infra vi. 1. 1 Cor. iii. 1-3.ⁿ 1 Cor. xiii. 11.

xiv. 20. Eph. iv. 14. Phil. iii. 15. 1 Pet. ii. 2.

^o Isa. vii. 15. 1 Cor. ii. 14. 15.

9 = ἐγένετο πᾶσι τοῖς ὑπακούουσιν αὐτῷ αἴτιος

ματα. But when our Saviour is said to have learned obedience, it means the difficulties of obedience, or how hard it is sometimes to obey.

9. 10. Καὶ τελειωθείς... And being made perfect ... or rather, consecrated. It is here a Levitical term, and alludes to the consecration of the priest. When the Apostle asserts that Christ is become the author of eternal salvation, he says that it is to all those that obey him: as he himself paid obedience to the Father. Προσαγορευθεὶς, called or named, referring probably to the oath by which he was fore-appointed in the decree of God. His unsinning and immaculate obedience consummated the consecration, by enabling him to offer such a pure and unblemished atonement, as might be effectual to the procurement of man's redemption. See Dr. Nares. Προσαγορευθῶ, *nomino*, saluto, or *palam declaro*. Hesych. προσαγορεύει· ἀσπάσεται.

11. Περὶ οὗ ... Of whom ... i. e. concerning Melchisedec, as illustrating Christ's priesthood. Or it may be rendered, *de quâ re*. I could say many things to you, says the Apostle, of this resemblance between Christ and Melchisedec, which would show more fully the superiority of our Lord to the Levitical High Priest: but you are not, I fear, yet disposed to receive them. Λέγειν, for ἐν τῷ λέγειν, says Grotius. And when said, hard to be explained to you, seeing, &c. Δυσερμηνευτος, *explicatu difficilis*, i. q. *δυσνόητος*, 2 Pet. iii. 16. from *δύς* and *ἐρμηνεύω*, *interpretor*; *difficilior*, *quàm ut vos capere et concoquere possitis*. Νωθρὸς

is *tardus*, *piger*. In the Greek writers *νωθρὸς* expresses *stupidity* and *hebetude of mind*. *Hebetes estis ad intelligendum et cognoscendum*. We have now to the end of the next chapter, a digression containing a reproof, an exhortation, and a consolation.

12. τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα ... that one teach you again which be the first principles ... Ἐμὲ is to be supplied before διδάσκειν, *opus habetis me docere vos*. Some however read *τινὰ* an indefinite, without a comma at ὑμᾶς: you have again need that some one should teach you ... Τὰ στοιχεῖα τῆς ἀρχῆς, i. q. τὰ πρῶτα στοιχεῖα. See at note Gal. iv. 3. λόγιον, *oraculum*. The oracles of God are the ancient revelations and promises contained in the writings of Moses and the Prophets, Rom. iii. 1. 2. The Hebrews needed to be taught these first principles, a second time. At 1 Pet. iv. 11. λόγια is the Gospel, the Christian doctrine, as the word of God. Acts vii. 38. λόγια is the Law given by God to Moses. Χρεῖαν ἔχοντες γάλακτος, as have need of milk ... the Apostle uses the same metaphor at 1 Cor. iii. 2. where see note.

13. λόγου δικαιοσύνης· in the word of righteousness: i. e. of the Gospel, called so, because in it is revealed the righteousness of God by faith. Νήπιος does not here mean babes in innocence and teachableness, but in weakness and ignorance.

14. Τελείων δέ ἐστιν ἡ στερεὰ τροφή ... But strong meat belongeth to them that are of full age ... i. e. metaphorically, the

ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

Κεφ. 5'. 6.

- 1 ^a Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν,
 2 ^b Βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς
 3 τε νεκρῶν, καὶ κρίματος αἰωνίου. ^c Καὶ τοῦτο ποιήσομεν,

^a Phil. iii. 12-14. Infra v. 12. ix. 14.
 xxiv. 25. Rom. ii. 16.

^b Acts viii. 14-17. xvii. 31. 32. xix. 4-6.
^c Acts xviii. 21. 1 Cor. iv. 19. Jam. iv. 15.

3 — ποιήσωμεν

higher doctrines are for those that are of full knowledge in Christianity. *Solid food* figuratively applied is the interpretation of figures or types in the O. T. so as to discover evangelical truths in them. As for example, the comparing of the priests under the O. T., whether Aaron or Melchisedec, with that which the Gospel teaches us of Christ, and showing what those typically or mystically, or in a spiritual sense signify. Τῶν διὰ τὴν ἔξιν . . . κακοῦ *those who by reason of use have their senses exercised to discern both good and evil*; i. e. who by long custom and conversation in the sacred writings, have so exercised and improved their faculties that they can discern between good and bad, true and false doctrines. Ἐξίς, *habitus studio vel consuetudine acquisitus*, from ἔχω *habeo*. Αἰσθητήριον, properly *sensorium*, i. e. *quodvis sentiendi instrumentum*: ὄργανον or μέλος und. see Bos: and metaphorically, *vis et facultas animi intelligendi et dijudicandi aliquid*.

CHAP. VI.

1—3. Διὸ . . . *Therefore* . . . The Apostle now exhorts the Hebrews to constancy and perseverance, and shows them the great danger and hazard of ever recovering a Christian apostate. He pursues through this chapter the digression which he had begun above v. 11. See at notes above v. 1. and 11. Τὸν τῆς ἀρχῆς τοῦ Χριστοῦ

λόγον, by hypallage for τὴν τοῦ λόγου τοῦ Χριστοῦ ἀρχήν, having the same sense with τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, above v. 12. where see note. Τελειότης is here that more complete and perfect doctrine which is τῶν τελείων, which he called above v. 13. λόγος δικαιοσύνης, and 12 and 14. ἡ στερεὰ τροφή. This is in allusion to the Greeks, who called the complete knowledge of their mysteries τελειότης. The Apostle would call them off from the initiatory and fundamental elements of Christianity, to its more sublime and spiritual doctrines; having in view at the same time the beforementioned analogy between the priesthood of Christ and that of Melchisedec. He supposes every Christian to have been long since sufficiently instructed in the first principles, so as not to stand in need of having them perpetually repeated to him. He does not mean that they should be laid aside and forgotten, but that they should be left behind, and further advances should be made; similar to Phil. iii. 13. 14. Repentance or change of mind, faith towards God, as Christianity requires, and at the same time faith in Christ, baptisms among Christians, by which the first converts were initiated, and the imposition of hands, by which the Spirit was communicated to those that embraced the Gospel, the resurrection and eternal judgment, the great motives leading men to embrace it, were the first principles. See at note 2 Tim. i. 13. 14. Καὶ τοῦτο ποιήσωμεν, and we will, through

ἐάνπερ ἐπιτρέπη ὁ Θεός. ^d Ἀδύνατον γὰρ, τοὺς ἀπαξ φω- 4
τισθέντας, γευσασμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ
μετόχους γεννηθέντας Πνεύματος ἁγίου, ^e Καὶ καλὸν 5
γευσασμένους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος,
^f Καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, 6
ἀνασταυροῦντας ἑαυτοῖς τὸν Υἱὸν τοῦ Θεοῦ καὶ παραδειγμα-
τίζοντας. ^g Γῇ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις 7
ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις, δι'
οὗς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.
^h Ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ 8

^d Matt. xii. 31. 32. John iv. 10. vi. 32. Supra ii. 4. Infra x. 26. 32. Gal. iii. 2. 5.
Eph. ii. 8. 2 Pet. ii. 20. 21. 1 John v. 16. ^e Supra ii. 5. ^f Infra x. 29.
^g Ps. lxxv. 10. ^h Isa. v. 6.

God's permission, proceed to those deeper and sublimer points.

4—6. Ἀδύνατον γὰρ . . . For it is impossible . . . As if the Apostle said: I speak particularly to you who are disposed to go on to perfection. To apostates I have nothing to say: For it is impossible . . . ἀδύνατον construes with πάλιν ἀνακαινίζειν εἰς μετάνοιαν, *difficillimum enim est eos, qui—ad meliorem mentem revocare*; it would be a vain and an endless undertaking to begin again and reconvert those among you, who, after having been enlightened with the knowledge of Christ, after the happy experience of the gifts of the Holy Ghost, should now designedly, and out of a perverse hatred of Christ and the Gospel, cast off their holy religion, and so become apostates from Christianity; thus resisting all the evidence that God designed or which could be offered for their conviction, and crucifying the Son of God afresh, and putting him to an open shame, their apostacy being as a confession that Christ was justly crucified. Ἀδύνατον is not a physical impossibility, but means, very difficult, very improbable. Some with the Vulg. interpret ἀνακαινίζειν in a passive sense, *rursus revocari*; and as the infinitive active is often used by the Hebrews. Φωτίζω is properly to enlighten, to make manifest; and φωτισθέντας is here, *qui perfectam et accuratam religionis Christianæ cognitionem sunt consecuti*. So the verb is used concerning Christ, John i. 9. It has been used to express baptism, but that is not the sense here. As illumination or instruction in Christian knowledge always, no doubt, preceded or accompanied baptism to adult converts, hence it may be imagined this meaning was given to the word. Καλὸν Θεοῦ ῥῆμα, the good word of God, is the

Gospel; γευσασμένους is here used with an accusative, as Plato has, λόγον γεύεσθαι. And γεύεσθαι δυνάμεις μέλλοντος αἰῶνος, the powers of the world to come, means rather to have a foretaste of eternal life; or to feel the power and efficacy of the Christian doctrine of future bliss. Ἀνασταυροῦν is the same as simply σταυροῦν without any emphasis on the preposition ἀνά, *crucifigere*. They are guilty of the same sin with those who crucified our Lord. Ἐαντοῖς, *apud se*: the deed which is approved by a man, may be said to be done by him. See παραδειγματίζω at Matt. i. 19. to expose to public shame or ignominy.

7. 8. Γῇ γὰρ ἡ πιοῦσα . . . For the earth which drinketh in . . . The Apostle means a holy and virtuous Christian, who becomes fruitful under the dews and showers of divine grace, and receives a blessing. The Gospel is compared to rain, which softens and fructifies the earth. But the barren and fruitless professor is like a desert, which after innumerable refreshing showers, or the labour of the husbandman, brings forth nothing but briars and thorns. Such men must be left to the effect of their ingratitude and infidelity. They are *nigh unto cursing*, and their end is to be burned. Blessing and rewards attend the one, rejection and destruction attend the other. Virg. Georg. i. 84. "Sæpe etiam steriles incendere profuit agros." Δι' οὗς καὶ γεωργεῖται, by whom it is dressed: the use of καὶ seems here significant. It may denote the addition of culture to the rain. For it is necessary that the earth should be cultivated besides receiving the rain. Chrysostom marks the distinction between τίκτουσα and ἐκφέρουσα. The former denotes a natural conception and bringing forth in due order and season.

- 9 κατάρας ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν. Πειπείσμεθα δὲ
περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας,
10 εἰ καὶ οὕτω λαλοῦμεν. ⁱ Οὐ γὰρ ἄδικος ὁ Θεὸς, ἐπιλαθέσ-
θαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης, ἥς ἐνεδείξασθε εἰς τὸ
ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.
11 ^k Ἐπιθυμοῦμεν δὲ, ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι
σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους.
12 ^l Ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ
13 μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας. ^m Τῷ γὰρ
Ἀβραάμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε
14 μείζονος ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ, λέγων, ⁿ Ἡ μὴν
15 εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. Καὶ
16 οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. ⁿ Ἀνθρωποι
μὲν γὰρ κατὰ τοῦ μείζονος ὁμνύουσι, καὶ πάσης αὐτοῖς

ⁱ Prov. xiv. 31. Matt. x. 42. xxv. 40. John xiii. 20. Rom. iii. 4. xv. 25.
2 Cor. viii. 4. ix. 1. 12. 1 Thess. i. 3. 2 Thess. i. 6. 7. 2 Tim. i. 18. ^k Supra iii. 6. 14.
Col. ii. 2. ^l Infra viii. 36. ^m Gen. xxii. 16. Ps. cv. 9. Luke i. 73.
ⁿ Exod. xxii. 11.

10 * τοῦ κόπου τῆς ἀγάπης

The latter a casting-forth in opposition to the use of means. The heart of man needs not any adventitious seed to make it productive of sins: it is, of its own accord, continually teeming with them.

9. 10. ἐχόμενα σωτηρίας, things that accompany salvation, that are connected with it. Ἐχομαι with a genitive, is *adhæreo alicui*. Quæ cum salute conjuncta sunt. Τοῦ ἔργου by enallage for good works. Ἀγάπη is here *liberalitas*, in assisting, relieving, and comforting the persecuted and distressed Christians in Judea. Εἰς τὸ ὄνομα αὐτοῦ the sense is, *ex obsequio erga Deum*. Διακονέω is here, as Luke viii. 3. Rom. xv. 25. 2 Cor. viii. 19. *sublevo alicujus inopiam eleemosynis colligendis et distribuendis*.

11. τὴν αὐτὴν . . . τέλους the same diligence to the full assurance of hope unto the end: i. e. the same as ye have shown before. See πληροφορία τῆς ἐλπίδος at note Col. ii. 2. "Ex fide spes oritur," says Milton; "certissima nempe rerum earum expectatio futurarum quæ in Christo jam nostræ per fidem sunt. Differt spes a fide ut effectum a causâ; deinde objecto, fides enim versatur in promissione, spes in rebus promissis."

12. κληρονομούντων τὰς ἐπαγγελίας in-

herit the promises; or rather, are inheriting. That you may be approved as imitators of your pious progenitors, and of Abraham's spiritual seed, who by faith in the promises of God, and patient continuance in well-doing, have entered into rest, and are enjoying the rewards of their former pains. See νωθροὶ at note above v. 11.

13. 14. ὥμοσε καθ' ἑαυτοῦ, λέγων . . . he swore by himself, saying . . . See Gen. xxii. 16. 17. The lawfulness of having recourse to the solemnity of an oath, but only in important matters, is evident from the express command, Deut. vi. 13, as well as from the example of God. He pledged his eternal power and godhead for the fulfilment of his promise to Abraham, there being no one superior to himself to whom he could make appeal.

15. ἐπέτυχε τῆς ἐπαγγελίας he obtained the promise; namely, posterity in Isaac. Abraham actually lived to see a numerous family of his own, as a present reward of his faith and patience. But the promise was further performed by God's merciful dispensations towards the Jews, and is now completed by the blessings of the Christian religion.

16. καὶ πάσης . . . ὄρκος and an oath of confirmation is to them an end of all strife.

ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος. ° Ἐν ᾧ περισ- 17
 σότερον βουλούμενος ὁ Θεὸς ἐπιδείξαι τοῖς κληρονόμοις τῆς
 ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν
 ὄρκῳ, ° Ἰνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύ- 18
 νατον ψεύσασθαι Θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ
 καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος ° Ἡν 19
 αὖς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν,
 καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,
 ° Ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν 20
 τάξιν Μελχισεδέκ, ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

Κεφ. ζ'. 7.

α Οὗτος γὰρ ὁ Μελχισεδέκ βασιλεὺς Σαλήμ, ἱερεὺς τοῦ 1
 Θεοῦ τοῦ ὑψίστου, (ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι

° Rom. xi. 29. ° Infra xii. 1. ° Infra ix. 7. ° Supra iii. 1. iv. 14. v. 6. 10.
 Infra vii. 17. viii. 1. ix. 24. α Gen. xiv. 18. &c.

1 * Θεοῦ ὑψίστου

Thus εἰς βεβαίωσιν is in the translation connected with ὁ ὄρκος. But as Bp. Middleton observes, we should then have read ὁ εἰς βεβαίωσιν ὄρκος. The meaning is, "The oath (implied in ὁμνόνουσι preceding) is to them the termination of all controversy unto confirmation:" i. e. it causes uncertainty to end in assurance. Compare Thucyd. iv. 87.

17. Ἐν ᾧ περισσότερον . . . Wherein God, willing more abundantly . . . ἐν ᾧ, sc. πράγματι, i. e. διδ, διὰ τοῦτο. *Quare quum Deus magis demonstrare vellet*, &c. Though the simple promise would have been sufficient, yet, *ex abundanti*, he interposed with an oath. Ἐμεσίτευσεν ὄρκῳ, *intervenit iurejurando*; or as the Vul. renders it in sense, *interposuit iusjurandum*. Ἀμετάθετον, *immutable*, substantively used for *immutability*; from α priv. and μετατίθημι *transpono*, i. q. ἀμετακίνητον.

18. δύο πραγμάτων ἀμεταθέτων two *immutable things*; sc. the promise and the oath of God. Κρατῆσαι for εἰς τὸ κρατῆσαι. Some render οἱ καταφυγόντες κρατῆσαι, *we who run to obtain*, but the true sense is *we who have fled for refuge*, sc. to God; according to our common translation; and so

Wahl. See προεἶσθαι at note 2 Cor. viii. 12.

19. 20. εἰς τὸ ἐσώτερον τοῦ καταπετάσματος into that within the veil: see at note Matt. xxvii. 51. This hope penetrates and enters into the place within the veil, the holy of holies, where God dwells, and where we hope to dwell for ever with him. Ὅπου πρόδρομος . . . whither the forerunner This is a beautiful allusion to a person who is dispatched before to prepare accommodations for the reception of company. Πρόδρομος is said of him *qui præit, qui aliquem præcedit, et viam monstrat*. Christ having opened heaven, remains there as the high-priest of that holy place, to introduce all believers into the presence of God.

CHAP. VII.

1—3. Οὗτος γὰρ ὁ Μελχισεδέκ βασιλεὺς Σαλήμ For this Melchisedec, king of Salem This connects with μένει . . . in the third verse. The Apostle had said in the last verse of the preceding chapter, that Christ was made a high-priest for ever after

- 2 ἀπὸ τῆς κοπῆς τῶν βασιλείων, καὶ εὐλογήσας αὐτὸν, ὧς
καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ,) πρῶτον μὲν
ἐρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βα-
3 σιλεὺς Σαλήμ, (ὃ ἐστὶ, βασιλεὺς εἰρήνης,) Ἀπάτωρ,
ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς
τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς
4 εἰς τὸ διηνεκές. ^b Θεωρεῖτε δὲ, πηλίκος οὗτος, ὃς καὶ δεκά-
την Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων, ὁ πατριάρχης.
5 ^c Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες,
ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον,
τοῦτ' ἐστὶ, τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ

^b Gen. xiv. 20.

^c Num. xviii. 21. 26.

the order of Melchisedec: it now remained to be proved that such was Melchisedec; which the Apostle, now after his long digression, proceeds to do, and to exhibit the resemblance between the type and the anti-type. See at note above v. 1. 4—6. Salem was in the way which led from the valley of Damascus unto Sodom. See Gen. xiv. 15—18. St. Jerom says, that he learned *ab eruditissimis gentis illius*, from the most learned of the Jews, that Salem was not Jerusalem, but a town near Scythopolis, which till then was called Salem. It retained its name in our Saviour's days. John iii. 23. Like his great antitype Melchisedec united in his person the regal and sacerdotal character and functions. ὧς καὶ . . . Ἀβραάμ, *To whom also Abraham gave a tenth part of all*, viz. of all the spoils. It does not appear that Abraham gave a share of the spoils to any other person; it should therefore be translated "to whom Abraham gave also," or "even gave." Δεκάτην sc. μοῖραν, or μερίδα, see Bos. By paying tithes to Melchisedec, Abraham acknowledged him to be a priest of the true God. The etymological interpretation of Melchisedec is *rex justitiæ*, and of Salem, *pacificus*: and the Apostle's argument from the name is conclusive, to show what an excellent person Melchisedec was, and how fit to be made a type of the Son of God; who, in allusion to that type, was declared to love righteousness and hate wickedness, Ps. xlv. 7. and was foretold by Isaiah, under the title of the *prince of peace*, Isa. ix. 6. Ἀπάτωρ, ἀμήτωρ, *without father, without mother*. These expressions relate to Melchisedec as a priest, and not as a man. For as a man, he was assuredly born, and did die. But his parents are not recorded, nor is his death no-

ticed. As a priest he had no predecessor, nor successor. The Levitical high-priest preserves his genealogy pure from Aaron. But of the lineage of Melchisedec nothing is said. Hence, therefore, he becomes a type of that great high-priest, who had neither beginning of days nor end of life. Ἀπάτωρ, ἀμήτωρ, were common expressions among the Greeks to distinguish unknown families, or whose pedigree was obscure. And Seneca speaking of the two Roman kings, Servius Tullius and Ancus Marcius, says, *Alter patrem non habet; alter matrem*. The expression μήτε ἀρχὴν ἡμερῶν may be explained as *nec initium dierum sacerdotalium*, and μήτε ζωῆς τέλος ἔχων as *nec finem vitæ sacerdotalis habens*.

4. πηλίκος οὗτος: how great this man was: see πηλίκος at note Gal. vi. 11. Ἐκ τῶν ἀκροθινίων, of the spoils. Ἀκροθίνιον is properly the top of a heap of corn; from ἄκρος and θιν or θις *acerus frumenti*. Hence it signified the ἀπαρχαί, the first-fruits of any thing, chiefly of spoils, which the Latins called *manubiae*, and which were consecrated as an offering. The ancients used to devote to sacred uses the tenth part of the booty taken from the enemy. Thus did the Athenians, says Herodotus. Diodorus Siculus says, *all the Greeks did it*; and Josephus says, that Joshua preserved the gold and silver of the inhabitants of Jericho, to be ἀπαρχὴν ἐξαίρετον τῷ Θεῷ.

5. Ἀποδεκατοῦν τὸν λαόν . . . to take tithes of the people . . . Ἀποδεκατόω is used in a double sense, both for paying, and exacting or receiving tithe. See at note Matt. xxiii. 23. The Levitical priests had commission by law to receive tithes of all Jews that came from Abraham, as Levi did, that is from their own countrymen. Καίπερ

τῆς ὀσφύος Ἀβραάμ· ^d Ὁ δὲ μὴ γενεαλογούμενος ἐξ 6
αὐτῶν, δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς
ἐπαγγελίας εὐλόγηκε. Χωρὶς δὲ πάσης ἀντιλογίας, τὸ 7
ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. ^e Καὶ ὧδε μὲν δεκά- 8
τας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυ-
ρούμενος ὅτι ζῇ. Καὶ (ὡς ἔπος εἰπεῖν) διὰ Ἀβραάμ καὶ 9
Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται· Ἔτι γὰρ ἐν τῇ 10
ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.
^f Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν, (ὁ 11
λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο·) τίς ἔτι χρεῖα, κατὰ τὴν
τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ
τάξιν Ἀαρὼν λέγεσθαι; Μετατιθεμένης γὰρ τῆς ἱερω- 12
σύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. Ἐφ' ὃν 13

^d Gen. xiv. 19. Rom. iv. 13. Gal. iii. 16.^e Supra v. 6. vi. 20.^f Gal. ii. 21. Infra ver. 18. 19. viii. 7.

11 — ἐπ' αὐτῆς

ἐξηλθούσας ἐκ τῆς ὀσφύος Ἀβραάμ· *though they come out of the loins of Abraham.* A Hebrew phrase for *to be born or descended from any one.* *Quamvis et ipsi originem trahant ab Abrahamo.* Ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινὸς is i. q. the Greeks would commonly say γεννᾶσθαι ὑπὸ τινος.

7. Χωρὶς . . . εὐλογεῖται· *And without all contradiction the less is blessed of the better.* As if he said : this is a clear argument that Melchisedec was a greater person than Abraham : For he that receives a solemn blessing from another person, must be inferior to him. And if so, then how much more excellent must Christ be, above all other priests, when even Melchisedec himself was but the mere type and resemblance?

8. Ὡδε . . . *here . . . i. e. under the Levitical priesthood.* Ἐκεῖ δὲ . . . *but there . . . i. e. in the instance of Melchisedec, of whose death we have no account.* See at note above 1—3.

9. 10. ὥς ἔπος εἰπεῖν . . . *as I may so say . . .* As it is a strong expression to say that Levi also, who under the law had the privilege of receiving all the tithes, did in Abraham's person pay tithes to Melchisedec, the Apostle softens it by this qualifying phrase. "Si quid periculosius finxisse videmur," says Quintilian, "quibusdam remediis præmuniendum est, ut ita dicam, si licet dicere, quodammodo." Thus it may be granted τρόπον τίνα that we have sinned in

Adam, as being in the loins of Adam when he sinned ; because we derived from him that death which was the punishment of his sin, as coming from the loins of one mortal, and deriving from him a nature subject to that sin which deserveth death. And more cannot be inferred from the words of the Apostle, because he says no more of Levi, but that he, *in a manner*, paid tithes to Abraham.

11. Εἰ μὲν οὖν τελείωσις . . . *If therefore perfection . . .* From what hath been said, then, it appears that the Levitical priesthood can, by no means, be considered as a perfect institution, and able to make a perfect expiation of sin ; for then the order of Aaron needed not to have been superseded by the order of Melchisedec. Τελείωσις is here *perfecta expiatio*. Ἐπ' αὐτῇ νενομοθέτητο· *for under it the people received the law : ἐπ' αὐτῇ* is rather on account of it ; on account of establishing that priesthood for that time the Israelites received the Law ; and that they should be subject to the priesthood. Ἐπ' here expresses *condition*, says Rosenmüller. "Ὡστε ταύτη προσέχειν, ὥστε ταύτη υπάγεσθαι. Schol. Or, these words ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο, (for ἐνενομοθέτητο,) may be rendered, *quonquam eo, sc. sacerdotio Levitico, nitebatur omnis reipublicæ Judaicæ administratio.*

13. Ἐφ' ὃν . . . *θυσιαστηρίῳ* For he of whom these things are spoken pertaineth to

γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς
 14 οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ. ^g Πρόδηλον γὰρ ὅτι
 ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν
 15 περὶ ἱερωσύνης Μωϋσῆς ἐλάλησε. Καὶ περισσότερον ἔτι
 κατὰδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσ-
 16 τатаι ἱερεὺς ἕτερος, ^a ὅς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς
 17 γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου. ^h Μαρτυ-
 ρεῖ γὰρ, ^c ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν
 18 Μελχισεδέκ. ⁱ Ἀθέτησις μὲν γὰρ γίνεται προαγούσης
 19 ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές. ^k (Ὁδὲν
 γὰρ ἐτελείωσεν ὁ νόμος,) ἐπεισαγωγὴ δὲ κρείττονος ἐλπί-

^g Isa. xi. 1. Matt. i. 3. Luke iii. 33. Rom. i. 3. Rev. v. 5. ^h Ps. cx. 4.
 Supra v. 6. 10. vi. 20. ⁱ Rom. viii. 3. Gal. iv. 9. ^k Acts xiii. 39. Rom. iii. 20.
 21. 28. v. 2. viii. 3. Gal. ii. 16. iii. 24. Eph. ii. 18. iii. 12. Supra iv. 16. vi. 18.
 Infra viii. 6. ix. 9. x. 19.

13 || οὐδεὶς προσέσχε 14 || περὶ ἱερέων οὐδὲν 16 || σαρκίνης 17 || μαρτυρεῖται

another tribe, of which no man gave attendance at the altar. The sentence in construction would run thus: ὁ ἱερεὺς ἐφ' ὃν λέγεται ταῦτα . . . of whom these things are spoken, viz. "Thou art a priest for ever after the order of Melchisedec." The priesthood being changed, and translated into a tribe or family, that of Judah and David, of which none by the law were to be priests, it is an evidence that the law is abolished, and consequently the necessity of legal observances, and of the Mosaic yoke. Νόμον μετάρθεις ver. 12. is the Levitical law.

15. 16. Καὶ περισσότερον ἔτι κατὰδηλόν ἐστιν . . . And it is yet far more evident . . . i. e. what I said concerning the change of the law is still more evident; because (εἰ for ὅτι) from the excellency of the new priesthood, the law must also take a new excellence, from a ceremonial to a spiritual service. For Christ, who is now our priest, and installed to it after his resurrection, was not made priest by any law that provides for the mortality of priests, and so appoints them in a succession, as the Aaronical priesthood was, but by that Spirit that powerfully raised him from the dead, never to die again, and so to be a priest for ever. See Hammond.

18. Ἀθέτησις . . . ἀνωφελές. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. It is not to be wondered that the law, of which the Levitical priest-

hood was the chief part, and that only which considered the expiation of sin, should be thus disannulled, since it was weak and unprofitable as to the absolution of the sinner from the guilt of sin, and could not by its sacrifices, τελειῶσαι, procure an absolution as to conscience, to those that came unto God by them, from the guilt of sin, below x. 1. 2. They could not make the worshippers of God by them perfect, as appertaining to conscience, ix. 9.; i. e. so as to have no more conscience of the guilt of sin. This made it necessary that they should give place to the introduction of a better hope. See Whitby. The προάγουσα ἐντολὴ is the law of Moses, than which nothing can be more definite; yet the article is wanting, because ἀθέτησις is anarthrous, being a proposition affirming existence. See note at Matt. xiv. 6. Bp. Midd.

19. Ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος. but the bringing in of a better hope did; this clause does not refer to ἐτελείωσεν, which is in a parenthesis, but is in opposition to the foregoing verse, and γίνεταί is understood. There is an abrogation of the former commandment, (for the Law made nothing perfect,) but there is the bringing in of a better hope. See τελειῶ at note above ii. 10. Οὐδὲν seems used for οὐδένα, the neuter being often taken for persons as well as things. Ἐγγίζομεν τῷ Θεῷ, we draw nigh unto God. The priests by virtue of the Levitical sacrifices, but not the people, were permitted in their acts of worship

δος, δι' ἧς ἐγγίζομεν τῷ Θεῷ. Καὶ καθ' ὅσον οὐ χωρὶς 20
 ὀρκωμοσίας, (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς
 γεγονότες· ¹ Ὁ δὲ μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος 21
 πρὸς αὐτὸν, Ὁμοσε Κύριος, καὶ οὐ μεταμεληθήσεται,
 σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ·)
^m Κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος 22
 Ἰησοῦς. Καὶ οἱ μὲν πλείονές εἰσι γεγονότες ἱερεῖς, διὰ τὸ 23
 θανάτῳ κωλύεσθαι παραμένειν· Ὁ δὲ, διὰ τὸ μένειν 24
 αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην·
ⁿ Ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχο- 25
 μένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν
 ὑπὲρ αὐτῶν. Ὁ τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, 26
 ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ

¹ Ps. cx. 4.^m Infra viii. 6. ix. 15. xii. 24.ⁿ Rom. viii. 34. 1 Tim. ii. 5.

Infra ix. 24. 1 John ii. 1.

^o Eph. i. 20. iv. 10. Supra iv. 15. Infra viii. 1.

26 X καὶ ante ἔπρεπεν

to draw near to the manifestation of the divine presence in the tabernacle; but now, by the sacrifice of Christ, all believers equally are permitted to draw near to the presence of God, in cheerful dependance upon the efficacious intercession of our ever-living high-priest.

20—22. Καὶ καθ' ὅσον . . . And inasmuch as . . . καθ' ὅσον may be rendered by *ut*, or *quatenus*; and κατὰ τοσοῦτον ver. 22. by *ita*, or *eatenus*. Our translators have here judiciously supplied, *he was made priest*. The Apostle next considers the confirmation of the Gospel covenant, its ratification by oath. By no such designation was the Levitical priest consecrated. Therefore the new covenant of which Christ was the high-priest is the more excellent, because the more strongly confirmed. Ὀρκωμοσία, *jus-jurandum*, a word of very rare occurrence in Greek writers, as it were ὀρκον ὅμοσις, *juramenti juratio*, is i. q. ὄρκος. Οὐ μεταμεληθήσεται, and *will not repent*; see at note Rom. xi. 29. Ἐγγυος, a surety, *sponsor melioris fœderis quam Mosaicum fuit*. See below ix. 15. Christ was sponsor and surety for men, as appears clear from ἔγγυος being applied to Christ, in opposition to ἱερεὺς of the Mosaic ritual. And there can be no doubt that the priest officiated for and on behalf of the sinner.

23—25. Καὶ οἱ μὲν πλείονές εἰσι . . . And they truly were many priests . . . The

Apostle is now come to his last argument, by which he proves the excellency of Christ's priesthood above that of Aaron. The Levitical priests, he says, were many and mortal; their mortality was the cause of their multitude; they were cut off by death, and succeeded one another; but Christ is one and the same to his Church, yesterday, to-day, and for ever. He has no successor, but executes an everlasting unchangeable priesthood in his own person. The Apostle draws the comfortable inference from the eternity and unchangeableness of Christ's priesthood, that, seeing he lives for ever, he is therefore able to save to the uttermost, completely and everlastingly, those who come unto God by him. Ἀπαράβατον ἔχει τὴν ἱεροσύνην, *hath an unchangeable priesthood*. Ἀπαράβατος here signifies *that which does not pass from father to son*, from one successor to another; from παραβαίνειν, *transire*. Thus Athanasius says concerning Christ, ἀπαράβατον καὶ ἀδιάδεκτον ἔχων τὴν ἀρχιερωσύνην, *he hath a high-priesthood, that passeth not away, or does not go by succession to others*.

26. Τοιοῦτος . . . For such a high-priest . . . And such a high-priest we sinful weak creatures had need of, who in purity was never, in his conception, birth, life and death, defiled or stained with the least sin, but both habitually and actually was more pure and holy than any priest on earth, or

- 27 ὑψηλότερος τῶν οὐρανῶν γενόμενος · ^p Ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ ·
- 28 τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. ^a Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθενειαν · ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον, Τὶδὸν εἰς τὸν αἰῶνα τετελειωμένον.

Κεφ. η'. 8.

- 1 ^a Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης
- 2 ἐν τοῖς οὐρανοῖς, ^b Τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς

^p Lev. ix. 7. xvi. 6. 11. 15. Supra v. 3. Infra ix. 7. 12. 28. x. 12. v. 1. 2. 9. ^a Eph. i. 20. Col. iii. 1. Supra i. 3. Infra x. 12. xii. 2. 11. 12. 24.

^a Supra ii. 10. ^b Infra ix. 8.

angel in heaven : and in dignity was advanced above all the inhabitants of heaven ; a priest for ever, not to sacrifice, but to apply effectually his former sacrifice to all believers. See note above iv. 15.

27. Ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην . . . *Who needeth not daily . . .* Καθ' ἡμέραν is here *sapissime*, *quoties res fert*, and not only upon the great day of expiation once a year. Other high-priests offered for their own sins, for the people's sins, and that often, which was a token of their insufficiency and imperfection ; but our great high-priest had no sins of his own to expiate, but he offered himself for our sins, in sacrifice, and that once, and but once, upon the cross ; which once offered sacrifice was abundantly sufficient to take away sin. Compare Levit. xvi. 6.

28. μετὰ τὸν νόμον . . . *since the law . . .* The declaration respecting the Messiah, Ps. cx. 4. It was therefore evident that the Levitical priesthood was intended to prepare the way for that of Christ, which was pre-ordained in due time to supersede it.

CHAP. VIII.

1—2. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις . . . *Now of the things which we have spoken this is the sum . . .* Or, Besides what has been said, the chief or principal point is this, that We have . . . Chrysostom ; Ke-

φάλαιον ἀεὶ τὸ μέγιστον λέγεται, *caput semper dicitur, id quod est maximum*. Theophyl. Τουτέστι, ἵνα εἴπω τὸ μέγιστον καὶ συνεκτικώτερον. Suid. Κεφάλαιον Ὁ ἀπόστολος Παῦλος φησὶ Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις. Κεφάλαιον ἐκεῖ τὸ μέγιστον. The sitting down of the Son of God our high-priest, at the right hand of the majesty in the heavens, after offering the sacrifice of himself, had been mentioned by the Apostle, above i. 3. But it was only as a subject to be afterwards handled. He therefore introduces it in this place, in order to a full discussion ; and calls it the chief of all the things he had hitherto mentioned, because it implied, first, that the sacrifice of himself which Jesus offered, on his entering heaven after his resurrection, was accepted of God as a sufficient atonement for the sins of the world. Secondly, the sitting of our great priest at the right hand of God implies, that he possesses all power in heaven and on earth next to God : so that he is able to defend the people for whom he officiates from their enemies, and is authorized by God to acquit and reward them at the judgment. He abides there always as the minister or high-priest, to open that holy place to the prayers, and other acts of worship performed by his people on earth, and to their persons, after the general judgment. See Macknight. Τῶν ἁγίων λειτουργὸς . . . *A minister of the*

τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος.

^c Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας ³ καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὁ προσ-
ενέγκῃ. Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' αὖ ἦν ἱερεὺς, ὄντων ⁴

τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα·

(^d Οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπου- ⁵
ρανίων, καθὼς κεχρημάτισται Μωϋσῆς, μέλλων ἐπιτελεῖν

τὴν σκηνὴν, ^e Ὅρα γὰρ, φησὶ, ποιήσης πάντα κατὰ τὸν τύπον
τὸν δειχθέντα σοι ἐν τῷ ὄρει·)

^e Νυνὶ δὲ διαφορωτέρας ⁶
τέτευχε λειτουργίας, ὅσω καὶ κρείττονός ἐστι διαθήκης
Μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

^c Supra v. 1. Infra ix. 14. Eph. v. 2.

^d Infra ix. 23. x. 1.

Exod. xxv. 40. xxvi. 30. xxvii. 8. Num. viii. 4. Acts vii. 44. Col. ii. 17.

^e 2 Cor. iii. 6. 8. 9. Supra vii. 22.

4 † τῶν ἱερέων

5 || ποιήσεις

sanctuary . . . ἅγια, sc. δώματα or μέρη, put absolutely, signifies the heavenly sanctuary, the holy mansion in which the divine majesty resides gloriously, in opposition to the ἅγιον κοσμηκὸν mentioned below ix. 1. And the true tabernacle which the Lord pitched, and not man, is the heavenly tabernacle, set in opposition to the χειροποίητον, or that of Moses, which was made with hands, below ix. 11. 23. 24.

3. ὅθεν . . . προσενέγκῃ wherefore it is of necessity that this man have somewhat also to offer. Agreeably to the business of every priest, Christ was to have some sacrifice to offer to God as a priest, and that was himself, presenting himself in heaven, the true sanctuary, after the sacrifice of himself upon the cross.

4. Εἰ μὲν γὰρ ἦν ἐπὶ γῆς . . . For if he were on earth . . . As there are many priests here on earth who offer the Levitical sacrifices, if that office were to be exercised only here, Christ not being of the tribe of Levi could not take that office upon him, which legally belongs to others. But he is exercising his priesthood in heaven, being the appointed sanctuary, where he is to perform the remainder of his meritorious ministrations.

5. Οἵτινες . . . ἐπουρανίων Who serve unto the example and shadow of heavenly things; see λατρεύω at note Matt. iv. 10. The argument of the Apostle is to this effect: Christ could not be a priest on earth, because he could have no tabernacle in which to offer sacrifice, the only place

God had appointed upon earth being the Mosaical tabernacle, and the temple, in which no other sacrifices could be offered but those appointed by the Law, no oblation made, or to be made, but by the Levitical priesthood. Moreover, this tabernacle being the shadow of the heavenly one, that must succeed it as the substance; therefore the oblation to be made by this high-priest after the order of Melchisedec, must be made in that tabernacle which was to succeed and follow this, as being the substance of that shadow. See Whitby. Ὑπόδειγμα, adumbratio, quatenus templum Hierosolymitanum adumbrabat templum caeleste, et ad ejus exemplum extractum erat. Thus, the Jewish high-priest was only a mere type of the heavenly one; as the Jewish tabernacle was of the throne of God. This was clearly expressed at the giving of the Law; when Moses was ordered to make every thing after the pattern or model, which, in a heavenly vision, was shown to him on the mount. See Exod. xxv. 40. Acts vii. 44.

6. Νυνὶ δὲ . . . But now . . . But now our high-priest hath obtained a more excellent ministry than the Levitical high-priests, in as much as he is the mediator of a better covenant than the Sinaitic, of which they were the mediators; because it is established on better promises; those of the Law being only temporal promises relating to blessings to be conferred upon the Jews in the land of Canaan, while this covenant had the promise of an eternal inheritance to

- 7 ^f Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας
 8 ἐζητεῖτο τόπος. ^g Μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ
 ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν
 οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν.
 9 Οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν,
 ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν
 αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ
 10 διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει Κύριος. ^h ^o Ὅτι
 αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς
 ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν
 διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς·
 καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς
 11 λαόν. ⁱ Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ,
 καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινῶθι τὸν Κύριον·
 ὅτι πάντες εἰδησουσί με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου
 12 αὐτῶν. ^k ^o Ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν
 ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ

^f Supra vii. 11. 18.^g Jer. xxxi. 31-34.^h Infra x. 16. Zech. viii. 8.ⁱ Isa. liv. 13. John vi. 45. 1 John ii. 27.^k Rom. xi. 27. Infra x. 17.

11 * διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ

ib, † αὐτῶν prius

be conferred upon us in the celestial Canaan. *Ἦτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται, fœdus quod præstantioribus promissionibus sancitum est.*

7. Εἰ γὰρ . . . τόπος. For if that first covenant had been faultless, then should no place have been sought for the second. Ἀμεμπτος is used by Greek writers in an active sense, *who does not complain*, from α and μέφομαι. In the N. T. it is used passively, *faultless, unblameable*. Here it may signify perfect. Chrysostom renders it, εἰ οὐδὲν εἶχεν ἑλλίπεις, εἰ ἄμεμπτους ἐποίησε. The Law required exact obedience, but gave no inward spiritual assistance for the performance of that duty. The Law not only made all that were subject to it obnoxious to condemnation for the guilt of sin, but also was unable to remove that guilt, and clear the conscience from the sense and terror of it. See below ix. 9. x. 4. 11. Whereas by virtue of the blood of Christ, as a full remission of sins was procured, so that God would remember them no more, below x. 17. 18. so the conscience was by it purified from dead works, below ix. 14. As the Mossical Law had no in-

ward goodness to commend it, so also was it wanting in the promise of those spiritual and eternal blessings, which are the sovereign motives to obedience, and to purification of ourselves from all filthiness of flesh and spirit; whereas by virtue of the death of Christ, a promise of an eternal inheritance is promised for us, below ix. 15. and an entrance into the holy of holies through the blood of Jesus, below x. 19.; on which account the Apostle saith, *the law made nothing perfect*, but the bringing in of a better hope did, above vii. 19. See Whitby.

8—12. Μεμφόμενος γὰρ αὐτοῖς λέγει . . . For finding fault with them, he saith . . . Several commentators propose putting a comma at γὰρ, interpreting it thus: For finding fault, i. e. with the first covenant, he saith to them. But the prophet is plainly finding fault with the house of Israel: and the Apostle would indubitably have said λέγει αὐτοῖς. The passage quoted is Jer. xxxi. 31—34. It accords with the Heb. except in one clause ver. 9. καὶ γὰρ ἡμέλησα αὐτῶν, I regarded them not, the Apostle following the Septuagint. The translation of the Heb. is, I was a husband unto

ἔτι. ¹ Ἐν τῷ λέγειν καινὴν, πεπαλαιώκε τὴν πρώτην · τὸ 13
δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

Κεφ. θ'. 9.

^a Εἶχε μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας, 1
τότε ἅγιον κοσμικόν. ^b Σκηνὴ γὰρ κατεσκευάσθη ἡ πρῶ- 2
τη, ἐν ᾗ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν

¹ 2 Cor. v. 17.^a Exod. xxv. 8.^b Exod. xxv. 23. 30. 31. xxvi. 1. 35. xl. 4. Lev. xxiv. 5. 6.

1 * πρώτη σκηνή

them. But the same word ἡγιασμένη may be taken in both senses. The prophet in the quoted passage shows God's intention of superseding the Jewish institution, and shows the nature of the Christian covenant, as being one of mercy to mankind. He declares God's promise of bringing the doctrines of it home to the consciences of men, by his Holy Spirit; and concludes his view of it, by mentioning the great point of difference between it and the Jewish religion—its making a full atonement for the sins of mankind. See Gilpin. Supply δώσω at διδοὺς as the LXX have it; and followed as it is by καὶ—ἐπιγράψω.

13. Ἐν τῷ λέγειν . . . ἀφανισμοῦ. *In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.* The Sinaitic covenant condemning every transgressor to death without mercy was designed to show the necessity of seeking justification from the mercy of God. But that necessity being more directly declared in the Gospel, there was no reason for continuing the former covenant, after the second covenant was fully and universally published. The covenant of the law also was introduced to prefigure the good things to come under the covenant of the Gospel. But when these good things were actually bestowed, there was no longer any use for the typical services of the law. Ἀφανισμὸς *evanescentia*, is sometimes used metaphorically to signify the *abrogation* or *abolition* of laws.

CHAP. IX.

1. Εἶχε . . . κοσμικόν. *Then verily the*

first covenant had also ordinances of divine service, and a worldly sanctuary. Ἡ πρώτη sc. διαθήκη mentioned above viii. 6. 7. Schleusner explains also ἅγιον κοσμικὸν *templum ab hominibus extructum*, τὸ χειροποίητον. But Bp. Middleton shows that the rendering of our English version, and accordingly this, are inadmissible. For this would require us to read either τὸ ἅγιον τὸ κοσμικόν, or else τὸ κοσμικὸν ἅγιον. He thinks therefore that the word κοσμικὸν is to be taken as a Greek substantive, according to the Coptic version, *sanctum ornamentum* or *splendorem*. The rendering therefore would be: The former covenant had ordinances of worship and the holy splendour, or the splendour of the Levitical priesthood. To show that the Sinaitic covenant was justly laid aside, the Apostle enters into a particular examination of the religious services which it enjoined, and proves that these were designed to prefigure the services and blessings of the new or Gospel covenant. The comparison between them is enlarged upon, and the excellence of one above the other demonstrated. It was very proper to explain this matter copiously, because it must have had a great influence in weaning the Hebrews from the Levitical services, and in reconciling them to the abrogation of a form of worship, which, though of divine appointment, was now become useless, having accomplished its end.

2. Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη *For there was a tabernacle made; the first* Πρώτη signifies here the *anterior* part of the tabernacle, to which that part of the temple corresponded, which Philo calls πρόναον. The other part, δευτέρα, was called

3 ἄρτων, ἥτις λέγεται ἅγια. ^c Μετὰ δὲ τὸ δεύτερον καταπέ-
 4 τασμα σκηνῇ, ἡ λεγομένη ἅγια ἁγίων, ^d Χρυσοῦν ἔχουσα
 θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμέ-
 νην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ μάννα,
 καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς
 5 διαθήκης. ^e Ὑπεράνω δὲ αὐτῆς Χερουβὶμ τῆς δόξης, κατα-
 σκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν
 6 κατὰ μέρος. ^f Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν

^c Exod. xxvi. 31. 33. xl. 3. 21. Supra vi. 19.

^d Exod. xvi. 33. 34. xxv. 10.

16. 21. xxvi. 33. xxxiv. 29. xl. 3. 20. 21. Num. xvii. 10. Deut. x. 2. 5. 1 Kings viii. 9.

21. 2 Chron. v. 10.

^e Exod. xxv. 18. 22. Lev. xvi. 2. 1 Kings viii. 6. 7.

^f Num. xxviii. 3.

It is to be observed, says Macknight, that the whole of the Apostle's reasoning in this Epistle concerning the Levitical worship, is founded on the original institution of the tabernacle service by Moses, and not on the temple service, as appointed by David and Solomon. See Exod. xl. *ἥτις λέγεται ἅγια, which is called the sanctuary.* See κατασκευάζω above at note iii. 3. "ἅγια, not ἁγία as some have it improperly, is put in the plural, *eminentiæ causâ*, as also ἅγια ἁγίων. This was the common place of public worship.

3. Μετὰ δὲ τὸ δεύτερον καταπέτασμα . . . And after the second rail . . . See at note Matt. xxvii. 51.

4. Χρυσοῦν ἔχουσα θυμιατήριον . . . Which had the golden censer . . . The golden censer was only used on the great day of expiation, when the high-priest entered into the holy of holies; on other days they offered incense in a silver censer. Ἐν ᾗ . . . where-in . . . the construction requires that this should refer to the ark; though it seems to militate with 1 Kings viii. 9. where we are assured that the ark contained only the two tables of stone. But a distinction is to be made between the time of Moses to which the Apostle is alluding, and the time of Solomon when there were only the two tables. And the pot of manna, and Aaron's rod, are said to be in the ark, as being placed in the receptacles of the ark, or the coffers in the side of it, mentioned Deut. xxxi. 26. 1 Sam. vi. 8. Hence they are said to be laid up before the ark of the testimony. See Exod. xvi. 34. Numb. xvii. 10.

5. Ὑπεράνω δὲ αὐτῆς Χερουβὶμ τῆς δόξης . . . And over it the Cherubims of glory . . . See Exod. xxv. 17—20. They were called the Cherubim of glory, because the glory of the Lord dwelt between them, and shone forth from them, Ps. lxxx. 1. And they

being emblems of the divine nature, were also emblems of the divine presence. Cherubim is the plural of the word Cherub, which is compounded of *Che like*, and *Rub the majesty*, כְּרוּב, literally signifying an emblem or representation of the majesty. In the Tabernacle and Temple they were placed upon the mercy-seat, the emblematic throne of God, as the representatives of the Triune Jehovah: according to the description in 2 Sam. vi. 2. "The ark of the Aleim, where is invoked the name of Jehovah of hosts, inhabiting the Cherubim upon it," that is, on the mercy-seat of the ark. In Rev. iv. 6. "In the midst of the throne, and round about the throne, were four animals, full of eyes before and behind;" the scenery is borrowed, from the emblematic heaven of the Temple. The Cherubim were here in the midst of the throne, but with their wings no doubt surrounding and covering the throne, as they did in the most holy place. By the "fulness of eyes before and behind," omniscience is symbolized. The typical blood sprinkled by the high-priest on the great day of atonement was sprinkled before the Cherubic figures; for it was so done on the mercy-seat on which they stood. (Comp. Exod. xxxvii. 9. Levit. xvi. 14. and Heb. ix. 7—12.) Divine protection is expressly ascribed to the shadow of their wings. See Ps. xvii. 8. xxxvi. 7. lvii. 1. lxi. 4. lxiii. 7. xci. 4. These are allusions to the Temple and its most sacred emblems, the Cherubim on the mercy-seat; and the cause of safety, protection, and comfort thus symbolically described, is the covenant relation in which the Aleim stand to man. See Biddulph on the Theology of the early Patriarchs, in which he treats this subject at large. Κατὰ μέρος, sc. ἑκαστον, singulatum. All these things are full of mysteries; but it is not now the time, says the

τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσαισι οἱ ἱερεῖς, τὰς
λατρείας ἐπιτελοῦντες. ^g Εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ 7
ἐνιαυτοῦ ὁ ἄρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει
ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. ^b Τοῦτο 8
δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι
τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στά-
σιν. ⁱ Ἦτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, 9
καθ' ὃν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι
κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, ^k Μόνον ἐπὶ 10
βρώμασι, καὶ πόμασι καὶ διαφόροις βαπτισμοῖς, καὶ δι-

^g Exod. xxx. 10. Lev. xvi. 2. 11. 12. 15. 34. Infra ver. 25. Supra v. 3. vii. 27.

^b John xiv. 6. Infra x. 19. 20.

ⁱ Gal. iii. 21. Supra vii. 18. 19. Infra x. 1. 11.

^k Lev. xi. 2. Num. xix. 7. &c. Eph. ii. 15. Col. ii. 16. 20. Supra vii. 16.

Apostle, particularly to examine the figurative intention of them.

7. Εἰς δὲ τὴν δευτέραν... ἀγνοημάτων. *But into the second went the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.* Ἄπαξ τοῦ ἐνιαυτοῦ, so Luke xviii. 12. δὲς τοῦ σαββάτου. The Apostle means *one day only in the year*. For the priest entered into the holy of holies on the great day of expiation more than once. See Levit. xvi. 12—17. Ἀγνοήματα are by no means sins of ignorance, to the exclusion of moral evil or moral guilt. But in this word sins of every description are indiscriminately alluded to. Schleusner says, *peccatum quodvis voluntarium*: in which sense ἄγνοια is often used in Polybius. And in his Spicileg. Lexic. in Int. Græc. V. T. he thus explains the words ἀγνοέω and ἀγνοήμα. “Ἀγνοέω notat simpliciter pecco, sine adjuncta notione ignorantiae. Bene præcipit Morus, verba apud Græcos, vi originis scientiam aut inscientiam exprimentia, ut in omnibus linguis, notare virtutes et vitia, quæ illam scientiam et inscientiam, vel necessario, vel plerumque sequi soleant.” All those sins are signified for which there was allowed expiation and sacrifice under the Law, that is, all sins but those of presumption.

8. Τοῦτο... σῶσιν. *The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing*: or rather, while the first tabernacle was yet standing. By those restrictions and difficulty of entrance, the Holy Spirit, by whose instruction they were recorded, conveyed this important instruction, That the true and perfect manner of men's attainment of

heaven and true happiness, by the full pardon of their sins, and the complete dispensation of religion, was not yet clearly manifested under the Jewish economy. This is a most express attestation to the divine inspiration of Moses, which should not pass without special notice, in these days of scepticism, on that subject. See Scott. The articles show that τοῦ Πνεύματος τοῦ ἁγίου must be taken in a personal sense, as also below ver. 14. where the article is omitted on account of the preposition. See also below x. 15.

9. 10. Ἦτις... ἐνεστηκότα. *Which was a figure for the time then present*; or rather, even to this present time; that is, the time in which Paul was writing. Παραβολὴ is here type or emblem, as interpreted by Theophylact, *τύπον καὶ σκιαγραφίαν*. See at note Matt. xiii. 3. Μὴ δυνάμεναι... λατρεύοντα, *that could not make him that did the service perfect, as pertaining to the conscience*; see at notes above vii. 18. viii. 7. The Apostle shows the insufficiency of the type, considered independently of that from which its entire virtue was derived, to obtain a perfect remission. It might indeed, he argues, (see ver. 13.) by virtue of the positive institution, effect an external and ceremonial purification, but beyond this it could have no power. *The blood of bulls and of goats could not, of itself, take away sins*. It could not render the mere Mosaic worshipper *perfect as to conscience*. It can have no such operation, but as connected, in the eye of faith, with that more precious blood-shedding, which can *purge the conscience from dead works to serve the living God*: below ver. 14. It could not, says Peirce, with reference to the conscience, make perfect the worshipper, who

- καὶ ὡμασι σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα.
- 11 ¹ Χριστὸς δὲ παραγενόμενος, ἀρχιερεὺς τῶν μελλόντων
ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς, οὐ χειρο-
12 ποιήτου, (τοῦτ' ἔστιν, οὐ ταύτης τῆς κτίσεως,) ^m Οὐδὲ δι'
αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος,
εἰσηλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος.
- 13 ⁿ Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμά-
λεως, ῥαντίζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς
14 σαρκὸς καθαρότητα. ^o Πόσω μᾶλλον τὸ αἷμα τοῦ Χρισ-
τοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμῶν
τῷ Θεῷ, καθαρῇ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων,

¹ Supra iii. 1. viii. 2. Infra x. 1. ^m Dan. ix. 24. Zech. iii. 9. Infra ver. 26. 28. x. 10. Acts xx. 28. Eph. i. 7. Col. i. 14. 1 Pet. i. 19. Rev. i. 5. v. 9. ⁿ Lev. xvi. 14. 16. Num. xix. 2. 17. &c. ^o Luke i. 74. 75. Rom. i. 4. vi. 13. 22. Eph. ii. 5. Tit. ii. 14. Supra i. 3. vi. 1. vii. 27. Infra x. 22. 1 Pet. i. 19. iii. 18. iv. 2. 1 John i. 7. Rev. i. 5.

10 || δικαιώματα omisso καὶ

14 || Πνεύματος ἁγίου

ib. ἡμῶν

only worshipped with meat and drink-offerings and washings, &c. See Magee. *Δυνάμεναι* refers to *θυαίαι*, and *ἐπικείμενα* to *δῶρα*, or to both *δῶρα* and *θυαίαι* conjointly. *Δικαιώματα σαρκὸς* are *præcepta ad corpus pertinentia*, ordinances relating chiefly to external purity. *Μέχρι . . . ἐπικείμενα*, imposed on them until the time of reformation, that is, till the coming of Christ, the Messiah of the Jews, who themselves expected a reformation of the Law. Theophylact says: *ἔχρι τῆς τοῦ Χριστοῦ παρουσίας, τοῦ μέλλοντος διορθώσασθαι ταῦτα, καὶ τὴν ἀληθινὴν καὶ πνευματικὴν λατρίαν ἐπεισαγαγεῖν.*

11. 12. διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς . . . by a greater and more perfect tabernacle . . . i. e. his body, not made with hands as that tabernacle under the Law, (see at note above viii. 1. 2.) but formed by the Holy Ghost after an extraordinary manner. When Christ entered on his high-priesthood, he ascended into heaven, instead of the holy of holies, once for all, and this with his own blood, or having laid down his own life, instead of that blood of goats for the people, and of bullocks for himself, which the priest took with him to the holy of holies; having thus found out a way of purchasing eternal redemption for us from the guilt and power of sin, by his death and resurrection. It is evident that *λύτρωσις*, redemption, was procured by the blood of Christ, which was therefore the

λύτρον, or price paid, to procure this redemption; see at note Matt. xx. 28. *Εδρίσκω* is here *paro, comparo*.

13. 14. Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων . . . For if the blood of bulls and of goats . . . See at note above ver. 9. 10. The efficacy of the ancient Jewish sacrifices is to be traced in *purifying the flesh* from legal defilement, and the removal of the civil and temporal punishment of moral transgression. The rites of the ceremonial Law, and its sacrificial ordinances, were a shadow of good things to come; but the body is of Christ. See Col. ii. 17. *ῤαντίζω*, from *ραίνω perfundo*, is properly to *sprinkle*; *metaphorically*, as below x. 22. it is to *purge, purify*, i. q. *καθαρίζω*. *Ἀγιάζει*, *sanctifieth*, or rather, *sanctify*. This verb here signifies to *purify, lustrate, purgare*. For the design of the legal sacrifice, blood and ashes was to cleanse them who were legally polluted, that they might come into the congregation again: this being the sanctification *τῶν κεκοινωμένων*, of the *unclean*; but still in a metaphorical signification, as cleansing signifies expiation, and obtaining pardon of sin; and when this is done by a sacrifice, *ἀγιάζειν* signifies to *expiate*, and cleanse from guilt by virtue of it. Thus below x. 10. 15. 29. *Πόσω μᾶλλον* . . . How much more . . . If there was the least efficacy in external expiations and purifications; how much more efficacious must the blood of Christ be, to purge the

εἰς τὸ λατρεύειν Θεῷ ζῶντι; ^ρ Καὶ διὰ τοῦτο διαθήκης 15
καινῆς Μεσίτης ἐστίν, ὅπως θανάτου γενομένου, εἰς ἀπολύ-
τρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγ-
γελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.
Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθε- 16
μένου. ^α Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε 17
ἰσχύει ὅτε ζῇ ὁ διαθέμενος. ^ι Ὅθεν οὐδ' ἡ πρώτη χωρὶς 18
αἵματος ἐγκεκαίνισται. ^ς Λαληθείσης γὰρ πάσης ἐντολῆς 19
κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα

^ρ Supra vii. 22. viii. 6. Infra xii. 24. Rom. iii. 25. v. 6. 1 Tim. ii. 5. 1 Pet. iii. 18.
^α Gal. iii. 15. ^ι Exod. xxiv. 6. &c. ^ς Exod. xxiv. 5. 6. 8. Lev. xvi. 14. 15. 18.

believer's conscience from the guilt of those sins which really polluted the soul, even as the touch of an unclean thing ritually did the body? Διὰ Πνεύματος αἰωνίου, *through the eternal Spirit*; see at note above ver. 8. Theophylact: τὴν συνείδησιν καθαριεῖ. Τούτέστι τὸν ἐντὸς ἄνθρωπον. See at note above viii. 7.

15. Καὶ διὰ τοῦτο . . . κληρονομίας. *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.* There is some intricacy in this passage as rendered in the common version. It seems preferable to render διαθήκης καινῆς μεσίτης, *the mediator of the new covenant*; though certainly Greek writers often give the notion of *testament* to διαθήκη, for by calling Christ *the mediator of the new covenant*, that appellation directly suggests to us, that the new covenant was procured and ratified by his death as a sacrifice for sin. Accordingly Jesus, on account of his being made a priest by the oath of God, is said to be *the priest or mediator of a better covenant* than that of which the Levitical priests were the mediators. But *the mediator of a testament, the blood of a testament*, are expressions, to which it is difficult to annex any precise ideas. This interpretation therefore seems the most approved; διὰ τοῦτο, *for this cause*, that his death is so meritorious; Christ is appointed the mediator of the new covenant, that by dying to procure the *pardon of the transgressions of the first covenant*, believers of all ages and nations, the called seed of Abraham, may obtain the *eternal inheritance*.

16. 17. Ὅπου γὰρ διαθήκη. . . *For where a testament is . . .* In these two verses,

which may be considered as parenthetical, the Apostle is thought to consider the said covenant under the notion of a *testament*. *Quia Apostolus in superioribus hereditatem commemoraverat, dilabitur ad notionem testamenti.* Rosenmüller. But the Apostle must be supposed to have employed the word διαθήκη in one and the same sense throughout the eighth and ninth chapters. These two verses may be thus translated: *For, where there is a covenant, there also it is necessary that the death of the ratifier should be.* For a covenant over dead victims is valid: since it is of no strength, while the ratifier is living. Ὁ διαθέμενος, *the ratifier*, may denote either one of the several parties who make the covenant, or the victim which ratifies it by its death. Here it appears to be the victim, ταῦρος, or μόσχος, or τράγος. Thus, we know, ancient covenants were made and ratified, by the sacrifice of a victim, without which the covenant was not deemed firm and lasting. The Homeric phrase for making or ratifying a covenant is derived from this custom, φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες. Il. Γ. 250—301. Φέρεσθαι is a forensic term, and signifies to be produced, proved, and made apparent in a court of judicature. Μήποτε ἰσχύει, *it is of no strength*, or force; *non ratum est*.

18—22. Ὅθεν . . . *Whereupon . . .* This is connected with ver. 15. ἡ πρώτη, sc. διαθήκη. To show the necessity of the blood-shedding of Christ, the Apostle declares that from the beginning God ratified his covenants by sacrifice, to preserve among men the expectation of the sacrifice of his Son; hence not even the covenant at Sinai was ratified without sacrifice or blood. Chrysostom: ἐγκεκαίνισται βεβαία γέγονεν, ἐκυρώθη. Below ἐκαινίσω, (x. 20.) is initio, dedico, consecro, ἣν ἐνέκαινισεν ἡμῖν

τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου
καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν
20 ἐρράντισε, [†] Λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς
21 ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός· [″] Καὶ τὴν σκηνὴν δὲ καὶ
πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράν-
22 τισε. [×] Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ
τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεις.
23 ^γ Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς,
τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια, κρείττοσι
24 θυσίαις παρὰ ταύτας. ^² Οὐ γὰρ εἰς χειροποίητα ἅγια
εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν
τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ
25 ἡμῶν. ^ᵃ Οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ
ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι

[†] Exod. xxiv. 8. Matt. xxvi. 28. [″] Exod. xix. 12. 36. Lev. viii. 15. 19.
xvi. 14-19. [×] Lev. xvii. 11. ^γ Supra viii. 5. ^² Rom. viii. 34. Supra vi. 20.
vii. 25. viii. 2. 1 John ii. 1. ^ᵃ Supra ver. 7.

δδον, *quam viam initiavit*, i. e. *primus eam ingressus est*: but here it is *ratum facere, confirmare, sancire*. Μετὰ ὕδατος καὶ ἐρίου . . . *with water and scarlet wool* . . . Moses in his account of this transaction, Lev. xvi. does not mention all these circumstances. Probably St. Paul received them from tradition. Ceremonies of a similar kind are prescribed, Lev. xiv. 4—6. 49—52. as in cleansing the leper. And it is highly probable, that the sprinkling the blood of the *sin-offering* might be done in this method. The blood was mixed with water, to preserve it from coagulating. See at note John xix. 33. 34. There is also an apparent difficulty in this, that in Exod. xxiv. Moses is said to have sprinkled the people only, but, as Rosenmüller observes, “*adpersio ceterè libri ita fieri poterat, ut alteri impositus una cum illo conspergeretur.*” Λέγων, see Exod. xxiv. 8. Καὶ σχεδὸν; He saith *almost*; because some things which could abide the fire were purified by the fire, and others by water. Numb. xxvi. 23. Lev. xvi. 28. But without sacrificial blood, typical of the remission of our sins by the blood of Christ, no person was legally absolved from his sins or defilements.

23. Ἀνάγκη οὖν . . . *It was therefore necessary* . . . The Apostle now recurs to his main point, the atonement. By *heavenly things* here, we may understand *heaven* itself, of which the tabernacle was a type. Now as the purification of the tabernacle,

says Burkitt, was only to prepare it to be a place in which their persons might be presented before God; in like manner was heaven itself prepared and purified for us by our Lord's entrance into it, with his own atonement, or propitiatory sacrifice: Christ's entering into heaven, and his appearing with his blood of sprinkling in the presence of God for us, procures the acceptance of our prayers and praises whilst we live, and our admission into those heavenly mansions of bliss and glory prepared for us when we die. See note above viii. 5.

24. ἀντίτυπα τῶν ἀληθινῶν . . . *which are the figures of the true* . . . Ἀντίτυπος signifies here *omne quod ad exemplum aliquod compositum, quasi πεποιημένον κατὰ τὸν τύπον, a copy taken from an original picture*. Χειροποίητα ἅγια—ἀντίτυπα τῶν ἀληθινῶν, *templum ab hominibus ad exemplum veri celestis illius extractum*. In 1 Pet. iii. 21. it signifies *id quod similitudinem aliquam cum altero habet, et haud malè cum eo comparari potest*. Herodotus i. 67. calls the hammer the type, and the anvil the anti-type. Νῦν . . . ἡμῶν, *now to appear in the presence of God for us*. See 1 John ii. 1. Christ exercises his gracious advocacy for us in the kingdom of his glory, of which the entrance of the high-priest into the most holy place was nothing but a typical resemblance.

25. Οὐδ', ἵνα . . . *Nor yet that* . . . Ἀνάγκη is to be supplied here from ver. 23.

ἀλλοτρίῳ· (^b Ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ 26
καταβολῆς κόσμου·) νῦν δὲ ἅπαξ, ἐπὶ σύντελεϊά τῶν
αἰώνων, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πε-
φανέρωται. ^c Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις 27
ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις· ^d Οὕτω καὶ ὁ 28
Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρ-
τίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν
ἀπεκδεχομένοις εἰς σωτηρίαν.

^b Supra ver. 12. vii. 27. Infra x. 10. 1 Cor. x. 11. Gal. iv. 4. Eph. i. 10.
1 Pet. iii. 18. ^c Gen. iii. 19. 2 Cor. v. 10. Rev. xx. 12. 13. ^d Matt. xxvi. 28.
Rom. v. 15. vi. 10. Tit. ii. 13. 1 Pet. ii. 24. iii. 18. 1 John iii. 5.

28 * οὕτως ὁ Χριστὸς

οὐδ' ἀνάγκη ἵνα... nor was it necessary that...

26. Ἐπεὶ... κόσμον For then must he often have suffered since the foundation of the world; This reasoning, says Dr. Macknight, supposes two facts which are of great importance. The first is, that from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having offered himself to God as a sacrifice for sin. The second fact implied in the Apostle's reasoning is, that although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, ἐπὶ σύντελεϊά τῶν αἰώνων, (See Schoetgen's observations at 1 Cor. x. 10—12.) that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent, that its influence reacheth backwards to the beginning of the world, and forwards to the end of time: on which account Christ is with great propriety termed, Rev. xiii. 8. a lamb slain from the foundation of the world. The phrase, from the foundation of the world, in this passage, is not to be taken strictly, because the necessity of Christ's offering himself a sacrifice for sin, did not take place immediately at the creation, but at the fall. We have the phrase in this limited sense, Luke xi. 50. Φανεροῦσθαι here is, says Rosenmüller, *verbum sacrificantis in terrâ et i. q. ἐργάζειν τῷ Θεῷ καὶ αὐτὸν θυσίαν προσφέρειν*. But it is better interpreted of Christ's presenting himself, and going to heaven to intercede for us. See at note John xvii. 1—5.

27. 28. Καὶ καθ' ὅσον ἀπόκειται... And as it is appointed... As in the general course of things men die but once, and are then to receive the reward of what they have done in this life, whether good or bad; so Christ, after once dying for our sins, has no further sacrifice to make; but at his second appearance he shall come to

bestow that salvation, which the sacrifice of himself at his first coming purchased for all that trust in, and expect it from, him. Κρίσις, says Bp. Midd., though used of the final judgment, is here very properly anathous; the proposition not asserting the notoriety or magnitude of the event, but only that it will happen. Πολλῶν ἀνενεγκεῖν ἁμαρτίας, to bear the sins of many. Compare 1 Pet. ii. 24. Christ bore our sins, and suffered as a vicarious atonement. We are told, says Bp. Midd., that οἱ πολλοὶ is often equivalent to πάντων: it is not however quite certain, that the Apostle here meant to express πάντων: the ver. concludes with the mention of those who wait for him, i. e. who wait for Christ's second coming in humble hope of receiving their reward: and those manifestly are not the whole human race. The reason why in some places Christ is said to give himself a ransom for all, and in others only for many, seems to be, that when all are mentioned, it is meant that to all he has offered the terms of salvation; and where many are spoken of, it is considered that by all the terms will not be accepted. Chrysostom says to the same effect: the Apostle says of many, because all did not believe. Christ died indeed for all, to save all, as far as depended upon him. For that death was sufficient to rescue all from destruction. But he did not bear the sins of all, because they were not willing. Χωρὶς ἁμαρτίας, without sin, i. e. sine victimâ pro peccatis; non ut se iterum offerat pro sacrificio expiatorio. Or, sine peccati nostri onere, quod sibi ferendum imposuit. The Syriac construes εἰς σωτηρίαν with ὀφθήσεται, in which it is followed by the common translation. But it may be connected with ἀπεκδεχομένοις, which alludes to the congregation waiting in the temple, at the close of the service, for the benediction of the high-priest. Who

Κεφ. ι'. 10.

- 1 ^a Σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις, ἃς προσφέρουσιν εἰς τὸ διηνεκές, οὐδέποτε
 2 δύναται τοὺς προσερχομένους τελειῶσαι. Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους;
 3 ^b Ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν.
 4 ^c Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρ-
 5 τίας. ^d Διὸ εἰσερχόμενος εἰς τὸν κόσμον, λέγει, Θυσίαν καὶ προσφορὰν οὐκ ᾔθελήσας, σῶμα δὲ κατηρτίσω μοι.

^a Col. ii. 17. Supra viii. 5. ix. 9. 11. Infra ver. 14.^b Lev. xvi. 21. Supra ix. 7.^c Mic. vi. 6. 7. Supra ix. 13. Infra ver. 11.^d Ps. xl. 6. &c. l. 8. &c. Isa. i. 11.

Jer. vi. 20. Amos v. 21. 22.

2 * ἐπεὶ ἂν

wait for him for salvation. The high-priest had previously offered the sacrifice in the ordinary dress of the priests: he had entered within the veil with much incense, and the Israelites knew that he would come forth in the best robes, and bless the people. To the antitype, the Epistle to the Hebrews beautifully refers. The Great High-priest of our profession has offered the one and all-sufficient sacrifice for sin; he has entered within the veil, and made intercession; and unto them that look for him, he shall appear the second time without sin unto salvation. Mr. Marsh on Prophecy.

CHAP. X.

1—4. Σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν . . . For the law having a shadow of good things to come . . . The Apostle declares that the whole sacrificial system of the Jews was but a faint and partial representation of that stupendous sacrifice, which had been ordained from the beginning. See at note above ix. 9. 10. The blood of Jesus alone cleanses man from iniquity. The Levitical sacrifices did but typify the fore-ordained sacrifice of the Holy One of Israel. The only peculiar virtue they possessed is to be traced to the

great reality of which they were the shadows. Σκιὰ et αὐτὴ ἡ εἰκὼν τῶν πραγμάτων, dis-junctorum vim habent, says Schleusner, ita, ut hoc ipsam formam rerum archetypum, illud verò levem rerum adumbrationem significet. Εἰκὼν is here solida et expressa effigies rerum futurarum. See τελειῶσαι at notes above ii. 10. vii. 18. Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, For then would they not have ceased to be offered? The sentence is to be read interrogatively. If there had been sufficient efficacy in the legal sacrifices to atone for sin, they need not have been continually repeated; that very repetition proves their insufficiency. And the most solemn of them on the day of atonement was rather an annual remembrance of their sins, as not being pardoned, than the removal of the guilt of them. See at note above viii. 7. Ἀδύνατον γὰρ For it is not possible that the divine justice can be satisfied, or the guilt of sins removed by such sacrifices. The Jews had been taught formerly the same doctrine by Micah, vi. 7.

5—9. Διὸ εἰσερχόμενος εἰς τὸν κόσμον, λέγει . . . Wherefore, when he cometh into the world, he saith . . . The Apostle opening the great plan of redemption, introduces the Saviour as thus addressing his Father; see the 6th and following verses of Ps. xl. which is a prophecy of Christ, upon the assump-

Ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας. Τότε ⁶
 εἶπον, Ἰδοὺ ἤκω, (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ) ⁷
 τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου. Ἀνώτερον λέγων, ⁸
 Ὅτι θυσίαν καὶ προσφορὰν καὶ ὀλοκαυτώματα καὶ περὶ
 ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας· (αἵτινες κατὰ τὸν
 νόμον προσφέρονται·) Τότε εἶρηκεν, Ἰδοὺ ἤκω τοῦ ποιῆ- ⁹
 σαι, ὁ Θεὸς, τὸ θέλημά σου. Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ
 δεύτερον στήσῃ. ^ε Ἐν ᾧ θελήματι ἁγιασμένοι ἐσμὲν διὰ ¹⁰
 τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.
[†] Καὶ πᾶς μὲν ἱερεὺς ἔστηκε καθ' ἡμέραν λειτουργῶν, καὶ ¹¹

^ε John xvii. 19. Supra ix. 12. Infra xiii. 12.

[†] Num. xxviii. 3. Supra vii. 27. ver. 4.

8 — θυσίας καὶ προσφορὰς

9 † ὁ Θεὸς

10 X οἱ ante διὰ τῆς προσφορᾶς

11 || ἀρχιερεὺς

tion of the human nature : *σῶμα κατηρτίσω μοι*, a body hast thou prepared me, that it might be offered as an expiation, as a sacrifice for the sins of the world. The passage, *a body hast thou prepared me*, is in the original Hebrew, *mine ears hast thou opened* ; an expression, which refers to a custom of the Jews mentioned in Exod. xxi. 6. by which servants, who were so attached to their masters, that they refused to accept their liberty, were brought to the door-post, where their ears were bored or opened, in consequence of which they were considered as devoted for ever to the service of the family. As this is an act of the most sincere obedience and voluntary service, the royal prophet naturally alludes to it, to express the willing submission of Christ to his Father, in satisfying his justice, and reconciling him to man. The Septuagint has rendered the passage as quoted by St. Paul : *a body hast thou prepared me*. Slaves and servants were both by Jews and heathens called *σώματα*. Some critics are of opinion, that the passage in the Heb. was originally the same as it is now in the Greek, but that the Jews altered the words, in order to diminish the evidence which they gave to Christianity. But whether we adopt the Heb. or the Greek expression, the implied sense is the same, and the passage clearly refers to the sacrifice of the body of Christ. Ὁλοκαυτώματα, burnt-offerings, were such sacrifices as were wholly consumed by fire on the altar, without the priests receiving any share of them. Περὶ ἁμαρτίας, for sin, θυσίας und. See Bos. Περὶ denotes expiation. See at notes Rom.

viii. 3. 2 Cor. v. 21. Ἐν κεφαλίδι . . . in the volume . . . alluding either to the book of God's eternal counsels, comp. Ps. cxxxix. 16. or to the book of the Mosaic writings ; comp. Luke xxiv. 44. Christ is said to go to his cross, as it was written of him, Matt. xxvi. 24. and the rulers of the Jews are said to have fulfilled the Scriptures in condemning him, and to have done that which was written of him. Κεφαλὶς properly signifies the head or top of a pillar. Hence it denotes here a volume, or roll of a book, on account of its cylindrical form. Suid. κεφαλὶς βιβλίου, ὅπερ τινὲς εἰλημά φασιν. The clause αἵτινες . . . προσφέρονται, which are offered by the law, are not the words of the Psalm, but of the Apostle ; they are added to show that, notwithstanding these offerings were originally of divine appointment, they were all to be laid aside when Messiah came into the world and offered himself as a sin-offering. Τὸ πρῶτον, sc. the Levitical sacrifices : τὸ δεύτερον, the sacrifice of the body of Christ, i. e. τὸ ποιῆν τὸ θέλημα τοῦ Θεοῦ.

10. Ἐν ᾧ θελήματι . . . ἐφάπαξ· By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. See ἀγιάζω at note above, ix. 13. 14. Many Mss. have οἱ διὰ τῆς προσφορᾶς. It will thus be similar to Rom. ii. 27. σὲ τὸν διὰ γράμματος : and the meaning will be : “ By which will, we of the sacrifice” (or who partake in the sacrifice) “ of Jesus Christ are sanctified once for all.” See Bp. Midd.

11—14. Καὶ πᾶς μὲν ἱερεὺς ἔστηκε . . . And every priest standeth . . . See at note

- τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε
 12 δύνανται περιλεῖν ἁμαρτίας. ^g Αὐτὸς δὲ μίαν ὑπὲρ ἁμαρ-
 τιῶν προσενέγκας θυσίαν, εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ
 13 τοῦ Θεοῦ, ^h Τὸ λοιπὸν ἐκδεχόμενος, ἕως τεθῶσιν οἱ ἐχθροὶ
 14 αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. ⁱ Μιᾶ γὰρ προσφορᾷ
 15 τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους. Μαρτυρεῖ
 δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον. Μετὰ γὰρ τὸ προειρη-
 16 κέναι, ^k Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ
 τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ
 καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐ-
 17 τοὺς, Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν
 18 οὐ μὴ μνησθῶ ἔτι. ^l Ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσ-
 φορὰ περὶ ἁμαρτίας.
 19 ¹ Ἐχοντες οὖν, ἀδελφοί, παρῆρσιν εἰς τὴν εἴσοδον τῶν

^g Supra i. 3. Col. iii. 1.^h Ps. cx. 1. Acts ii. 35. 1 Cor. xv. 25. Supra i. 13.ⁱ Supra ver. 1.^k Jer. xxxi. 33. 34. Supra viii. 10. 12.^l Rom. v. 2. Eph. ii. 18.

iii. 12. Supra ix. 8. 12.

12 || Οὗτος δὲ 15 || εἰρηκέναι

above viii. 7. In the comparison which is here drawn between the Jewish high-priest, (several Mss. read ἀρχιερεὺς,) ἔστηκε is opposed to ἐκάθισεν ver. 12. Chrysostom says, ἅρα τὸ ἐστάναι τοῦ λειτουργεῖν ἐστὶ σημεῖον οὐκοῦν τὸ καθῆσθαι, τοῦ λειτουργεῖσθαι. The principal stress however is not so much in ἔστηκεν and ἐκάθισεν, as in πολλάκις and ἐφάπαξ προσφέρειν. Εἰς τὸ διηνεκὲς ἐκάθισεν . . . for ever sat down . . . Some connect εἰς τὸ διηνεκὲς with what precedes, *after he had offered one sacrifice for ever*. But it may be joined, as the common translation has done, with what follows, to express Christ's sitting for ever at the right hand of God. See τὸ λοιπὸν at note Matt. xxvi. 45. ἕως τεθῶσιν . . . αὐτοῦ, till his enemies be made his footstool. See notes Matt. xxii. 44. Acts ii. 34. Τετελείωκεν, he hath perfected. Wahl and Schleusner make the verb here to signify, *to render perfectly free from sin, to expiate perfectly*. Our blessed Lord expiated perfectly, and completed the salvation of, his people, when he exclaimed on the cross, "it is finished."

15—18. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον. . . Whereof the Holy Ghost also is a witness to us . . . Compare and see note above at viii. 8—12. This passage proves the inspiration of the prophet Jeremiah. Δὲ here has the force of *insuper, præterea*.

Τὸ Πνεῦμα τὸ ἅγιον, see at note above ix. 8. The words μετὰ γὰρ τὸ προειρηκέναι are connected with ver. 16. And at the beginning of ver. 17. supply εἰτ' ἐπιλέγει, or τότε εἴρηκε. Ὅπου δὲ . . . Now where . . . The Apostle's conclusion in verse 18. is just and demonstrable: Where remission of sins is so obtained by Christ's own oblation, that God will remember them no more, there is, saith he, no more need of offering for sin, for by one oblation he hath perfected, fully expiated, for ever them that are sanctified, ver. 14.; but by the blood of Christ such remission is obtained, saith the same Apostle, ver. 15. 17. therefore there is no more offering for sin. From these, and many other passages of this Epistle, the sacrifice of the mass, which the council of Trent declared to be a true and proper propitiatory sacrifice for sin, is utterly overthrown. This is the conclusion of the doctrinal part of this Epistle.

19—23. Ἐχοντες οὖν, ἀδελφοί, παρῆρσιν εἰς τὴν εἴσοδον τῶν . . . Having therefore, brethren, boldness . . . The Apostle having finished the doctrinal part of his Epistle, proceeds to apply it to practical purposes. Since then, says he, we have thus a new and living way, a way which leads to life opened to us into the Holy of Holies by the blood of Christ, liberty to approach unto God in

ἀγίων ἐν τῷ αἵματι Ἰησοῦ, ^m Ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν 20
 πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, (τοῦτ'
 ἔστι, τῆς σαρκὸς αὐτοῦ,) ⁿ Καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον 21
 τοῦ Θεοῦ. ^o Προσερχώμεθα μετ' ἀληθινῆς καρδίας ἐν 22
 πληροφορίᾳ πίστεως, ἐρραντισμένοι τὰς καρδίας ἀπὸ συνει-
 δήσεως πονηρᾶς. Καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ, 23
^p Κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ· (πιστὸς
 γὰρ ὁ ἐπαγγειλάμενος.) Καὶ κατανοῶμεν ἀλλήλους εἰς 24
 παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, ^q Μὴ ἐγκαταλεί- 25
 ποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ
 παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον, ὅσω βλέπετε ἐγγί-
 ζουσιν τὴν ἡμέραν.

^m John x. 9. xiv. 6. Supra ix. 8.

ⁿ Supra iv. 14. 1 Tim. iii. 15.

^o Supra iv. 16. ix. 14. Ezek. xxxvi. 25. 2 Cor. vii. 1. Eph. iii. 12. Jam. i. 6.
 1 John iii. 21. ^p 1 Cor. i. 9. 1 Thess. v. 24. 2 Thess. iii. 3. Supra iv. 14. Infra xi. 11.
^q Acts ii. 42. Rom. xiii. 11. Phil. iv. 5. 2 Pet. iii. 9. 11. 14. Jude 19.

prayer, and a title to heaven itself . . . See παρῆσθα at note John vii. 4. here *fiducia*, *jus*. See ἐγκανίζω at note above ix. 18—22. And πρόσφατον at note Acts xviii. 2. Etym. M. πρόσφατον κυρίως ἐπὶ τοῦ νεωστὶ πεφονευμένου εἴρηται, ἐκ τοῦ φῶ, τὸ φονεύω. So πρόσφατος, recens interfectus, is found Hom. Il. Ω. 757. This sense would not be inapplicable to what the Apostle says, that Christ by his blood is himself the way which leads to life: ζῶσαν, that is, ζωοποιῶσαν. See καταπέτασμα at note Matt. xxvii. 51. Καὶ ἱερέα . . . Θεοῦ and having a high-priest over the house of God; or in the house of God, sc. in heaven. Or it may mean, the Christian Church of which Christ is the head. Christ is exalted into heaven, and become the high-priest, governor and intercessor for the Christian Church. Προσερχώμεθα . . . Let us draw near . . . See ἐν πληροφορίᾳ πίστεως, in full assurance of faith, i. e. plenâ fide et fiducia, at note Col. ii. 2. And see ῥαντίζω at note above ix. 13. 11. There is here a manifest allusion to the things requisite to procure to a defiled Jew admittance to God's sacred presence in the temple, or the tabernacle. See Levit. xvi. 14. 15. 27. 30. Let us therefore, saith the Apostle, who have (not our flesh only, but) our consciences purified from the guilt of sin, by the sprinkling (not of the blood of bulls and goats, but) of the blood of Christ, and have our high-priest still presenting this blood before the mercy-seat, and who have our bodies washed with the pure water of baptism, the laver of regeneration,

(as the clothes and bodies of the unclean were with fountain water,) draw near to God with greater freedom than they could. Κατέχωμεν . . . ἀκλινῇ. Let us hold fast the profession of our faith (hope) without wavering; ἀκλινῆς, omnino certus, firmus, from a priv. and κλίνω flecto; properly non vacillans; i. e. firmi et constantes maneamus in spe felicitatis futuræ, quam profitemur. See note above vi. 11. Πιστὸς, faithful, signifies here, may be credited, may be confided in.

24. 25. Καὶ κατανοῶμεν . . . ἔργων. And let us consider one another, to provoke unto love and to good works; or, And let us study to excite each other to love and to good works. Κατανοέω is here curam gero et habeo. The LXX, according to Mintert, use it in the sense of *perpendo*, *studiosè ad animum revoco*. See παροξύνω at note Acts xv. 39. In the apostolic writings, good works are uniformly considered as flowing from faith in the atonement of Christ. After the glowing manner in which that great event is described in these two chapters, the conclusion is a call to good works. Μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν . . . Not forsaking the assembling of ourselves together . . . Ἐπισυναγωγὴ does not seem to differ from συναγωγὴ, and signifies any congregation, or assembling in one place, maximè conventus sacer. Phavor. ἐπισυναγωγῶν τὴν συμφωνίαν ἐκάλεισεν ὁ Ἀπόστολος from Theodoret on this place. The forsaking of the public profession is not only deserting of the public profession

26 Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν
τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολεί-
27 πεται θυσία. ^s Φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς
28 ζῆλος, ἐσθίειν μέλλοντος τοῦς ὑπεναντίους. ^t Ἀθετήσας
τὶς νόμον Μωϋσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ
29 μάρτυσιν ἀποθνήσκει. ^u Πόσω, δοκεῖτε, χείρονος ἀξιωθή-
σεται τιμωρίας ὁ τὸν Υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ
αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιασθη, καὶ τὸ
30 Πνεῦμα τῆς χάριτος ἐνουβρίσας; ^x Οἶδαμεν γὰρ τὸν

^r Num. xv. 30. Supra vi. 4. 2 Pet. ii. 20. 21. ^s Ezek. xxxvi. 5. Zeph. i. 18.
iii. 8. 2 Thess. i. 8. Infra xii. 29. ^t Deut. xvii. 2. 6. xix. 15. Supra ii. 2. Matt. xviii. 16.
John viii. 17. 2 Cor. xiii. 1. ^u Supra ii. 3. Infra xii. 25. xiii. 20. Matt. xii. 31. 32.
1 Cor. xi. 29. Eph. iv. 30. ^x Deut. xxxii. 35. 36. Ps. l. 4. cxlxxv. 14. Rom. xii. 19.

of Christ, but also of the means of growth in grace. Many were discouraged and deterred by the fear of persecutions. But the Apostle assures them that *the day is approaching*, i. e. the day of the dissolution of the Jewish state. See note at Rom. xiii. 11.

26. 27. Ἐκουσίως γὰρ ἁμαρτανόντων . . . *For if we sin wilfully . . .* by ἐκουσίως is described such an act as is entirely spontaneous and deliberate, which is performed *plenâ voluntate, wilfully and with a fixed and deliberate purpose of transgression. Si nullis persecutionibus coacti nec persuasionibus cedentes defecerimus a religione Christianâ*, as rendered by Schleusner. See at note above v. 2. A sufficient sacrifice has already been offered for the sins of these apostates, and the impenitently wicked. The *wilful sin* threatened in this awful passage is not every-lapsing in time of persecution, nor the falling into great sins through temptation; but an utter renouncing Christ's religion, a casting him off, *drawing back*, and relapsing into Judaism or heathenism. This passage therefore ought not to drive other sinners into despair, who do not finally fall away from the Christian faith and hope, but to repent and reform. Οὐκέτι . . . θυσία: *there remaineth no more sacrifice for sin*. Dr. Bates well observes, that God will not pardon sin without some sacrifice or satisfaction; else the argument would be inconclusive: for it would not otherwise follow that there must remain to apostates a dreadful expectation of judgment, &c. Πυρὸς ζῆλος, *fiery indignation, ira ardentissima, or pæna acerrima*. The wrath of God is often compared to a devouring fire. This appears to be an allusion to the fire that consumed Korah and his company. Numb. xvi. 25.

28. 29. Ἀθετήσας τὶς νόμον Μωϋσέως . . . *He that despised Moses' law . . .* The Apostle enforces his argument about apostacy from the comparison of him *who despised Moses' law*, and therefore was to *die without mercy under the hand of two or three witnesses*, Deut. xvii. 6. See also Numb. xv. 30. 31. The expressions used ver. 29. can agree with none besides apostates from the Christian faith. *To tread the Son of God under foot* signifies the utmost contempt that can be cast upon him. Eustath. Hom. 11. Δ. says, πολλὴν δηλοῖ καταφρόνησιν τὸ πατήσαι. See at note Matt. vii. 6. *To count the blood of the covenant*, by which we are purified, itself, *κοινὸν, unclean and polluting*, can be only done by him who looks on Christ, not as the Saviour of the world by it, but as one who deserved to suffer what from the Jews he did suffer. See ἀγιάζω at note above ix. 13. 14. Καὶ τὸ Πνεῦμα τῆς χάριτος ἐνουβρίσας; and *hath done despite unto the Spirit of grace?* Attributes, says Bp. Middleton, are frequently expressed in the ancient Oriental tongues and scriptural phraseology, not as with us by means of adjectives, but by the genitives of the names of attributes, made to depend on the noun to which the attribute belongs. *The Holy Spirit* is continually named in the Syr. version the *Spirit of Holiness*: the *gracious throne*, a title of the Almighty, is in this Epist. iv. 16. ὁ θρόνος τῆς χάριτος: and the *all-gracious God*, is 1 Pet. v. 10. ὁ Θεὸς πάσης χάριτος. And here τὸ Πνεῦμα τῆς χάριτος, *the gracious Spirit*, i. e. the Holy Ghost. Here again is confirmed the doctrine of the personality of the Holy Ghost. Ἐνουβρίζω, *to insult*, has not for its object *things or qualities*.

30. 31. Οἶδαμεν γὰρ τὸν εἰπόντα . . . *For we know him that hath said . . . viz. God*

εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.
Καὶ πάλιν, Κύριος κρινεῖ τὸν λαὸν αὐτοῦ. ^γ Φοβερὸν τὸ 31
ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

^z Ἀναμιμνήσκεισθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς 32
φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων.

^a Τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι. 33
τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γεννηθέντες.

^b Καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἄρπα- 34
γὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε,
γινώσκοντες ἔχειν ἑαυτοῖς κρείττονα ὑπαρξιν ἐν οὐρανοῖς
καὶ μένουσαν. ^c Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, 35

^γ Luke xii. 5.

^z Supra vi. 4. Gal. iii. 4. Phil. i. 29. 30. Col. ii. 1. 2 John 8.

^a 1 Cor. iv. 9. Phil. i. 7. iv. 14. 1 Thess. ii. 14.

^b Matt. v. 12. vi. 20. xix. 21.

Luke xii. 33. Acts v. 41. 1 Tim. vi. 19. 2 Tim. i. 16. Jam. i. 2.

^c Matt. x. 32.

30 ‡ λέγει Κύριος

34 || δεσμοῖς συνεπαθήσατε

ib. || ἑαυτοῦς

ib. * ἐν ἑαυτοῖς

ib. ‡ ἐν οὐρανοῖς

by Moses. Deut. xxxii. 35. The Apostle applies to apostates what was originally said of the idolatrous nations. See Rom. xii. 19. Καὶ πάλιν are the words of St. Paul, as also, λέγει Κύριος. Grotius thinks that the words, Κύριος κρινεῖ τὸν λαὸν αὐτοῦ the Lord shall judge, i. e. avenge, his people, are taken from Ps. cxxxv. 14.; but both the Psalmist and the Apostle seem rather to have had Deut. xxxii. 36. in their view. Then the Apostle exhorts the Hebrews duly to consider how *fearful a thing it is to fall into the hands of a being whose attribute is eternal justice*. Ἐμπίπτω is to fall into one's power, to meet with harm. Ζῶντος, who, as he lives for ever, can punish for ever.

32. 33. Ἀναμιμνήσκεισθε δὲ τὰς πρότερον ἡμέρας . . . But call to remembrance the former days . . . The Apostle fortifies the Hebrews against the dreadful sin of apostacy, or other wilful sins, by reminding them of the former days of their profession, and of what they had suffered and renounced for Christ, when they were first *illuminated* in the knowledge of the Gospel. Perhaps the Apostle here refers to the persecution mentioned, 1 Thess. ii. 14. in which the Hebrews showed great love to their suffering brethren, Heb. vi. 10. Πολλὴν ἄθλησιν παθημάτων, a great fight of afflictions; i. e. ἀθλητικὴ κακοπάθεια, in allusion to the combats in the games. Τοῦτο μὲν, τοῦτο δὲ, *partim, partim, κατὰ τοῦτο τὸ μέρος*, see

Bos. Θεατριζόμενοι, whilst ye were made a gazing-stock; this is a very strong and emphatic expression, *exposed on a public stage*; in allusion to the barbarous custom of exposing condemned criminals to fight with wild beasts on the Roman theatres and amphitheatres; when a wild beast instigated to madness by the shouts and light missile darts of the spectators, was let loose upon the wretched criminal to tear and worry him. Tacitus says, Annal. xv., *pereuntibus addita ludibria*, &c. The expression θεατριζόμενοι is very much in the style of St. Paul's writing, and analogous to what he says 1 Cor. iv. 9. It goes some way in proving him to be the writer of this Epistle. See also the quotation above ver. 30. from Deut. xxxii. 35. and also in the same words at Rom. xii. 19. though the quotation differs in some thing both from the Hebrew and the Septuagint. This also tends to prove that the same person wrote both Epistles.

34. Καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε . . . For ye had compassion of me in my bonds . . . For τοῖς δεσμοῖς μου, some Mss. Verss. and Fathers read τοῖς δεσμοῖς, for ye had compassion on those who were in bonds; but the common reading appears to be supported by preferable evidence. See συμπαθεῖν at note above iv. 15. Γινώσκοντες . . . μένουσαν, knowing in yourselves that ye have in heaven a better and an enduring substance. See note at Acts ii. 44. 45.; also Rom. viii. 16. 17.

- 36 ἥτις ἔχει μισθαποδοσίαν μεγάλην. ^d Ὑπομονῆς γὰρ ἔχετε
 χρεῖαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν
 37 ἐπαγγελίαν. ^e Ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος
 ἔξει, καὶ οὐ χρονιεῖ.
 38 ^f Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείλη-
 39 ται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. ^g Ἡμεῖς δὲ οὐκ
 ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περι-
 ποίησιν ψυχῆς.

^d Luke xxi. 19. Gal. vi. 9. Col. iii. 24. Supra ix. 15. 1 Pet. i. 9. ^e Hab. ii. 3. 4. Luke xviii. 8. 2 Pet. iii. 9. ^f Rom. i. 17. Gal. iii. 11. ^g Acts xvi. 30. 31. 1 Thess. v. 9. 2 Thess. ii. 14. 2 Pet. ii. 20. 21.

36. Ὑπομονῆς γὰρ ... ἐπαγγελίαν. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. See ὑπομονή at note Luke viii. 15. which rather signifies here *perseverance*. Χρεῖα also implies more than our word *need* seems to denote. It rather expresses what is necessary, and cannot be dispensed with; as rendered by the Vul. *patientia enim vobis necessaria est*. Ἐπαγγελία might be rendered the *promised reward*; agreeably to a very common Heb. idiom. The sense is, For ye must persevere in doing the will of God, that ye may obtain the promised reward. See Campbell.

37. Ἔτι γὰρ ... χρονιεῖ. For yet a little while, and he that shall come will come, and will not tarry. See ὁ ἐρχόμενος at note Matt. xi. 2. 3. The term ὁ ἐρχόμενος answers to the Heb. phrase מָלְאֵךְ in Psalm cxviii. 26. It was, and is still proverbial, to denote the Messiah. Μικρὸν ὅσον ὅσον denotes τὸ ἐλάχιστον, a *very little while*. Thus Aristoph. Vesp. 213. ὅσον ὅσον στίλνῃ, which the Scholiast explains by ἐλάχιστον. Your deliverance, says the Apostle, will not only be certain, but also very speedy; according to those words of the prophet, Hab. ii. 3. spoken of the coming of Christ. He applies the words of Habakkuk, by way of accommodation, to Christ's coming to destroy Jerusalem, and thus putting an end to the power of persecution from the Jews. But some understand this of the day of death.

38. 39. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται

... Now the just shall live by faith ... See at note Rom. i. 17. The righteous may securely depend on the promises of Christ, with confidence that they shall be performed. In this passage, the prophet, Hab. ii. 4. as well as the Apostle, speaks of the efficacy of faith to support the righteous under temptations and afflictions, in such a manner that they neither faint in the combat, nor withdraw from it. The Septuagint seems to have read the Hebrew in this passage different from our copies. But the sense given by the Apostle agrees perfectly well with the context in the prophet: he exhorts the people to wait for the vision: he adds that the vision (or rather God) would surely come, it would not tarry: it follows according to the Apostle, that the just should live by faith, the righteous should be saved by a just reliance, and confidence in God's promises: but if any man (or if the just) should draw back, and distrust his promises, God would have no pleasure in him. See at note John viii. 44. Ἡμεῖς δὲ ... ψυχῆς. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. See ὑποστέλλω and ὑποστολή at note Acts xx. 18—21. The expression οὐκ ἐσμὲν ὑποστολῆς is elliptical, *νότοι* being und. Kypke thinks it better to supply ἐξ before ὑποστολῆς, and ἐκ before πίστεως. Theophylact explains it, ἡμεῖς οὐκ ἐσμὲν τῶν ἀπολλυμένων διὰ τὸ ὑποστέλλεσθαι καὶ ἀπορῥαθυμεῖν ἢ διστάζειν κ. τ. λ.

Κεφ. ια'. 11.

^a Ἔστι δὲ πίστις, ἐλπίζομένων ὑπόστασις, πραγμάτων 1
ἐλεγχος οὐ βλεπομένων. ^b Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν 2
οἱ πρεσβύτεροι. ^c Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας 3
ρήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγο-
νέναι. ^d Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάϊν προσ- 4
ήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦν-
τος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανόν

^a Rom. viii. 24. 25. 2 Cor. iv. 18. v. 7.
Ps. xxxiii. 6. John i. 3. Supra i. 2. 2 Pet. iii. 5.
1 John iii. 12. Infra xii. 24.

^b Infra ver. 39. ^c Gen. i. 1.
^d Gen. iv. 4. 10. Matt. xxiii. 35.

CHAP. XI.

1. Ἔστι δὲ πίστις . . . βλεπομένων. Now faith is the substance of things hoped for, the evidence of things not seen. The Apostle in this chapter sets before the Hebrews the power of the grace of faith, and proposes the example of the saints in former times. Ὑπόστασις is literally a foundation, and figuratively a full assurance, and confident expectation of things hoped for, as if they were not only existing, but actually present. Ἐλεγχος signifies here i. q. ὑπόστασις, spes et persuasio animi, quæ idoneis argumentis firmatur et nititur. Οὐ βλεπομένων, not seen, i. e. not yet seen, corresponding to Noah's conviction of the approaching deluge, καὶ ἐπὶ βλεπομένων, though not yet seen, ver. 7. and to the patriarchs' conviction of the truth of the divine promises, though seen afar off, ver. 13. Chrysost. has thus elegantly and happily explained and illustrated this: Ἡ πίστις τοίνυν ἐστὶν ὕψις τῶν ἀδύλων, φησὶ, καὶ εἰς τὴν αὐτὴν τοῖς ὁρωμένοις φέρει πληροφορίαν τὰ μὴ ὁράμενα—Ἐπειδὴ γὰρ τὰ ἐν ἐλπίδι ἀνυπόστατα εἶναι δοκεῖ, ἡ πίστις ὑπόστασιν αὐτοῖς χαρίζεται, ἀλλ' αὐτὸ ἐστὶν οὐσία αὐτῶν. Οἶον, ἡ ἀνάστασις οὐ παραγέγονεν, οὐδὲ ἐστὶν ἐν ὑποστάσει, ἀλλ' ἡ ἐλπίς ὑφίστησιν αὐτὴν ἐν τῇ ἡμετέρᾳ ψυχῇ. Which Dr. Hales has thus translated: "Faith, then, is vision of things unseen. And it brings the things that are not seen to the same fulness of assurance, as the things that are seen. For when the things hoped for seem to be unfounded, faith bestows on them a foundation, or rather, not bestows, but constitutes itself their exist-

ence. Thus the resurrection is not yet come, nor is it already in subsistence, but hope makes it subsist in our mind."

2. Ἐν ταύτῃ . . . πρεσβύτεροι. For by it the elders obtained a good report. Ἐν ταύτῃ is rather on account of this faith. Πρεσβύτεροι signifies here, not an office, but i. q. πατέρες in chap. i. 1. the ancestors of the Hebrews, the patriarchs, &c. Ἐμαρτυρήθησαν, were borne witness to by God, as approved and accepted persons. Μαρτυρέω is here as in Luke iv. 22. testimonio aliquem orno et commendo; μαρτυρεῖσθαι de eo dicitur qui est probatus.

3. Πίστει . . . γεγονέναι. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Τοὺς αἰῶνας signifies the material world. And see γίνομαι at note above iv. 3. Thus we are taught, that there was no such thing as eternal self-existent matter. Εἰς τὸ for ὥστε, so that the visible creation was not made of apparent materials; i. e. the worlds which we see were not made of matter which had existed from eternity, but of matter which God created and formed into the things which we see. 2 Pet. iii. 5. See also at note John i. 3.

4. Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάϊν . . . By faith Abel offered unto God a more excellent sacrifice than Cain . . . The reason is thus given of the preference which God gave to Abel's offering, Gen. iv. 4. But the faith by which Abel was induced to offer the better sacrifice, more acceptable to God, besides a faith in God, recognising his existence, authority and power, was directed

5 ἔτι λαλεῖ. ^ε Πίστει Ἐνὼχ μετετέθη, τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὐρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεσθηκέναι τῷ
6 Θεῷ. Χωρὶς δὲ πίστεως ἀδύνατον εὐαιρεσθῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ
7 τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. ^ε Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύ-

^ε Gen. v. 22. 24. Eccclus. xlv. 16. xlix. 14.

^ε Gen. vi. 13. 22. Rom. iii. 22. iv. 13. Phil. iii. 9. 1 Pet. iii. 20.

4 * ἔτι λαλεῖται

to the promise of a redeemer; Christ being given and slain from the beginning of the world, even for those to whom he was not known. See below ver. 39. For the benefits of Christ's death are not confined to those to whom the Gospel has been actually revealed by his appearance upon earth. See Gal. iii. 6. And from this verse it is very evident that Paul speaks not of a mere historical or general faith, but of a divine and particular faith in Christ; because Cain clearly possessed the former, but was rejected; Abel possessed the latter, and was accepted. The promise that *the seed of the woman should bruise the serpent's head*, was to be commemorated in the Patriarchal and all succeeding sacrifices, *until the seed should come*. Agreeably to this, the Homily on Faith applies the 11th chap. of Heb. stating, that holy men of old, although they were not named Christian, yet exercised a Christian faith; seeking, as we do, all the benefits of God the Father, *through the merits of his Son Jesus Christ*; and differing from us only in this, that whereas they looked *when Christ should come*, we be in the time *when he is come*. To the fulfilment of *this promise* was the faith of Abel directed. Dr. Kennicott in his Dissertation on Cain and Abel, as quoted by Custance, has proved that the latter, in addition to the same kind of offering as Cain presented, sacrificed the firstling of his flock; thereby evidencing his consciousness of guilt, which was to be removed by the shedding of blood. In the performance of this religious act, Abel exercised faith in the Lamb of God that was slain before the foundation of the world; and thus obtained a righteousness, which

"the fruit of the ground" brought by Cain as an offering unto the Lord could not procure for him.

5. Πίστει Ἐνὼχ μετετέθη By faith Enoch was translated As a reward of this faith, by which he was brought into such a state and condition of favour and acceptance of God, having this testimony that he pleased God, Enoch had the peculiar privilege conferred upon him, of being translated into paradise, without dying according to the common course of nature. See Gen. v. 22. 24. Thus also was Elijah translated 2 Kings ii. 17.

6. Χωρὶς δὲ πίστεως But without faith . . . It is impossible for man to please God, except by faith; seeing every one, who cometh to God, to worship and serve him, *must believe that he is*; he must realize his invisible being, presence and perfections; which can only be done by faith, exercised on that revelation which he has given of himself, and of his Son; for faith is the belief of the testimony of God. See Scott. Εὐαιρεσθῆναι τῷ Θεῷ is the same as *to worship God, and to have a zeal for his service*; consequenti h. l. *posito pro antecedente*, says Schleusner, *ita se gessisse ut Deo placeret*. And of a similar import are the phrases *προσέρχεσθαι τῷ Θεῷ*, and *ἐκζητεῖν τὸν Θεόν*.

7. Πίστει . . . By faith Noah . . . Πίστει refers to *εὐλαβηθεὶς κατεσκεύασε* . . . Noah believed and revered the awful threatening. See *εὐλαβέομαι* at note Acts xxiii. 10. See also note above ver. 1. Κατέκρινε τὸν κόσμον, *he condemned the world*; here as in many places, a person is said to *condemn* those against whom he furnishes out matter of accusation. See Doddridge. Tit. iii. 11.

νης ἐγένετο κληρονόμος. ^g Πίστει καλούμενος Ἀβραὰμ 8
 ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἤμελλε λαμβάνειν εἰς
 κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχεται.
^h Πίστει παρώκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἄλλο- 9
 τριάν, ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ
 τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. ⁱ Ἐξεδέ- 10
 χετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης
 καὶ δημιουργὸς ὁ Θεός. ^k Πίστει καὶ αὕτη Σάρρα δύναμιν 11
 εἰς καταβολὴν σπέρματος ἔλαβε καὶ παρὰ καιρὸν ἡλικίας,
 ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον. ^l Διὸ καὶ ἅφ' 12
 ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα
 τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος

^g Gen. xii. 1. 4. Acts vii. 2-4.

^h Gen. xii. 8. xiii. 3. 18. xviii. 1. 9. Supra vi. 17.

ⁱ Supra iii. 4. Infra xii. 22. xiii. 14. Rev. xxi. 2.

^k Gen. xvii. 19. xviii. 11. 14.

xxi. 2. Luke i. 36. Rom. iv. 21. Supra x. 23.

^l Gen. xxii. 17. Rom. iv. 18. 19.

9 † τὴν

11 × στείρα οὖσα post Σάρρα

ib. * ἡλικίας ἔτεκεν

12 * καὶ ὥσει ἄμμος

Καὶ τῆς ... κληρονόμος, and became heir of the righteousness which is by faith; i. e. heir of the happiness promised to them who are justified by faith, or to persons who by faith had an hereditary right to it, viz. not only to the temporal salvation which the ark afforded, but to that spiritual and celestial salvation which the ark typified, 1 Pet. iii. 21.

8. Πίστει By faith Abraham The construction is: Ἀβραὰμ καλούμενος πίστει ὑπήκουσε. See Gen. xii. 1. 7.

9. Πίστει παρώκησεν ... By faith he sojourned ... A like faith it was in him, that though he sojourned in that land which was promised him, in the same manner as he should, if he and his seed had not been concerned in it, (he and his sons and his sons' sons dwelling in it in tabernacles, erected for a transitory passage through it, and not in houses, as in a place of possession,) yet he firmly believed that his seed should possess that land. Παροικεῖν is opposed to ἐνοικεῖν and κατοικεῖν; it is ut peregrinus habitare. Μετὰ here does not mark the same time, but a parity of circumstances. Τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς, quibus eadem promissio contigerat.

10. Ἐξεδέχετο γὰρ For he looked for He was not desirous of a city in Canaan, or elsewhere, because he expected the city having the foundations; his views and hopes embraced that future state of

peace and bliss which was comprehended in the fulness of the promise: *In thy seed shall all the nations of the earth be blessed*; and which is described under the notion of being admitted to participate in the privileges of the heavenly Jerusalem, the Jerusalem that is above—and the city having the foundations. See below xii. 22. 23. By the description there given of it, we learn that believers, after the judgment, shall all be joined in one society or community with the angels, a community which is never to be dissolved, the city which hath the foundations. See Rev. xxi. 2. 14. Δημιουργός is properly, from its etymology, δῆμιος publicus, and ἔργον opus, one who labours for the public, one who forms a people by laws and institutions. * Hence the magistrates of the Achæi are called δημιουργοὶ in Polyb. And Aristot. says: οἱ μὲν νόμων ἐγένοντο δημιουργοὶ μόνον, οἱ δὲ καὶ πολιτείας. But here it signifies, opifex, auctor et conditor. Suid. χειροτέχνης, ὁ τὰ μὴ ὄντα ποιῶν. Etym. M. δημιουργός· ὢν καὶ ὁ τῶν πάντων ποιητὴς Θεὸς δημιουργὸς εἴρηται.

11. 12. Πίστει καὶ αὕτη Σάρρα Through faith also Sara See note at Rom. iv. 18—22. Εἰς καταβολὴν σπέρματος, to conceive seed, ad procreandum seminis. Καταβολὴ is metaphorically applied to the birth or generation of man, by Greek writers; whether the metaphor be taken from the foundation of a building, or from sowing seed in the earth, for which the Latins

- 13 τῆς θαλάσσης ἢ ἀναριθμητος. ^m Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι
 14 ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. ⁿ Οἱ γὰρ τοιαῦτα
 15 λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον, ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν
 16 ἀνακάμψαι. ^o Νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν,

^m Infra ver. 27. 39. Gen. xxiii. 4. xlvii. 9. 1 Chron. xxix. 15. Ps. xxxix. 12. cxix. 19. John viii. 56. 1 Pet. i. 17. ii. 11. ⁿ Infra xiii. 14. ^o Exod. iii. 6. 15. Matt. xxii. 32. Acts vii. 32. Phil. iii. 20. Infra xiii. 14.

13 * ἰδόντες, καὶ πεισθέντες

16 * Νῦν δὲ

themselves use the verb *jacere*. A passage in Clem. Alex. Strom. ii. 370. illustrates this: Συνεργεῖ καὶ γῇ, γόνιμος ὑπάρχουσα, πρὸς τὴν τῶν σπερμάτων καταβολήν. Καὶ ταῦτα νεκρωμένων, i. e. κατὰ ταῦτα, as good as dead; or, to avoid that vulgarism, and him too dead; i. e. as it were dead. The Greek phrase corresponds to the Latin, *idque*; so that it might be rendered, *ab uno, et illo quidem emortuo*. Wicklif has *ghit nygh deed*.

13. 14. Κατὰ πίστιν ἀπέθανον οὗτοι πάντες... These all died in faith... Some learned commentators interpret the promises alluded to in this chapter as *temporal*; and are consequently reduced, says Dr. Magee, to the necessity of confining the expression, οὗτοι πάντες, to some of those that had been named; or of referring it to all the descendants of Abraham, of whom mention has been made in the preceding sentence. Now, it is obvious, as Whitby remarks, that all the descendants of Abraham did not die in faith: and how, on the other hand, any particular individuals of those before named, can be selected by an expression which comprehends all, it is not easy to discover. And if all who had been before named, are referred to, (as is unavoidable,) then the promises cannot have been temporal, there being some to whom no temporal promises were made, as Abel and Enoch. As to the difficulty arising from the declaration, that the persons enumerated had died in faith, when it is known that Enoch did not die, but was translated; this is easily removed by considering, that the stress is not laid upon the death of those believers, but upon their having retained their faith through life. *Quomodo quæso*, says Elsner, *expectasse illam urbem Abrahamus dicitur, quam post multa deum sæcula posteris suis cessuram noverat a Deo edoctus?*—*Quomodo deinde Deus*

conditor vocabitur Hierosolymæ terrestris?—denique, infra, ver. 16. *cælum esse illam urbem apparet, nam patria celestis vocatur*. Ἀλλὰ... ἀσπασάμενοι, but having seen them afar off, and were persuaded of them, and embraced them; the received reading καὶ πεισθέντες is better rejected. Those ancient believers and servants of God relied with the full assurance of filial confidence on their almighty governor, believed and obeyed his word. Though the narrow and obscure horizon necessarily confined their delightful view through types and prophecies before the promises were fulfilled, yet did they embrace them, and rejoiced in the hope of their future accomplishment, and of a perfect reveling day. See John viii. 56. Schleusner renders ἀσπασάμενοι, *spe repleti gaudentes*. Chrysostom, ἀσπασάμενοι, τοῦτ' ἔστιν, ἡσθέντες. The word is used metaphorically, in this sense of being glad, rejoicing, from sailors who salute with joyful shouts their wished-for port or land when seen from a distance. Thus Virg.: *Italiam læto socii clamore salutant*. Παρεπίδημος is i. q. παροικός. Differre, says Schleusner, *vulgo creditur παρεπίδημος a ξένος ita, ut hic peregrinetur, non verò in loco moretur, ille verò peregrinus et alienus quidem sit, sed tamen ad tempus in loco moretur*. Οἱ γὰρ τοιαῦτα λέγοντες... For they that say such things... i. e. who speak of themselves as strangers and pilgrims. Πατρίδα, a country, i. e. their own proper country: for πατρίς is our country; and here metaphorically *sedes beatorum cælitum*.

15. 16. Καὶ εἰ μὲν... ἀνακάμψαι. And truly if they had been mindful of that country from whence they came out, they might have had an opportunity to have returned: if they had regarded only temporal things, they had purposed to return into Mesopotamia; they, Abraham, Isaac, and Jacob,

ἐπουρανίου. Διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, Θεὸς ἐπι-
καλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν. ^p Πίστει 17
προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν
μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,
^q Πρὸς ὃν ἐλαλήθη, ^o Ὅτι ἐν Ἰσαὰκ κληθήσεται· σοι σπέρμα· 18
^r Λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός· 19
ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. ^s Πίστει περὶ 20
μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.
^t Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ 21
εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου
αὐτοῦ. ^u Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν 22

^p Gen. xxii. 1. 9. Jam. ii. 21.

^q Gen. xxi. 12. Rom. ix. 7.

^r Rom. iv. 17.

19. 21. ^s Gen. xxvii. 27. 39.

^t Gen. xlvii. 31. xlviii. 5. 16. 20.

^u Gen. i. 24. 25. Exod. xiii. 19.

might, during the two hundred years which intervened between Abraham's departure from that country and the death of Jacob, have found an opportunity of doing it, and settling among their relations where their worldly prospects lay fairer: *νῦν δὲ... ἐπουρανίον· but now they desire a better country, that is, an heavenly*: see note above ver. 13. 14. Thus Anaxagoras, in Diog. Laert. 2 7. to the question, *οὐδὲν σοι μέλει τῆς πατρίδος*; answers, *εὐφήμει· ἐμοὶ γὰρ καὶ σφόδρα μέλει τῆς πατρίδος· δείξας τὸν οὐρανόν*. Διὸ... *Wherefore... as they had renounced other prospects for the sake of an eternal inheritance, therefore God did not disdain to be called their God, their friend and everlasting portion*. See *ἐπαισχύνομαι* at Mark viii. 38. *non dedignatur*, by Litotes for *ἡξίωσε*.

17—19. Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος... *By faith Abraham, when he was tried, offered up Isaac...* Here Abraham's faith and obedience were tried, whether he would yield to God's command against nature. See James ii. 21. He *offered up his son Isaac*, that is, he did in part, and was ready to have completed the sacrifice, had not God countermanded him. And this he did, though in Isaac by name he expected the completion of all the promises which God had made him. But he *concluded*, λογισάμενος, that God could have brought Isaac to life again, if he had really expired under the sacrificial knife. On account of his faith *therefore*, ὅθεν, *he received him back from God ἐν παραβολῇ to be a parabolical or typical representation of the method God would take for the salvation of men*. *Μονογενὴς* is here i. q. ἀγαπητός, beloved or most beloved; see at note

Matt. iii. 17.; or as equivalent to *γνήσιος* 1 Tim. i. 2. *the only genuine or legitimate son*, as distinguished from *νόθος*, below xii. 8. and distinguished from Ishmael. Schleusner and Krebs would render ἐν παραβολῇ, *in ipso presentissimo vitæ periculo, or, præter spem et expectationem*.

20. Πίστει... *By faith...* πίστει refers to *περὶ μελλόντων*. In a firm belief that God would fulfil the promises made to his posterity, speaking by the Spirit of prophecy, and entirely acquiescing in the discoveries of the future condition of Jacob's and Esau's posterities, though his blessing was different from what he intended, being mistaken in the person, yet he blessed them both. Gen. xxvii.

21. Πίστει... αὐτοῦ· *By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff*. The Apostle agrees with the Greek and Syriac translation, *he worshipped on the top of his staff*. But in the passage referred to Gen. xlvii. 31. our English version has it, *Israel bowed himself upon his bed's head*. The same word *כָּשָׁה* by changing merely the vowel points will bear either signification, *a bed*, or, *a staff*. This is not of much importance; the principal stress being upon the worship, and the expression of his gratitude, which, though weak and infirm, he paid to God, for the assurance he had of being buried in the land of promise. He, some time after this, pronounced a prophetic blessing on each of his sons. The order of time does not seem to be strictly observed by the Apostle.

22. Πίστει Ἰωσήφ... *By faith Joseph...* See Gen. i. 24—26. Exod. xiii. 19.

- 23 ² ἐνετείλατο. ¹ Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον
 ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἄστεϊον τὸ παιδίον· καὶ
 24 οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. ³ Πίστει
 Μωϋσῆς μέγας γενόμενος ἡρνήσατο λέγεσθαι υἱὸς θυγατρὸς
 25 Φαραῶ, ⁴ Μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ
 26 τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· ⁵ Μεί-
 ζονα πλοῦτον ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν
 ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδο-
 27 σίαν. ⁶ Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν
 θυμὸν τοῦ βασιλέως· τὸν γὰρ ἄορατον ὡς ὁρῶν ἐκαρτέρησε.
 28 ⁷ Πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ

¹ Exod. i. 16. 22. ii. 2. Acts vii. 20.

² Exod. ii. 10. 11.

³ Ps. lxxxiv. 10.

⁴ Infra xiii. 13. Supra x. 35.

⁵ Exod. x. 28. 29. xii. 37. xiii. 17. 18. Supra ver. 13.

⁶ Exod. xii. 21. &c.

26 || τῶν Αἰγύπτου

This argued his assurance that the children of Israel should possess the promised land.

23. Πίστει Μωϋσῆς . . . *By faith Moses* . . . In these words the faith of Moses' parents is celebrated. They relied on the care and protection of God, especially as they saw something uncommon in his appearance, which they supposed indicated his future eminence.

24. 25. Πίστει Μωϋσῆς μέγας γενόμενος . . . *By faith Moses when he was come to years* . . . See Exod. ii. 11. Acts vii. 23. Moses did not make a formal refusal to be called the son of Pharaoh's daughter, but he proved it by his actions. He no longer resided with her as formerly, but went among his afflicted brethren, and never afterwards forsook them. He renounced all his prospects and indulgences in Egypt, *having respect unto the recompence of the reward*. His parents no doubt had given him the knowledge of the true God, the God of their fathers, and of their promises which God had made to their nation as his people. See *māllōn* at note 1 Tim. i. 4. ¹ Ἡ πρόσκαιρον . . . ἀπόλαυσιν *than to enjoy the pleasures of sin for a season*. See ἀπόλαυσις at note 1 Tim. vi. 17. So the Vul. the Syr. and Arab. interpret this. Schleusner understands ἁμαρτία here to be, *defectio a religione divinā sive patriarchali*, and renders this clause, *quān fluxis illis cum idolorum cultu conjunctis commodis frui*. Πρόσκαιρος

temporarius, ad tempus breve tantum durans.

26. Τὸν ὀνειδισμόν τοῦ Χριστοῦ *the reproach of Christ*; i. e. such contumely as Christ endured. Ὀνειδισμός admits of in active and a passive sense, denoting either, *convictum seu omnis generis afflictionem, quā alios afficimus*, or, *quā aliquis afficitur*. Chrysostom interprets this, τὸν ὀνειδισμόν ὃν ὁ Χριστὸς ὑπέμεινε. But the expression itself is susceptible of some ambiguity, as it may signify either such contumely and affliction as a man may suffer for the Christian religion, or the same contumely and affliction as Christ suffered. Both significations are included in the passage below xiii. 13. Ἀπέβλεπε . . . μισθαποδοσίαν, *for he had respect unto the recompence of reward*; i. e. unto the joys of the heavenly country, of which the possession of Canaan promised to Abraham and to his seed was a type. Ἀποβλέπω is not *expectare*, but *rationem habere, respicere*. Μισθαποδοσία, *remuneratio*, is used in a good or a bad sense, as a reward or punishment.

28. Πίστει . . . αἵματος . . . *Through faith he kept the passover, and the sprinkling of blood* . . . Exod. xii. This was another act of faith and obedience in Moses; what he did about the passover, and sprinkling the side-posts of the door, to deliver by that means all the first-born of the Israelites; by which was also typified the redemption

αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.

^d Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· 29
ἥς πείραν λαβόντες οἱ Αἰγύπτιοι, κατεπόθησαν. ^e Πίστει 30
τὰ τείχη Ἱεριχὼ ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

^f Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, 31
δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης. ^g Καὶ τί ἔτι 32

λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεών,
Βαράκ τε καὶ Σαμψών, καὶ Ἰεφθάε, Δαβὶδ τε καὶ Σα-
μουὴλ, καὶ τῶν προφητῶν· ^h Οἱ διὰ πίστεως κατηγω- 33

νίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγ-
γελιῶν, ἔφραξαν στόματα λεόντων, ⁱ Ἔσβεσαν δύναμιν 34

πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς
ἔκλιναν ἀλλοτρίων· ^k Ἔλαβον γυναῖκες ἐξ ἀναστάσεως 35

^d Exod. xiv. 22. 28.

^e Josh. vi. 20.

^f Josh. ii. 1. vi. 23. Jam. ii. 25.

^g Judg. iv. 6. vi. 11. xi. 1. xii. 7. xiii. 24. 1 Sam. i. 20. xii. 17. &c. xvi. 1. 18.

^h Judg. xiv. 5. 6. 1 Sam. xvii. 34. 35. 2 Sam. vii. 12. &c. Dan. vi. 22. ⁱ Judg. xv. 8.

15. 1 Sam. xiv. 13. &c. xvii. 51. 52. xx. 1. 2 Sam. viii. 1. &c. 1 Kings xix. 1.

2 Kings vi. 16. xx. 7. Ps. vi. 8. Job xlii. 10. Dan. iii. 35. ^k 1 Kings xvii. 23.

2 Kings iv. 35. Acts xxii. 25.

wrought by Christ. See ὀλοθρεύων at note 1 Cor. x. 10. Τὰ πρωτότοκα, the first-born, γεννήματα und. See Bos.

30. Πίστει . . . ἔπεσε, *By faith the walls of Jericho fell down.* See the relation of this in Joshua, chap. vi. "If you look into the Scripture," says Bridge,"you will find that the great works of God, of his almighty power, are ascribed to faith. God will ascribe much to that grace, that ascribes much to him. Now the more that any man can wait upon God in the use of low, mean, poor—yea, and no means, the more he doth ascribe unto God, and to his power. It is said, *by faith the walls of Jericho fell down.* Did faith pull down the walls of Jericho? No; it was the mighty power of God that pulled down the walls of Jericho; but this is said to be done by faith. Why? Because they waited upon God in the use of rams' horns; and when a man can wait upon God in the use of rams' horns means, then a man is said to live by faith." Bridge on *The great things Faith can do, and the great things Faith can suffer.* With respect to Rahab, in the following verse, see Joshua, chap. ii. She testified her faith, by saying to the spies, *I know that the Lord has given you this land*, ver. 9. 11. and also by preserving and entertaining them at the hazard of her life.

32—35. Καὶ τί ἔτι λέγω; *And what shall I more say? Quid opus est hâc de re ut amplius loquar?* The Apostle sums up the remaining testimonies of that faith in the promises of God, and obedience to his commands, which produced such noble acts and honourable achievements. These eminent persons are not mentioned in the order of time in which they lived, but as they occurred to the Apostle's mind. Εἰργάσαντο δικαιοσύνην, *wrought righteousness*, administered justice impartially to all who were under their rule and government, as Samuel and others. Or it may mean, *virtutem exercere, vitam justam et honestam agere.* Στόματα μαχαίρας, *the edge of the sword*; see Luke xxi. 24. Στόμα here is *acies, cuspis gladii*, i. e. *gladius*. Thus David escaped the sword of Goliath and Saul. Ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, *out of weakness were made strong*; thus Hezekiah, Isa. xxxviii. ἐνδυναμόμαι, *convalesco, valetudinem recipio*. Xenoph. uses ἰσχύειν in the same sense, ἐκ τῆς ἀσθενείας οὕτω ἰσχυεν, Hist. Gr. vi. 4. Παρεμβολὰς ἐκλιναν ἀλλοτρίων, *turned to flight the armies of the aliens.* These aliens were the heathens and idolaters, Philistines and Midianites. Παρεμβολή is a camp, a fortified place: also as here, *an army*. Hesych. παρεμβολή· στρατόπεδον. Below xiii. 11. the place in

τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσ-
 δεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως
 36 τύχωσιν· ¹ Ἄτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν
 37 ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ^m Ἐλιθάσθησαν,
 ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόβῳ μαχαίρας ἀπέθανον·
 περιτῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι,
 38 θλιβόμενοι, κακουχούμενοι, ⁿ (Ὦν οὐκ ἦν ἄξιός ὁ κόσμος,) ἐνερ-
 ημίαις πλανώμενοι καὶ ὄρεσι, καὶ σπηλαίοις καὶ τῷ,
 39 ὅπαῖς τῆς γῆς. ^o Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς
 40 πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, ^p Τοῦ Θεοῦ
 περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν
 τελειωθῶσι.

¹ Gen. xxxix. 20. Jer. xx. 2. xxxvii. 15. ^m 1 Kings xxi. 13. 2 Kings i. 8.
 2 Chron. xxiv. 21. Zech. xiii. 4. Acts vii. 58. xiv. 19. Matt. iii. 4. ⁿ 1 Kings xviii. 4.
 xix. 9. ^o Supra ver. 2. 13. ^p Supra v. 9. vii. 22. viii. 6. Infra xii. 23. Rev. vi. 11.

37 † ἐπειράσθησαν

which the Israelites pitched their tents in the wilderness; and at ver. 13. it signifies Jerusalem, which was to the Jews what the camp had been to them in the wilderness: and the sense of ἐξερχόμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, is, *Christum etiam ad mortem sequamur*. Κλίνω is properly *inclino, reclino*, and here *inclinare facio, in fugam verto*: thus Hom. E. 37. Τρῶας δ' ἐκλιναν Δαναοί. Liv. i. 12. *inclinatur acies*. Ἐλαβον . . . αὐτῶν *Women received their dead raised to life again*. Ἐξ ἀναστάσεως, i. e. ἀναστάντας. This is applied to the widow of Zarephath and the Shunamite, 1 Kings xvii. 23. 2 Kings ix. 36. Ἐτυμπανίσθησαν, *were tortured*; the tympanum was a peculiar kind of torture, practised by Antiochus towards the Jews, 2 Macc. vi. 19. 28. 30. It was in use among the Greeks. The condemned person was extended in the most violent manner, and then beaten to death with clubs. Τὴν ἀπολύτρωσιν, *deliverance*, i. e. the proffered deliverance. It was definite and specific, one obtained by submitting to an act of dissimulation. See Bp. Middleton.

37. ἐπρίσθησαν, *they were sawn asunder*, as Isaiah under the tyranny of Manasseh. Πρίζω, from πρίων *a saw, to cut asunder with a saw*. This dichotomy was a punishment in use in the countries bordering upon Judea. Ἐπειράσθησαν, *were tempted*; as amidst the enumeration of tortures it ap-

pears of little moment to say *they were tempted*, several learned commentators would omit the word, with the Syriac and two Greek Mss. Others would read ἐπυράσθησαν, or ἐπυράσθησαν, or ἐπρήσθησαν, which words denote, *they were burned*: ἐπάρθησαν, *they were lifted up*, sc. on crosses, is also proposed: ἐπράσθησαν, *they were sold for slaves*; ἐσφαιρίσθησαν and ἐσπειράσθησαν, *they were racked, or strangled, from σπείρα a wheel*. But there is no occasion for any such departure from the common reading. It may be rendered *sollicitari ad scelus*, and, as the context easily suggests, *admotis variis tormentis, tympanis, rotis, flagellis, catenis*:

39. 40. Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως And these all having obtained a good report through faith See notes above ver. 4. and 13. 14. and ἐμαρτυρήθησαν at note ver. 2. Though they obtained a good testimony that they pleased God, nevertheless they received not the actual exhibition of the promise, the promised Messiah. Τοῦ Θεοῦ . . . προβλεψαμένου, *God having provided some better thing for us*, i. e. for his Church under the Christian dispensation, that we should be blessed with advantages superior to theirs: *Deo melius nobis prospiciente*: ἵνα . . . τελειωθῶσι *that they without us should not be made perfect. Nec sine nobis ad hanc felicitatem pervenirent*; that they might not be

Κεφ. ιβ'. 12.

^a Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν 1
 νέφος μαρτύρων, ὅγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερίσ-
 τатον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον
 ἡμῖν ἀγῶνα· ^b Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν 2
 καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ
 χαρᾶς ὑπέμεινε σταυρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ
 τε τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν. ^c Ἀναλογίσασθε γὰρ 3

^a Rom. xii. 12. 1 Cor. ix. 24. Phil. iii. 13. 14. Col. iii. 8. 1 Pet. ii. 1. Supra x. 36.

^b Ps. cx. 1. Luke xxiv. 26. Phil. ii. 8. &c. 1 Pet. i. 11. iii. 22. Supra i. 3. 13. viii. 1.

^c Matt. x. 24. 25. John xv. 20. Gal. vi. 9.

2 * ἐκάθισεν

complete in their salvation, and by separate divisions, but only by sharing those benefits in one body, which were at length more openly revealed to the Christian Church.

CHAP. XII.

1. 2. Τοιγαροῦν καὶ ἡμεῖς . . . Wherefore, seeing we also are compassed about . . . The Apostle, having recited the memorable instances of a living faith in God in the history of their ancestors, proposes them now as examples to the Hebrews. He calls upon them to bring the same principle of faith into action, to persevere in it, and patiently to bear troubles and sufferings, as being the afflictions of the people of God. We have here metaphorical allusions to the Grecian stadium and the Olympic games. See at notes 1 Cor. ix. 24—27. Νέφος μαρτύρων, a cloud of witnesses; this form of expression occurs in the best writers, thus Hom. Il. Ψ. 133. πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος ἔπειτο πῆζων. Virg. Æn. vii. 793. insequitur nimbus peditum. Ὅγκος is properly a weight, i. q. βάρος, Suid. metaphorically, whatever can retard or hinder a true zeal and constancy in the Christian religion; in allusion to those who ran in the race, who by abstinence and every preparatory means threw off every thing which might prove an impediment to them. Εὐπερίστατον ἀμαρτίαν, the sin which doth so easily beset us; several interpretations have been given of this word, εὐπερίστατος, from εὖ and περι-ίστημι circumdo. That of Chrysostom appears to be the best, τὴν ἐκκόλως περιστα-
 Gr. Test.

μένην ἡμᾶς, which easily encompasses us; French transl. qui nous enveloppe si aisément; probably an allusion to the garments of the Greeks which were long, and would entangle and impede the steps, if not thrown off in the race. See ὑπομονὴ at note Luke viii. 15. Ἀφορῶντες . . . Ἰησοῦν, Looking unto Jesus the author (or leader) and finisher of our faith; see ἀρχηγός at note Acts iii. 13—15. Ἀφοράω is properly, oculos ab alieno aspectu abstractos in aliud objectum figo, and therefore literally this is, looking off from every object that would interrupt us in our course, and fixing our eyes upon Jesus: τελειωτὴς is here i. q. ἀγωνοθέτης, qui victorem in stadio declarat, eique præmia decernit; who will bestow upon us the promised crown. Ἀντὶ is here propter, ob. Προκειμένης αὐτῷ χαρᾶς, the joy exhibited or placed full in his view, ob felicitatem sibi in cælis propositam. "Elegantissima metaphora est," says Krebs, "vocis προκειμένης, e veterum certaminum ratione ducta. Proprie enim προκεῖσθαι dicuntur τὰ ἄθλα, sc. præmia certaminis, quæ publicè proponuntur in propatulo, ut eorum aspectus, certaue eorum adipiscendorum spes, certaturos alacriores redderet ad certamen ineundum, victoriamque reportandam." Ἰπέμεινε σταυρὸν, endured the cross, or rather a cross. To have written τὸν σταυρὸν, says Bp. Midd., would have been improper: the cross, on which Christ suffered, was not at the time of his suffering pre-eminent above any other cross; which, however, the presence of the article would imply. Thus Philipp. ii. 8.

3. Ἀναλογίσασθε . . . For consider him . . .

τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογία, ἵνα μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

- 4 ^d Οὐπω μέχρῃς αἵματος ἀντικατέστητε, πρὸς τὴν ἀμαρ-
 5 τίαν ἀνταγωνιζόμενοι. ^e Καὶ ἐκλέλησθε τῆς παρακλήσεως,
 ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται. ^f Τίέ μου, μὴ ὀλιγώρει
 παιδείας Κυρίου, μηδὲ ἐκλύου, ὑπ' αὐτοῦ ἐλεγχόμενος.
 6 ^f ^a Ὁν γὰρ ἀγαπᾷ Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν,
 7 ὃν παραδέχεται. ^g Εἰ παιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν
 προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱὸς, ὃν οὐ παιδεύει
 8 πατήρ; ^h Εἰ δὲ χωρὶς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι
 9 πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί. ⁱ Εἴτα τοὺς μὲν τῆς
 σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτάς, καὶ ἐνετρεπόμεθα·
 οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ Πατρὶ τῶν πνευμά-

^d 1 Cor. x. 13. Supra x. 32-34. ^e Job v. 17. Prov. iii. 11. 12. ^f Ps. xciv. 12. cxix. 75. Jam. i. 12. Rev. iii. 19. ^g Deut. viii. 5. 2 Sam. vii. 14. Prov. xiii. 24. xix. 18. xxiii. 13. ^h Ps. lxxiii. 15. 1 Pet. v. 9. ⁱ Num. xvi. 22. xxvii. 16. Job xii. 10. Eccles. xii. 7. Isa. xlii. 5. lvii. 16. Zech. xii. 1.

7 — Εἰς παιδείαν

Make an analogical and strict comparative estimate between his sufferings and your own: ἀναλογίζεσθαι *proportionali institutâ collatione expendere*. Ἀντιλογία is *contradictio*, also *lis*, and here *omnis generis contumelia et injuria*. Ἴνα ἐκλύμενοι, *lest ye be wearied and faint in your minds*. “Hæc duo verba,” says Krebs, “a palæstrâ et ab athletis desumpta sunt, qui propriè dicuntur κάμνειν et ψυχαῖς ἐκλύεσθαι, cum corporis viribus debilitati et fracti, omnique spe vincendi abjecti, victas manus dant adversario. — Neque dubium est quin Apostolus eò respexerit.”

4. Οὐπω . . . ἀνταγωνιζόμενοι. *Ye have not yet resisted unto blood, striving against sin*. This also may be an agonistical term, and an allusion to fighting with the cestus, or to wrestling. But the sense is, that compared with the sufferings of those holy men who offered up their lives for religion, theirs had yet been light. *Multa passi estis, sed nondum sanguinem fudistis, aut martyres facti estis*. Ἀμαρτία is here *κατ' ἐξοχήν, defectio à religione Christianâ*.

5. 6. Καὶ ἐκλέλησθε τῆς παρακλήσεως . . . *And ye have forgotten the exhortation . . .* Or read interrogatively, *And have ye forgotten the exhortation . . . ?* See Prov. iii.

11. 12. Παραδέχομαι, *accipio, admitto, amplexor*, here *amo, diligo*. The correction of the Lord is an instance of his love.

7. 8. ὡς υἱοῖς . . . ὁ Θεός. *God dealeth with you as with sons*; by chastising you, God shows himself your father. Προσφέρομαι with a dative of the person, is *tractare aliquem*; exhibit se vobis Deus *patrem benignum*. In this sense it is used by the best Greek writers. Xenoph. Memor. iii. 11. ὁρθῶς ἀνθρωπῶ προσφέρεσθαι. Ἄρα νόθοι, *then are ye bastards*; see at note above xi. 17—19.

9. Εἴτα . . . ζήσομεν; *Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?* Εἴτα is here an argumentative particle, and signifies, *atqui, jam vero si, cum igitur*. If our earthly or natural parents chastised us, and yet we did not love and reverence them the less, shall we for a light persecution fall off from Christ, our spiritual father, who makes Christians and saints of us, and will bestow eternal life, as a reward of our patience and perseverance, if we faithfully and constantly obey him? *Τῆς σαρκὸς πατέρας*, and *τῷ πατρὶ τῶν πνευμάτων* are Hebraisms,

των, καὶ ζήσομεν; ^k Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ 10
τὸ δοκοῦν αὐτοῖς, ἐπαῖδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ
μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. ^l Πᾶσα δὲ παιδεία πρὸς 11
μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ
καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι
δικαιοσύνης.

^m Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γό- 12
νατα ἀνορθώσατε· ⁿ Καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς 13
ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.
^o Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν, οὗ 14
χωρὶς οὐδεὶς ὄψεται τὸν Κύριον· ^p Ἐπισκοποῦντες, μὴ τις 15
ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μὴ τις ῥίζα πικρίας

^k Lev. xix. 2. 1 Pet. i. 15. 16.^l Jam. iii. 18.^m Job iv. 3. 4. Isa. xxxv. 3.ⁿ Gal. vi. 1.^o Ps. xxxiv. 14. Rom. xii. 18. 2 Tim. ii. 22. Matt. v. 8.^p Deut. xxix. 18. 2 Cor. vi. 1. Gal. v. 4. Supra iii. 12.

signifying *fleshly and spiritual*. Milton observes: "ad illud, ubi *patres carnis Patri spirituum* in antithesi opponuntur, respondemus hoc fieri sensu theologico, non physico, ac si pater corporis opponeretur Patri animæ: sed *pater carnis* nihil aliud hic est quam pater terrenus, naturalis, qui in peccato genuit; *Pater spirituum* vel est Pater cælestis, qui spiritus omnes, cum angelos, tum hominum genus, olim creavit; vel Pater spiritualis, quod fideles etiam regenerat. Et argumentum sic firmius procedit a castigationis fine, non a generatione: neque enim docetur hic quis non quidve nostrum generaverit, sed quis utilius castiget atque erudiat."

11. χαρὰς εἶναι, *to be joyous*; πρᾶγμα und. see Bos. "Ὑστερον . . . δικαιοσύνης· nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Γεγυμνασμένοις is another agnostical expression; exercised as it were in these gymnasia of afflictions; and the εἰρηνικὸς καρπὸς seems to refer to the *corona oleagina*, (the olive being a symbol of peace,) of which the Olympian crowns were usually made. Rosenmüller renders εἰρηνικὸν, *salubrem, utilem*; Schleusner, *qui affert summam felicitatem*. Wolfius is of opinion, that the expression refers to that *peace with God* which we obtain by faith.

12. 13. Διὸ τὰς παρειμένας χεῖρας . . . Wherefore lift up the hands which hang down . . . "Quemadmodum," says Krebs, "Paulus sæpissime delectatur loquendi formulis ex re palæstricâ petitis; ita dubium non est, quin hic quoque respexisse eò vi-

deatur. Athletis enim et luctatoribus tribuuntur παρειμένα χεῖρες καὶ τὰ παραλελυμένα γόνατα, cum luctando ita defatigati, viribusque fracti sunt, ut neque manus neque pedes officio suo fungi possint, ipsique adeò victos se esse fateri cogantur." Compare Isa. xxxv. 3. But the metaphor may be taken from those who are enfeebled by suffering and disease. Καὶ τροχιάς . . . μᾶλλον· And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. The Apostle seems to have in view Prov. iv. 26. ὀρθὰς τροχιάς ποιεῖ σοὶ ποσὶ, καὶ τὰς ὁδοὺς σου κατεύθυνε. Do not step out of the way of true religion to avoid persecution; nor let the feeble and infirm be moved by your example to turn out of the way which leadeth to Sion, but rather be healed, recovered from falls or weakness, and strengthened to a course of more strenuous and persevering piety. Bos supplies μέλος at τὸ χωλόν.

14. Οὗ χωρὶς . . . Κύριον· without which no man shall see the Lord. The future sight of God in glory depends on our present holiness, the necessary qualification and preparation for the obtaining the enjoyment of God in happiness. The duty of peace to man, and holiness towards God, are joined together, with one and the same penalty attached, without which . . . and cannot be put asunder.

15. Ἐπισκοποῦντες . . . πολλοί· Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. There is an ellipsis of ἡ at ὑστερῶν, for

ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μινανθῶσι πολλοί.
 16 ^a Μή τις πόρνος, ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως
 17 μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ. ^r Ἰστε γὰρ ὅτι καὶ
 μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκι-
 μάσθη· μετανοίας γὰρ τόπον οὐχ εὔρε, καίπερ μετὰ δα-
 18 κρύων ἐκζητήσας αὐτήν. ^s Οὐ γὰρ προσεληλύθατε ψηλα-
 φωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνώφῳ, καὶ σκότῳ,
 19 καὶ θυέλλῃ, ^t Καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων,
 ἧς οἱ ἀκούσαντες παρητήσαντο, μὴ προστεθῆναι αὐτοῖς

^a Gen. xxv. 33. Eph. v. 3. Col. iii. 5. 1 Thess. iv. 3. ^r Gen. xxvii. 34. 36. 38.
 Supra vi. 6. ^s Exod. xix. 12. 18. 19. xx. 18. Deut. iv. 11. v. 22. Rom. vi. 14.
 viii. 15. 2 Tim. i. 7. ^t Exod. xx. 19. Deut. v. 5. 24. 25. xviii. 16.

18 † ὄρει ib. || ζόφῳ pro σκότῳ

which see note at Rom. iii. 23. 'ῥίζα πικρίας, root of bitterness; see note at Acts viii. 23. The Apostle alludes to the words of Moses, Deut. xxix. 18. μή τις ἐστὶν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ, lest there should be among you a root springing with gall and wormwood. Several commentators have supposed that the reading should be ἐν χολῇ, instead of ἐνοχλῇ, lest any root be springing ... ἢ being supplied, as in the former clause. But we find that ἐνοχλεῖν is used by medical writers, as applied to medicines, quæ sumta, turbas intrō excitant, et ventrem solvunt, and is therefore in this place a very appropriate word.

16. Μή τις . . . αὐτοῦ. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right; ἢ is again understood. Christians have a birth-right, the gift of God's grace, which they may forfeit by sensual indulgences, as Esau did his. Βρώσεως μιᾶς would have been better rendered one meal, than one morsel of meat, for Esau sold his birth-right for bread and pottage of lentiles. In the fourteenth century the word meat signified food in general, and therefore Wickliff has translated this passage "oo mete;" but in the seventeenth century it began to be confined to flesh to be eaten. It is to be observed that lentiles were anciently esteemed the vilest food in the East, as they are actually at this day; whence Harmer justly remarks, that the profaneness of Esau appears in a very strong light, by despising his birth-right to such a degree, as to sell it for so miserable a kind of food, as a mess of lentile-pottage. Esau is called a profane person, because as a prophetic blessing

went along with the birth-right, there was a profane contempt of it in his infamous bargain. He sold his birth-right when he was faint, ἐκλείπων, which shows the propriety of the Apostle's solemn caution, and his instance to preserve the Hebrews from being wearied and fainting in their mind. Τὰ πρωτοτόκια, jura primogenituræ, δικαιώματα und. See Bos.

17. Ἰστε γὰρ . . . αὐτήν. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. It was not any repentance or reformation on himself, which Esau found no place for, but a change of purpose in his father, sententiæ mutationem, μετανοίας, though he sought it carefully with tears. He found no scope for effecting a change in what had been done, a revocation of the blessing given to Jacob, with a new grant of it to himself, or at least of such a blessing as might, in a great measure, supersede or cancel the former. Some refer αὐτήν to εὐλογίαν. See at note Rom. ix. 14—16.

18—21. Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει . . . For ye are not come unto the mount that might be touched . . . Some commentators would read μὴ or οὐ ψηλαφωμένῳ, but there is no sufficient authority for such a reading; and there is no necessity for it. Ψηλαφωμένῳ ὄρει is mons terrestris, visibilis, qui tangi poterat, in opposition to the heavenly one. The mountain being touched after the prohibition, Exod. xix. 12. would procure present death. The connexion between this and what precedes is this, that the Hebrews should understand the value

λόγον · ^u (Οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Καὶ θηρίον 20
 θίγη τοῦ ὄρους, λιθοβοληθήσεται · ^x Καί, (οὕτω φοβερὸν ἦν 21
 τὸ φανταζόμενον,) Μωϋσῆς εἶπεν, Ἐκφοβός εἰμι καὶ
 ἔντρομος·) ^y Ἀλλὰ προσεληλύθατε Σιών ὄρει · καὶ πόλει 22
 Θεοῦ ζῶντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέ-
 λων, ^z Πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς 23
 ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων καὶ πνεύμασι
 δικαίων τετελειωμένων, ^a Καὶ διαθήκης νέας μεσίτῃ 24
 Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ, κρείττον λαλοῦντι παρὰ τὸν
 Ἀβελ. ^b Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα. Εἰ 25

^u Exod. xix. 13. ^x Exod. xix. 16. ^y Deut. xxxiii. 2. Ps. lxxviii. 17. Gal. iv. 26.
 Phil. iii. 20. Jude 14. Rev. iii. 12. xxi. 2. 10. ^z Gen. xviii. 25. Exod. iv. 22.

Ps. xciv. 2. Luke x. 20. Phil. iii. 12. iv. 3. Jam. i. 18. Rev. xiii. 8. xiv. 4. Supra xi. 40.

^a Gen. iv. 10. Exod. xxiv. 8. Supra viii. 6. ix. 15. x. 22. xi. 4. 1 Pet. i. 2.

^b Supra ii. 2. 3. iii. 17. x. 28. 29.

20 * λιθοβοληθήσεται, ἢ βολίδι καταποξενθήσεται

24 * κρείττονα ib. || τὸ Ἀβελ

of their birth-right as Abraham's seed, which he is exhorting them not to throw away. That the superior excellence of the Gospel dispensation would render it more criminal and perilous to reject it. The Apostle alludes to the two mountains Sinai and Zion. The Law was delivered on mount Sinai in a manner so dreadful, and with circumstances so tremendous, that neither the people, nor Moses himself, could bear them, without horror and astonishment. Τὸ διαστελλόμενον, *that which was commanded, interdiction*; διαστέλλομαι is to *command with vehemence*; see at note Matt. xvi. 20. Ἐκφοβός εἰμι καὶ ἔντρομος· *I exceedingly fear and quake*, or rather, *tremble*. The Apostle seems to refer to Deut. ix. 19.

22—24. Ἀλλὰ προσεληλύθατε Σιών ὄρει ... *But ye are come unto mount Zion* ... See note above xi. 10. and compare Rev. xiv. 1. xxi. 10. iii. 5. xx. 12. xxi. 27. v. 11. vii. 9. 14. The Apostle having given an account in the preceding verses of the state of the Jewish Church under the Law, describes now that more excellent state into which believers are admitted by the Gospel. They are come, not to mount Sinai, which was full of terror and discomfort, but to mount Zion full of all spiritual blessings. Griesbach thinks these words should be thus distinguished: Ἱερουσαλήμ ἐπουρανίῳ καὶ μυριάσιν, ἀγγέλων Πανηγύρει καὶ ἐκκλησίᾳ ... but the received seems the preferable punctuation: though the angels

themselves are included in the πανηγύρει, as they are said to join with us in our public assemblies. Πανήγυρις properly signifies *θέατρον, συνάθροισις, a theatre, a multitude met together*, as in the Grecian games. Hence in a sacred sense it signifies an assembly of worshippers made up of a company of all nations. Πρωτοτόκοι, *the first-born*, had the privilege of the priesthood anciently, and a double portion, not only of possessions, but of dignity and honour, above the rest of the brethren. And proportionably the Apostles, who were either simply the first converted to the faith of Christ, or else preferred before others, and especially dear to God, are called here the *first-born*; and the Church first founded in them, and planted by them, is here called ἐκκλησία πρωτοτόκων, *the Church of the first-born, the apostolical Church*. Καὶ αἵματι ... Ἀβελ· *And to the blood of sprinkling, that speaketh better things than that of Abel*. The Apostle places the blood of Abel in direct comparison with the blood of Christ, which he styles pre-eminently *the blood of sprinkling*. Παρὰ here, as in many other places, marks comparison. Τὸν Ἀβελ, *than Abel*, seems to refer to the blood or sacrifice which Abel offered. The like construction occurs before, xi. 4. παρὰ Κάιν, *for τὴν τοῦ Κάιν*. *Speaketh better things*, i. e. more available to the appeasing of the wrath of God for our sins, than all the sacrifices and oblations of all the patriarchs.

γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ γῆς παραιτησάμενοι χρημα-
 τίζοντα, πολλῶ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρε-
 26 φόμενοι. ^c Οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε, νῦν δὲ
 ἐπήγγελλται, λέγων, Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν,
 27 ἀλλὰ καὶ τὸν οὐρανόν. ^d Τὸ δὲ, ἔτι ἅπαξ, δηλοῖ τῶν σα-
 λευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ
 28 σαλευόμενα. Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες,
 ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ, μετὰ
 29 αἰδοῦς καὶ εὐλαβείας. ^e Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ κατ-
 αναλίσκον.

^c Exod. xix. 18. Hag. ii. 6. ^d Ps. cii. 26. Matt. xxiv. 35. 2 Pet. iii. 10.
 Rev. xxi. 1. ^e Exod. xxiv. 17. Deut. iv. 24. ix. 3. Ps. l. 3. xcvi. 3. Isa. lxvi. 15.
 2 Thess. i. 8. Supra x. 27.

25 * ἐπὶ τῆς γῆς

26 || σείσω

28 || μετὰ εὐλαβείας καὶ δέους

25. χρηματίζοντα . . . *him that spake . . .*
 i. e. Moses. Χρηματίζω is not merely to
 speak, but to speak from God, to deliver
 oracles, warnings or precepts from him.
 See at note Matt. ii. 12. τὸν ἀπ' οὐρανῶν,
 sc. χρηματίζοντα for χρηματίσαντα, that
 speaketh from heaven: i. e. our Saviour
 who himself brought down the Gospel from
 heaven, and sitting at the right hand of
 God propagates his heavenly doctrine upon
 earth by his ambassadors. Ἀποστρέφομαι,
 aversor, fastidio, abominor. Παραιτεῖν is
 aversor, repudio, obsequium denego.

26. Οὐ ἡ φωνὴ . . . τότε. *Whose voice*
then shook the earth: this was the voice of
 Christ, who as the angel of the covenant
 presided at giving the Law. Ἔτι ἅπαξ ἐγὼ
 σείω . . . *Yet once more I shake . . .* See
 Hag. ii. 6. When the Prophets describe
 the great changes and revolutions that
 should forerun, and the mighty power that
 should accompany the last and perfect
 dispensation of Christ the Messiah, they
 represent it by God's shaking, not, as at
 the giving of the Law, the earth only, but
 both heaven and earth. The word ἔτι, yet,
 signifies, that there was yet to be another
 shaking for the introduction of another co-
 venant, and consequently for the abolition
 of the first.

27. τῶν σαλευομένων. *of those things that*
are shaken; i. e. of the Law and policy of
the Jews, as of things that were made on
purpose to be destroyed, designed by God
only for a time. Ὡς πεποιημένων, as of
things that are made, i. e. as supplied by
Michaelis in Bos, ὡς οὕτω πεποιημένων, de-
signed to this end, for total subversion: τὰ
μὴ σαλευόμενα, those things which cannot
be shaken; i. e. the Gospel covenant, not
to be changed or subverted, which is to en-
dure till the end of the world.

28. 29. ἔχωμεν χάριν, *let us have grace,*
 ἔχω for κατέχω, see 1 Tim. i. 19. iii. 9. i. e.
 let us continue stedfast in that faith and
 dispensation delivered in the Gospel, as
 being that alone which renders both our
 persons and our services acceptable to God.
Let us hold fast the profession of our hope
without wavering, continuing to serve God
with a holy reverence. Some render ἔχω-
μεν χάριν, let us be thankful, habemus gra-
tias. See εὐλάβεια at note above v. 7. 8.
 Καὶ γὰρ . . . καταναλίσκον, *For our God is*
a consuming fire. See Deut. iv. 24. ix. 3.
 If Christians provoke God to anger, he
 will show himself as severe to them, as he
 did on several occasions to the rebellious
 Israelites.

Κεφ. ιγ'. 13.

^a Ἡ φιλαδελφία μενέτω. ^b Τῆς φιλοξενίας μὴ ἐπιλαν- 1.2
 θάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.
^c Μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακου- 3
 χουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. ^d Τίμιος ὁ γάμος 4
 ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοι-
 χοὺς κρινεῖ ὁ Θεός. ^e Ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι 5
 τοῖς παροῦσιν· Αὐτὸς γὰρ εἶρηκεν· Οὐ μὴ σε ἀνῶ, οὐδ'
 οὐ μὴ σε ἐγκαταλίπω· ^f Ὡστε θαρρῶντας ἡμᾶς λέγειν, 6
 Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι· τί ποιήσῃ μοι

^a Rom. xii. 10. 1 Thess. iv. 9. 1 Pet. i. 22. ii. 17. iii. 8. iv. 8. 2 Pet. i. 7.
 1 John iii. 11. &c. iv. 7. 20. 21. ^b Gen. xviii. 3. xix. 2. Matt. xxv. 35. Rom. xii. 13.
 1 Tim. iii. 2. 1 Pet. iv. 9. ^c Matt. xxv. 36. Rom. xii. 15. 1 Cor. xii. 26. Col. iv. 18.
 1 Pet. iii. 8. ^d 1 Cor. vi. 9. Gal. v. 19. 21. Eph. v. 5. Col. iii. 5. 6. Rev. xxii. 15.
^e Gen. xxviii. 15. Josh. i. 5. Deut. xxxi. 6. 1 Chron. xxviii. 20. Ps. xxxvii. 25.
 Matt. vi. 25. 34. Phil. iv. 11. 12. 1 Tim. vi. 6. 8. ^f Ps. lvi. 4. 11. cxviii. 6.

4 — πόρνους γὰρ

CHAP. XIII.

1. 2. Ἡ φιλαδελφία μενέτω . . . *Let brotherly love continue* . . . The Apostle now gives the Hebrews sundry particular directions for a Christian life and behaviour. Διὰ ταύτης . . . ἀγγέλους, *for thereby some have entertained angels unawares*. See φιλόξενος at note 1 Tim. iii. 2. This however may be mentioned by the Apostle more as an encomium on hospitality, than a motive for it. It is an allusion to Abraham and Lot, Gen. xviii. xix.

3. ὡς συνδεδεμένοι· *as bound with them*; as if ye were yourselves in the same bonds and sufferings with them. Schleusner suggests that it may be taken elliptically, for ὡς συνδεδεμένοι τῇ ψυχῇ, *tantum homines, qui animo sunt cum illis conjunctissimi*; as 1 Sam. xviii. 1. ἡ ψυχὴ Ἰωνάθαν συνεδέθη τῇ ψυχῇ Δαβίδ. Ὡς . . . σώματι· *and being yourselves also in the body*: as sharing the same common infirmities of human nature with them, and therefore obliged to a tender sympathy. Schleusner: *perpendentes, nos etiam nondum ab calamitatibus et miseriis hujus vitæ liberos esse et immunes*.

4. Τίμιος . . . ἀμίαντος· *Marriage is ho-*

nourable in all, and the bed undefiled. Marriage is prohibited to no order of men; and therefore the Papists act contrary to the Apostle's doctrine, and to religion, in excluding the ministers of the Church from this rite. Some understand this sentence, not as an assertion, but as an exhortation; supplying the ellipsis by the imperative ἔστω. And for πόρνους δὲ, they read πόρ-
 νους γὰρ.

5. 6. Ἀφιλάργυρος ὁ τρόπος . . . *Let your conversation be without covetousness* . . . Or rather, Let your manners or conduct be free from a love of money, or gain. The word *conversation*, used by our translators, has totally deviated from the meaning intended to be conveyed, and is now applied solely to discourse. Wicklif has translated here *τρόπος maneris*. Ἀρκούμενοι . . . sc. ἦτε, *and be content with such things as ye have*. Τὰ παρόντα, *facultates, quæ ad usum vitæ præsto sunt*. Thus Phocylides, 4. ἀρκεῖσθαι παρούσιν, καὶ ἀλλοτρίων ἀπέχεσθαι. Οὐ μὴ . . . ἐγκαταλίπω, *I will never leave thee, nor forsake thee*. See Deut. xxxi. 6. 8. This accumulation of negatives is according to the true genius of the Greek language. See Thucyd. vii. last chap. It gives an ener-

- 7 ἄνθρωπος; ^g Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ, ὧν ἀναθεωροῦντες τὴν
 8 ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν. ^h Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
 9 ⁱ Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς
 10 οὐκ ὠφελήθησαν οἱ περιπατήσαντες. ^k Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ
 11 λατρεύοντες. ^l Ὡν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ

^g Infra ver. 17. Supra vi. 12.

^h John viii. 58. Supra i. 12. Rev. i. 4.

ⁱ Rom. xiv. 17. Eph. iv. 14. v. 6. Col. ii. 4. 8. 16. 1 Tim. iv. 3. 1 John iv. 1.

^k 1 Cor. ix. 13. x. 18.

^l Exod. xxix. 14. Lev. iv. 11. 12. 21. vi. 30. ix. 11. xvi. 27.

Num. xix. 3.

9 * περιφέρεσθε

getic force to the sentence, designed to give good men an entire dependance on the veracity and gracious promise of God, and the strongest assurance that he will never, upon any occasion, leave or forsake them. Κύριος... *The Lord is my helper*... See Psalm cxviii. 6.

7. Μνημονεύετε τῶν ἡγουμένων... *Remember them which have the rule over you*... But the Apostle seems to refer to the doctors and pastors of the Church who were dead, the present being for the imperfect. He alludes to the living pastors at ver. 17. But ἡγούμενος is frequently used simply for ruler. *Redite in memoriam doctorum vestrorum*. Fix your eyes upon them, observe their manner of living, their perseverance till death, and then make their faith, their perseverance and constancy in the doctrine of the Gospel, the example for you to imitate and transcribe. Μνημονεύω is partly used absolutely, without any case, partly with the genitive with or without περί. Sometimes it admits an accusative. Ἐκβασις τῆς ἀναστροφῆς, *the end of their conversation*, is not here *the end of life, death*; but ἐκβασις signifies *the final issue or event of an affair*; and is here the end of their faith and perseverance, deliverance from the sufferings of the present, and happiness in the next, life. See ἀναστροφή at note Gal. i. 13. What is observed above ver. 5. 6. concerning τρόπος is applicable to ἀναστροφή.

8. Ἰησοῦς... αἰῶνας. *Jesus Christ the same yesterday, and to-day, and for ever*. Beza and Castalio have *idem est*, to complete the sentence. Our old versions for the most part join ὁ αὐτός with the lat-

ter part of the sentence, and add a verb: "Jesus Christ yesterday, and to-day, *continueth* the same for ever." But the best rendering seems to be this: "Jesus Christ is *always* the same, yesterday, to-day, and for ever;" in reference to the divine and immutable nature of Christ. As Christ himself is immutable, so ought ye to be in your perseverance in the faith, and in preserving it pure and untainted.

9. Διδαχαῖς... παραφέρεσθε... *Be not carried about with divers and strange doctrines*... The Apostle cautions them against being seduced by their former leaders, who, whilst they adhere to the Levitical sacrifices, (see the following verses,) have no right to partake of the sacrifice of Christ's death, nor of the Christian altar, where that is set forth; no more than they could eat of the bodies or flesh of the sin-offering under the Law, which was burnt *without the camp*; see Exod. xxix. 14. and was a type or representation of our sin-offering, which Jesus made *with his own blood*, when he also (according to that representation of him) suffered *without the gate*. See Collyer. Καλὸν γὰρ χάριτι βεβαιοῦσθαι... *For it is a good thing that the heart be established with grace*... It is good the soul be refreshed and comforted, not with meats, Levitical burnt-offerings and peace-offerings, see Lev. vii. 11—15. but with that Gospel-grace by which remission of sins is obtained through the blood of Jesus, of which they cannot be partakers who still cleave to legal observances.

10—13. Ἐχομεν θυσιαστήριον... *We have an altar*... Θυσιαστήριον signifies here the sacrifice offered upon it, the sacrifice

ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. ^m Διὸ καὶ 12 Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. ⁿ Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω 13 τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες. ^o Οὐ 14 γὰρ ἔχομεν ὥδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. ^p Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως 15 διαπαντὸς τῷ Θεῷ, τοῦτ' ἔστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. ^q Τῆς δὲ εὐποιίας καὶ κοινωνίας 16 μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός. ^r Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε· 17 αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο. ^s Προσεύχεσθε 18 περὶ ἡμῶν· πεποίθαμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι. ^t Περισσοτέρως 19 δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

^m John xix. 17. 18. Acts vii. 58.

ⁿ Supra xi. 26. 1 Pet. iv. 14.

^o Mic. ii. 10. Phil. iii. 20. Supra xi. 10. 16. xii. 22.

^p Lev. vii. 12. Ps. l. 14. 23.

lxix. 30. 31. cvii. 22. cxvi. 17. Hos. xiv. 2. Eph. v. 20. 1 Pet. ii. 5. ^q Rom. xii. 13.

2 Cor. ix. 12. Phil. iv. 18. Supra vi. 10. ^r Ezek. iii. 17. xxxiii. 2. 7. Acts xx. 26. 28.

Phil. ii. 29. 1 Thess. v. 12. 1 Tim. v. 17. Supra ver. 7. ^s Acts xxiii. 1. xxiv. 16.

Rom. xv. 30. 2 Cor. i. 12. Eph. vi. 19. Col. iv. 3. 1 Thess. v. 25. 2 Thess. iii. 1.

^t Philem. 22.

18 || πειθόμεθα

of Christ's death. There is an antithesis carried on in the two verses 11. 12. αἷμα ζώων being opposed to αἷμα ἴδιον Χριστοῦ, ἀρχιερεὺς of the Old Testament, to Ἰησοῦς, who is ἀρχιερεὺς μέγας τῆς ὁμολογίας. Κατακαίειν is opposed to πάσχειν, and ἔξω τῆς παρεμβολῆς to ἔξω τῆς πύλης. See παρεμβολή, and ver. 13. at note above xi. 32—35.

14. τὴν μέλλουσαν ἐπιζητοῦμεν· *but we seek one to come.* The article marks the reference to the heavenly Jerusalem; see above xii. 22.

15. Δι' αὐτοῦ . . . αὐτοῦ· *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.* The sacrifice of praise in opposition to the sacrifices of the Old Testament. Those which God now requires are unbloody sacrifices, those

of praise and thanksgiving. Δι' αὐτοῦ, *through him* as our High-priest. Καρπὸν χειλέων, *the fruit of our lips*, Hos. xiv. 2. It is equivalent to θυσία αἰνέσεως, prayers and thanksgivings, munera, sacrificium oris.

16. Τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· *But to do good and to communicate forget not . . .* Εὐποιᾶ, *beneficentia*. Suid. εὐποιᾶ ἔλεημοσύνη. See κοινωνία at note Philip. i. 3—6. Charity and beneficence are a sacrifice far more acceptable to God than all the burnt-offerings upon the Jewish altar.

17. Πείθεσθε τοῖς ἡγουμένοις . . . *Obeys them that have the rule over you . . .* See at note above, ver. 7. Ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο, *for this is unprofitable to you.* Their sorrow would certainly bespeak your unprofitableness under their instruction.

19. ἵνα . . . ὑμῖν· *that I may be restored*

- 20 ^u Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποι-
 μένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου,
 21 τὸν Κύριον ἡμῶν Ἰησοῦν, ^x Καταρτίσαι ὑμᾶς ἐν παντὶ
 ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν
 τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα
 εἰς τοὺς αἰῶνας τῶν αἰώνων· Ἀμήν.
 22 ^y Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς
 παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.
 23 ^z Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ,
 24 ἐὰν τάχιον ἔρχεται, ὄψομαι ὑμᾶς. ^a Ἀσπάσασθε πάντας
 τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. Ἀσπάζον-
 25 ται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. ^b Ἡ χάρις μετὰ πάντων
 ὑμῶν· Ἀμήν.

^u Isa. xl. 11. Ezek. xxxiv. 23. Zech. ix. 11. John x. 11. 14. Acts ii. 24. 32.
 Rom. iv. 24. viii. 11. xv. 33. 1 Cor. vi. 14. xv. 15. 1 Pet. i. 21. ii. 25. v. 4. Supra x. 22.
^x Gal. i. 5. Phil. ii. 13. 2 Thess. ii. 17. 2 Tim. iv. 18. 1 Pet. v. 10. Rev. i. 6.
^y 1 Pet. v. 12. ^z 1 Thess. iii. 2. ^a Supra ver. 7. 17. ^b Tit. iii. 15.

21 † τῶν αἰώνων

to you the sooner; *ut ad vos reducar*; that I may come to you the more speedily. It does not follow that the Apostle was in captivity when he wrote this, but it appears from ver. 23. that Timothy had been in captivity, though he himself was at liberty.

20. 21. ὁ ἀναγαγὼν . . . Ἰησοῦν . . . that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant . . . But the words ἐν αἵματι . . . do not connect with ἀναγαγὼν, but with τὸν ποιμένα τὸν μέγαν, with this sense: rendered so great and mighty to save, in or by shedding his blood, in confirmation of the everlasting covenant. See John x. 11. Acts xx. 28. Καταρτίσαι . . . Make you perfect . . . See at note Luke vi. 40. ^z Ὡς ἡ δόξα . . .

to whom be glory for ever and ever. This doxology, which is ascribed to Christ, is proper to the true God; see Rom. xi. 36. Gal. i. 5. Ephes. iii. 20. 24.

22. καὶ γὰρ . . . ὑμῖν· for I have written a letter unto you in a few words. Διὰ βραχέων, sc. ῥημάτων, see Bos. Ἐπιστέλλειν is sometimes simply to write. See οἱ ἀπὸ τῆς Ἰταλίας, ver. 24. at note Matt. xv. 1. There were Christians at this time not merely in Rome, but through all parts of Italy. From this salutation of οἱ ἀπὸ τῆς Ἰταλίας it would appear that this Epistle was written most probably from Rome, but soon after St. Paul's release from his confinement, and about the beginning of the year 63, subsequent also to his Epistles to the Ephesians, Philippians, and Colossians.

EPISTOLÆ CATHOLICÆ.

ΙΑΚΩΒΟΥ

ΕΠΙΣΤΟΛΗ.

Κεφ. α'. 1.

^a **ΙΑΚΩΒΟΣ** Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς 1
δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

^a Deut. xxxii. 26. John vii. 35. Acts ii. 5. viii. 1. xii. 17. xv. 13. xxvi. 7.
Gal. i. 19. ii. 9. Tit. i. 1. 1 Pet. i. 1. Jude 1.

CHAP. I.

1. Ἰάκωβος . . . χαίρειν. *James a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.* This is James the less, so called to distinguish him from the other James, whom Herod beheaded. He was bishop of Jerusalem. He was an Apostle, and is called the brother, or kinsman of our Lord, Gal. i. 19. See at Acts xii. 17. He wrote to the twelve tribes scattered abroad, i. e. to the believing Jews, who were dispersed in other parts, all over the world: and as it is generally supposed, but a short time before his death. See διασπορά at note John vii. 35. The object of this excellent practical Epistle is to prevent the Jewish Christians from falling into the vices of the Jews: to set them right as to the doctrine of justification by faith. The Apostle exhorts them to patience under the troubles and perse-

cutions, which they suffered especially from the unbelieving Jews; and lastly he instructs them that those who laboured under sickness should send for the elders of the Church, that they might have the benefit of their prayers, for the forgiveness of their sins, if they were penitent, and also of the anointing with oil in the name of the Lord Jesus, from which, being added to the prayer, they might hope for a miraculous cure. This is the first of the seven Epistles which are called *Catholic*, because they address no particular church, but the whole body of believers; though one or two of them are addressed to particular persons. It abounds in a rich variety of imagery, and is throughout highly figurative. Χαίρειν sc. λέγει, *salutem dicit*: a classical as well as apostolical mode of salutation; see at Acts xv. 23. xxiii. 26. Suid. ἀρχαῖον ἔθος τὸ ἐπιστολαῖς προστιθέναι τὸ χαίρειν.

2 ^b Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς
3 περιπέσητε ποικίλοις · ^c Γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν
4 τῆς πίστεως κατεργάζεται ὑπομονήν · Ἡ δὲ ὑπομονὴ
ἔργον τέλειον ἔχεται, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μη-
δενὶ λειπόμενοι.

5 ^d Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ
διδόντος Θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθή-
6 σεται αὐτῷ. ^e Αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος ·
ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ
7 καὶ ῥιπιζομένῳ. Μὴ γὰρ οἴεσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι

^b Matt. v. 12. Acts v. 41. Heb. x. 34. 1 Pet. i. 6. iv. 13. 16.

^c Rom. v. 3.

1 Pet. i. 7.

^d 1 Kings iii. 9. 11. 12. Prov. ii. 3. Jer. xxix. 12. Matt. vii. 7. xxi. 22.

Mark xi. 24. Luke xi. 9. John xiv. 13. xv. 7. xvi. 23. 1 John v. 14. 15.

^e Mark xi. 24. 1 Tim. ii. 8.

2. Πᾶσαν . . . ποικίλοις. *My brethren, count it all joy when ye fall into divers temptations.* Πᾶσαν χαρὰν, i. e. *materiam summi gaudii spiritualis.* Temptations, says Œcumenius, are of two kinds. Such as lead to sin, which the lusts of the flesh, and love of riches produce in us, 1 Tim. vi. 9. against which our Lord instructs us to pray that we enter not into them; and of these the Apostle begins to discourse ver. 13. Or such as are sent for the trial of our constancy and sincerity in the faith; and to our patience and perseverance under these, is promised a great reward in heaven: and of these the Apostle speaketh here, and ver. 12. See Whitby. *Περιπίπτω incido*, is used in this sense of *falling into calamities*, Thucyd. ii. 54. *τοιούτῳ μὲν πάθει οἱ Ἀθηναῖοι περιπέσόντες.* Herod. ii. οὔτοι μὲν νῦν τοιαύτῃσι περιέπιπτον τύχησι.

3. τὸ δοκίμιον ὑμῶν τῆς πίστεως . . . the trying of your faith . . . τὸ δοκίμιον, i. e. the troubles or trials by which your constancy in the faith is tried, i. q. *πειρασμός*. It is properly the instrument or means by which any thing is tried, or proved. But 1 Pet. i. 7. it is i. q. *δοκιμή*, and τὸ δοκίμιον ὑμῶν τῆς πίστεως is *fides vestra explorata et spectata*. The Apostle assures them that the habit of that excellent Christian virtue, patience, will be the effect of these afflictions.

4. ἔργον τέλειον ἔχεται, *have her perfect work*, i. e. rise to its highest improvement, adorned and demonstrated by works. Rosenmüller thus interprets it: *factis se planissimè, aut in omnibus probet.* "ἵνα . . . ὁλόκληροι, *that ye may be perfect and entire*; see ὁλόκληρος at note Acts iii. 16. and 1 Thess. v. 23.

5. Εἰ δέ τις . . . αὐτῷ. *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.* Wisdom here is prudence and judgment in discerning what is a man's duty in any critical conjuncture. Michaelis in Bos supplies ἀπὸ before σοφίας. See ἀπλῶς at note 2 Cor. viii. 2. Μὴ ὀνειδίζοντος . . . God's liberality is not confined like ours, nor is he wont to reproach those to whom he gives. Plut. de Amici et Adulat. Discrim. has *ὀνειδίζομένη χάρις ἐπαχθὴς καὶ ἄχαρις*. Καὶ δοθήσεται αὐτῷ. Hence we see that this wisdom depends not on our own skill or strength; nor can it be obtained without divine assistance.

6. Αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος. *But let him ask in faith, nothing wavering.* If they refer themselves in prayer to God's guidance in the heavy pressure of their afflictions, he will give them this wisdom abundantly. But that their prayers may be answered, *they must ask in faith*, a firm confidence in the goodness of God that he will hear their prayers, without any waverings, inconstant demurs, or doubtings. He that doubts will be now hoping, and anon desponding, apt to quit his dependence on God, and lean on his own wisdom, which he will find a broken reed. Κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ, *like a wave of the sea driven with the wind and tossed.* Ἀνεμιζομαι *ventis agitor*, is a word of very rare occurrence, not found in the Greek writers. Πιπίζω, *ventilo, jacto*, from *πιπὶς bellows*. Aristoph. Acharn. 888. Hesych. *ῥιπίζει* φυσᾶ, πνέει. What the ancient epigrammatist says of life is not inapplicable to this: πᾶς γὰρ ὅπ'

λήψεται τι παρὰ τοῦ Κυρίου. Ἁνὴρ δίψυχος, ἀκατάστα- 8
τος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ. 9
Ὁ δὲ πλούσιος, ἐν τῇ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος 10
χόρτου παρελεύσεται. Ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύ- 11
σωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέ-
πese, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω
καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.
Ἡ Μακάριος ἀνὴρ, ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γενό- 12
μενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ
Κύριος τοῖς ἀγαπῶσιν αὐτόν.

Μηδεὶς πειραζόμενος λεγέτω, ὅτι ἀπὸ Θεοῦ πειράζομαι. 13
ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐ-
δένα. Ἐκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας 14

^f Infra iv. 8. ^g Job xiv. 2. Ps. xxxvii. 2. xc. 5. 6. cii. 11. ciii. 15. Isa. xl. 6.
1 Cor. vii. 21. Infra iv. 14. 1 Pet. i. 24. 1 John ii. 17. ^h Job v. 17. Prov. iii. 11.
Matt. x. 22. xix. 23. 29. 1 Cor. ix. 25. 2 Tim. iv. 8. Infra ii. 5. Heb. xii. 5. 1 Pet. v. 4.
Rev. iii. 19.

13 * ἀπὸ τοῦ Θεοῦ

ἀσταθέσσι βίος πελεμίζεται αἰραις, τῇ καὶ
τῇ θαμνίνῳ ἀντιμεθελκόμενος.

8. Ἁνὴρ δίψυχος . . . αὐτοῦ. A double-
minded man is unstable in all his ways.
This does not seem a just version. The
English word double-minded is, deceitful,
insidious. But the Apostle's meaning is,
that a man unsteady in his opinions, is in all
his actions inconstant. The explanation
given by Œcumenius is to this effect: δί-
ψυχος ἀνὴρ is a man of unsettled and fluctu-
ating sentiments, too solicitous about the
present to attain the future, too anxious
about the future to secure the present, who
driven hither and thither in his judgment
of things is perpetually shifting the object,
who this moment would sacrifice all for
eternity, and the next would renounce any
thing for this transient life.

9. 10. Καυχάσθω . . . There is an oppo-
sition in these two verses between ὁ ταπει-
νὸς and ὁ πλούσιος, and between τῷ ὕψει and
τῇ ταπεινώσει. Let the Christian, who is
poor and afflicted, comfort himself and lift
up his heart, being exalted in an honourable
relation to Christ. And let the rich Chris-
tian rejoice, in that he is made low in the
disposition of his heart, humbled and made
poor in spirit. This is a solid ground for
exaltation. For as to riches and outward

distinctions, they must soon pass away, as
the gaudy flowers of the field.

11. Ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι
. . . For the sun is no sooner risen with a
burning heat . . . But καύσων rather signi-
fies here a burning wind; see at note Matt.
xx. 12. The sun can scarcely be said to
rise with its heat, which cannot be intense
compared with that of noon. Ὡς, accord-
ing to Michaelis in Bos, is to be supplied be-
fore ἀνέτειλε, which first aor. marks a thing
that usually happens. Ἐν ταῖς πορείαις αὐ-
τοῦ μαρανθήσεται, fade away in his ways,
i. e. in his projects or pursuits; such as
have only perishable objects in view, his
own gratifications, luxury or avarice. Μα-
ρανθήσεται, lentâ quasi tabe consumetur et
peribit. Phavor. μαραίνομαι ἀπανθῶ, ταβε-
φίω Λατινιστί.

12. Μακάριος . . . πειρασμόν. Blessed is
the man that endureth temptation. See
above note ver. 2. Λήψεται τὸν στέφανον
τῆς ζωῆς, he shall receive the crown of life;
see Rev. ii. 9. 10. and at 2 Tim. iv. 1.

13—15. Μηδεὶς πειραζόμενος λεγέτω, ὅτι
ἀπὸ Θεοῦ . . . Let no man say when he is
tempted, I am tempted of God . . . See at
note above ver. 2. It is not allowable to
consider God as in the smallest instance the
author of sin. Nor is the human heart, in

15 ἐξελκόμενος καὶ δελεαζόμενος · ⁱ Εἴτα ἡ ἐπιθυμία συλλα-
 βοῦσα τίκτει ἁμαρτίαν · ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα
 16 ἀποκύει θάνατον. Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.
 17 ^k Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστι
 καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι
 18 παραλλαγή, ἢ τροπῆς ἀποσκίασμα. ^l Βουλθεὶς ἀπεκύησεν
 ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν
 19 αὐτοῦ κτισμάτων. ^m Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω

ⁱ Job xv. 35. Ps. vii. 14. Rom. vi. 21. 23.

Mal. iii. 6. John iii. 27. Rom. xi. 29. 1 Cor. iv. 7.

1 Cor. iv. 15. Eph. i. 12. 1 Pet. i. 23. Rev. xiv. 4.

xvii. 27. Eccles. v. 1. 2. vii. 9.

^k Num. xxiii. 19. 1 Sam. xv. 29.

^l Jer. ii. 3. John i. 13. iii. 3.

^m Prov. x. 19. xiv. 17. xvi. 32.

19 || Ὡστε, ἀδελφοί

a state of repugnance to evil, induced by him to act wickedly and deceitfully, but man is enticed by his own treacherous sensual appetite, which suggests and tenders to him sensitive and carnal baits. Δελεαζόμενος *pellectus*, is a beautiful and expressive word, frequently applied to fishes that are allured by the bait. Plato in *Timæo* calls pleasure the bait of evil, δέλεαρ τῶν κακῶν. The finest comment on this passage of James, says Dr. Hales, is furnished by Shakespear, in that inimitable soliloquy of a libidinous and hypocritical judge; see *Measure for Measure* :

O cunning enemy ! that, to catch a saint,
 With saints dost bait thy hook ! Most dangerous
 Is that temptation, that doth goad us on
 To sin in loving virtue !
 Hooking both right and wrong to the appetite,
 To follow as it draws !

Ἀπειραστος has here a passive signification. *Deus igitur, qui ipse peccatis non sollicitatur, is nec ullum hominem sollicitat ad peccata*. In this sense ἀπειραστος is not found in Greek writers, only as *inexperienced, untried*. In its place they would use ἀπειρατος, Ion. ἀπείρητος. See ἐπιθυμία at note 1 Thess. iv. 4. 5.

16. 17. Μὴ πλανᾶσθε . . . Do not err . . . The Apostle tells them not to permit themselves to be deceived by the opinion that evil temptations could proceed from heaven. Since on the contrary God is the great spring and fountain of all good things. Πᾶσα δόσις . . . τέλειον is an elegant hexameter verse, probably quoted from some poet now lost. As to the lengthening of the last syllable in δόσις, it is most common in Homer, either on account of the arsis, or,

according to some, of the cæsura. God is not liable, like the celestial orbs, to any variations; he sends forth his light without mixture of shade, his gifts without niggardness or restraint. Παραλλαγή signifies astronomically the several positions in which the sun appears to us every day at the rising, in the meridian, and when it sets. So τροπή is applied not to the daily, but yearly, course of the sun, as it moves towards the Northern or Southern Tropic. And according to the different shadows which it casts, geographers have learned to divide the different people into Ἀσκιοί, ἑτερόσκιοι, and περίσκιοι. According to which is the word ἀποσκίασμα, *casting of shadow*, which joined with τροπῆς *turning*, signifies the variations of the shadows, according to the various motions of the sun above mentioned. See Hammond. Bishop Jebb, with some other commentators, has thus rendered the 17th verse: "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no parallax or tropical shadow." And Bishop Bull supposes that the Apostle adopts an astronomical phraseology in this passage, as having been controverting that doctrine of fatalism in the Pharisees which ascribed human destiny, and all virtue and prosperity, to the influence of the heavenly bodies.

18. Βουλθεὶς ἀπεκύησεν . . . Of his own will begat he us . . . Of his own free will and pleasure, which being an evidence of his free goodness towards us, we have little reason to misdoubt him. Κατὰ τὴν εὐδοκίαν θελήματος αὐτοῦ, Ephes. i. 5. The change which God produces in men, by the truths of the Gospel impressed on their

πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. Ὅργη γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ 20 κατεργάζεται. ^η Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ 21 περισσεῖαν κακίας, ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

° Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταί, παρα- 22 λογιζόμενοι ἑαυτοὺς. Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ 23 οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ. Κατενόησε γὰρ ἑαυτὸν, καὶ 24 ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. ^ρ Ὁ δὲ παρα- 25

^η Acts xiii. 26. Rom. i. 16. 1 Cor. xv. 2. Col. iii. 8. 1 Pet. i. 9. ii. 1.

° Matt. vii. 21. Luke vi. 46. 47. xi. 28. Rom. ii. 13. 1 John iii. 7. Infra ii. 14. &c.

^ρ John xiii. 17. Infra ii. 12. 2 Cor. iii. 18.

minds, is so great, that it may be called a begetting or creating them anew. *Deus olim Israelitas genuisse dicitur, cum eos ex Ægypto liberavit*, Deut. xxxii. 18. *At nunc multo excellentius nos genuit ad vitam æternam per evangelium*, 1 Pet. i. 23. *idē quia voluit, nullis nostris operibus ad id excitatus*. Ἀπαρχήν τινα, a kind of first-fruits, Rom. xv. 5. Epānetus is called ἀπαρχή τῆς Ἀχαΐας εἰς Χριστόν, primus qui in Achaiā secutus sit Christum.

19. 20. ταχὺς . . . βραδὺς . . . swift to hear, slow to speak . . . Under a sense therefore of God's goodness to them, they should be of a tractable and meek disposition, weaned from the pride and affectation of teaching, from any fierceness in disputing for their own opinions, to which the Jewish doctors and zealots were addicted. For the cause of religion never could be advanced by the passionate advocate. Ὅργη . . . κατεργάζεται, *The wrath of man worketh not the righteousness of God*; i. e. is not the proper means of producing that righteousness which God requireth of us.

21. Διὸ ἀποθέμενοι . . . λόγον. *Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word* . . . or rather, *Wherefore laying aside all impurity, and every degree of malice, receive* . . . Ἀποθέμενοι is rendered 1 Pet. ii. 1. *laying aside*. ῥυπαρία properly sordes, and metaphorically applied to the mind, viciousness, impurity. Hesych. ῥυπαρόν αἰσχρόν. Ἐμφυτος, from ἐν and φυτός, is insitus, animo instillatus. We meet with ἔμφυτος ἀρετῇ in the writings of the Greek philosophers, *virtus, quæ præceptis et consuetudine animis inditur*. The ingrafted word is the doctrine of the Gospel.

22. Γίνεσθε . . . ἑαυτοὺς. *But be ye doers*

of the word, and not hearers only, deceiving your own selves. St. James seems to have had in his mind our Lord's discourse, Matt. vii. 24. and following verses. Παραλογίζεσθαι is to deceive by false calculation or reasoning. But he seems also to refer to the vain conceit of the Jews, that to be employed in hearing and studying the Law was a thing sufficient to make them acceptable with God.

23. 24. οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ . . . *he is like unto a man beholding his natural face in a glass* . . . The meaning is that the word of God is as a glass, reflecting to a man the portraiture of himself, ὁποῖός ἐστι, whether there be any thing amiss in him: and he that hears the word of God and doeth it not, is as if a man should look upon, and contemplate *his face in a looking-glass*, and no more. As for any use or effect of this looking, he beheld and went away, and presently forgot. When he has seen what blemishes are to be corrected, to be reformed in him, he contents himself with having seen them, thinks no more of them, and forgets to amend them. Not that every one who sees his face in a glass, does, when he goes away, forget, but that he who doth only look, and without more care or effect of his looking, doth go away, and forget, is a fit emblem of the forgetful hearer of the word. Τὸ πρόσωπον τῆς γενέσεως, is his natural countenance, the genitive case being used adjectively, a Hebraism, as the *Mammon of unrighteousness*, for the unrighteous Mammon, and below ver. 25. ἀκροατὴς ἐπιλησμονῆς, a hearer of forgetfulness, for a forgetful hearer. See Hammond.

25. Ὁ δὲ παρακύβας . . . παραμείνας. *But whoso looketh into the perfect law of liberty,*

κύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας,
 οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς
 26 ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. ¹ Εἴ τις
 δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐ-
 τοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησ-
 27 κεία. ¹ Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ
 Πατρὶ, αὕτη ἐστίν, ἐπισκέπτεσθαι ὀφθαλοῦς καὶ χήρας ἐν
 τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

Κεφ. β'. 2.

1 ^a Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν

^a Ps. xxxiv. 13. xxxix. 1. 1 Pet. iii. 10. ¹ Isa. i. 16. 17. lviii. 6. 7.
 Matt. xxv. 36. Rom. xii. 2. Infra iv. 4. 1 John v. 18. ^a Lev. xix. 15. Deut. i. 17.
 xvi. 19. Prov. xxiv. 23. xxviii. 21. Matt. xxii. 16. 1 Cor. ii. 8. Infra ver. 9. Jude 16.

26 † ἐν ὑμῖν

27 † τῷ

and continueth therein . . . By the perfect law of liberty, St. James means the Gospel, whose genius and design this expression happily characterises. The Law of Moses made no man perfect, either in respect of holiness, or of pardon. The Gospel makes men perfect in both. It delivers men from the slavery of their lusts, and from the punishment of sin. Παρακύπτω properly to stoop down; and metaphorically, to view attentively, and with a kind of reverence and admiration to desire to know and understand; 1 Pet. i. 12. εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, quæ etiam angelî cognoscere et perspicere desiderant. Οὗτος μακάριος, this repetition of οὗτος is an elegant example of the figure Anaphora: see Vigener c. iv. r. 13.

26. Εἴ τις . . . θρησκεία. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. There is a confusion of moods in this translation. The three verbs seem, bridleth, and deceiveth, should either all be the indicative, or the subjunctive. Εἴ τις δοκεῖ is well rendered by Vul. Si quis inter vos putat se religiosum, verum Dei cultorem. Χαλιναγωγέω, fræno, from χαλινὸς frænum, and ἄγωγὸς dux viæ; this metaphor of bridling the tongue is familiar to the ancients. The Apostle seems to have in view the intem-

perate zeal of the Jews, and their love of teaching; see above ver. 19—21. But the rebuke applies to all violent zealots, who bitterly reproach their brethren upon account of their religious differences.

27. Θρησκεία . . . κόσμον. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself (oneself) unspotted from the world. The Jewish zealots in their bitter zeal spared none who would not be of their opinion, and wanted mercy most of all. Ἀμίαντος, from α priv. and μαινώ polluo, is pure, undefiled. Hence the gem called amiantus. Here it signifies, perfect, true, sincere. So in 1 Pet. i. 4. κληρονομίαν ἀμίαντον, is perfect happiness, in which there is no alloy, no sorrow. Παρὰ τῷ Θεῷ καὶ Πατρὶ, before God and the Father, or, before God who is the Father. Many Mss. omit the article, but Bp. Midd. observes, this may be on account of the preposition, and the rule will remain inviolate. See note at Eph. v. 5. Ἐπισκέπτεσθαι is not merely to visit, as our translation renders the word, but to take care of, or the charge of. Ἐπισκέπτομαι, visito ut opem feram. See at note Matt. xxv. 35.

CHAP. II.

1. Ἀδελφοί μου . . . τῆς δόξης. My bre-

τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. Ἐὰν γὰρ 2
εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν
ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,
Καὶ ἐπιβλέψῃτε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν, 3
καὶ εἶπητε αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ
εἶπητε, Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου.
Καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογι- 4
μῶν πονηρῶν; ^b Ἀκούσατε, ἀδελφοί μου ἀγαπητοί, οὐχ ὁ 5
Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου πλουσίους ἐν

^b Exod. xx. 6. 1 Sam. ii. 30. Prov. viii. 17. Matt. v. 3. Luke vi. 20. xii. 21. 32. John vii. 48. 1 Cor. i. 26. 28. ii. 9. 1 Tim. vi. 18. 2 Tim. iv. 8. Rev. ii. 9. Supra i. 12.

3 † αὐτῷ ib. ὧδε 4 † καὶ prius 5 * τοῦ κόσμου τούτου

thren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. The Apostle in this chapter condemns all partiality and respect of persons, especially in public and judicial causes. And he insists that all who believe in Christ, should live holy lives, and carefully perform good works; otherwise their faith and profession are utterly vain. There is a transposition in this verse. The word δόξης is better connected with πίστιν, according to the Syriac translation, which has *fidem glorie Domini nostri*. Faith of the glory is a Hebraism for the glorious faith of the Gospel enjoined by our Lord Jesus Christ, or of which he is the object. It may justly be called *glorious*, on account of its intrinsic excellence, and of the spiritual gifts and miraculous powers with which it was accompanied in the first age. See Macknight.

2. 3. Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν . . . For if there come unto your assembly . . . The partiality which the Apostle condemns was observed in judicial decisions and courts of judicature, which we are here to understand for *συναγωγὴν*. This appears from the phrase, *sit thou under my footstool*, which naturally refers to courts of justice, where the judge is commonly exalted upon a higher seat than the rest of the people. The Apostle also says, that such a respect of persons as he here speaks of is contrary to the Law, and that those who are guilty of it, are *convicted of the law as transgressors*, ver. 9. Now there was no divine law against distinction of places in worshipping assemblies, into those which were more or less honourable; this must therefore refer to the law of partiality in judgment. See Levit. xix. 15. The Tal-

Gr. Test.

modists say it was a rule, that when a poor man and a rich man pleaded together in judgment, the rich should not be bid to sit down, and the poor to stand; but either both shall sit, or both shall stand. To this rule or custom the Apostle seems to refer, when he insinuates a charge against them of saying to the rich man, *Sit thou here in a good place, and to the poor, Stand thou there*. See Jennings's Jewish Antiquities. The word χρυσοδακτύλιος does not occur in Greek writers. They use χρυσόχειρ. St. James has formed and adopted this compound word, and not inelegantly, in the same manner as we say χρυσοβέλεμνος, aureis instructus jaculis, χρυσόθρονος, χρυσοπλόκαμος, &c. The Romans carried the luxury and extravagance of their rings to an extreme. See Juvenal and Martial.

4. Καὶ οὐ διεκρίθητε . . . πονηρῶν; Are ye not then partial in yourselves, and are become judges of evil thoughts? Καὶ may be used here as a polysyndeton, being repeated before ἐγένεσθε, as if it were, οὐχὶ καὶ διεκρίθητε, καὶ ἐγένεσθε . . . See Hoogeveen. Do ye not then make a partial distinction among, or within yourselves, and by a very unchristian rule? It seems best to render διακρίνεσθαι actively, by discernere, sed discrimine injusto et illegitimo. Schleusner and some other critics understand the words in an affirmative sense: *Tunc non rectè rem, seu homines judicaretis*. Beza says, that the expression, which we translate, *judges of evil thoughts*, is a Hebraism; and therefore he translates it, *judices malè ratiocinantes, judges who reason ill*.

5. ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς πλουσίους ἐν πίστει . . . hath not God chosen the

III.

2 H

πίστει καὶ κληρονόμους τῆς βασιλείας, ἧς ἐπηγγείλατο τοῖς
 6 ἀγαπῶσιν αὐτόν; ὁ Ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν.
 Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκου-
 7 σιν ὑμᾶς εἰς κριτήρια; Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν
 8 ἔθνος τὸ ἐπικληθὲν ἐφ' ὑμᾶς; ^d Εἰ μέντοι νόμον τελεῖτε
 βασιλικὸν κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίον σου
 9 ὡς σεαυτὸν, καλῶς ποιεῖτε. ^e Εἰ δὲ προσωποληπτεῖτε,
 ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παρα-
 10 βάται. ^f Ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει
 11 δὲ ἐν ἐνί, γέγονε πάντων ἔνοχος. ^g Ὁ γὰρ εἰπὼν, Μὴ
 μοιχεύσης, εἶπε καὶ, Μὴ φονεύσης. Εἰ δὲ οὐ μοιχεύσεις,

^c Acts xvii. 6. xviii. 12. 1 Cor. xi. 22. Infra v. 6.
 Rom. xiii. 8. 9. Gal. v. 14. vi. 2. ^e Supra ver. 1.
 Gal. iii. 10. ^g Exod. xx. 13. 14.

^d Lev. xix. 18. Matt. xxii. 39.
^f Deut. xxvii. 26. Matt. v. 19.

poor in this world rich in faith . . . God is so far from considering the poor as unworthy of his regard, that he has distinguished them with evangelical blessings, and has chosen them to be equal heirs of his promises, being rich in faith, and because they love him. Πλουσίους antithetical to πτωχοῦς, indigent in worldly circumstances, but rich in faith, possessing the inexhaustible treasures of the Gospel. Bos makes an ellipsis of εἰς τὸ εἶναι before πλουσίους, to be rich in faith. Among the Gentiles, the prejudices of the rich against the Gospel were not so great as among the Jews. Hence more persons of rank and education among the Gentiles were converted than among the Jews.

6. 7. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν . . . Do not rich men oppress you . . . Ye despise the poor, though the rich are they who chiefly oppress you, and profane that holy Name which you revere. See καταδυναστεύουσιν at note Acts x. 38.; and κριτήρια at note 1 Cor. vi. 2. 3. The rich, and particularly the unbelieving Jews, persecuted the Christians, and dragging them before their tribunals condemned them for their religion. Τὸ ἐπικληθὲν ἐφ' ὑμᾶς, i. e. ἐξ οὗ ἐπικαλεῖσθε, or ἐπικλησιν ἔχετε. By the Name is to be understood Christ himself, whom both Jews and heathens reviled as an impostor, and whom they loaded with bitter imprecations. Some however understand by it the name of Christians, by which the disciples were first called in Antioch. Acts xi. 26.

8. 9. Εἰ μέντοι νόμον τελεῖτε βασιλικὸν . . . If ye fulfil the royal law . . . The Greek writers not infrequently use βασιλικὸς to

express any thing superlatively excellent, or eminently good. Plato in the *Meno*, as cited by Stobæus, has, τὸ μὲν ὀρθόν, νόμος ἐστὶ βασιλικός. Similar to the present passage in its general form, though without βασιλικόν, is Rom. xiii. 9. κατὰ τὴν γραφὴν. See Levit. xix. 18. Ἐλεγχόμενοι . . . παραβάται, and are convinced of the law as transgressors; rather, convicted by the Law. The verb convict should be substituted every where instead of convince. Ἐλεγχόμενοι is rendered convicted, John viii. 9. and yet in the 46th verse of that very chapter ἐλέγχει is rendered convince, as it is throughout the Epistles.

10. Ὅστις . . . ἔνοχος. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Such was the unbending rigour of the Law in general, that it seems to have denounced death against every violation of it, Deut. xxvii. 26. Galat. iii. 10. These words seem to be levelled against that loose doctrine of the Jewish doctors, mentioned by Dr. Pocock, "That God gave so many commandments to them, that by doing any of them they might be saved." The authority of the lawgiver is as much despised by knowingly and pertinaciously breaking any one of his Laws, as by the violation of them all; and he who will not be restrained by it from the violation of that law in one point, will under similar temptations equally violate it in another. *Etsi non Totum Legis, tamen Totum Legem transgressus es, violatū videlicet Legislatoris majestate.* Beza. Πταίνει, to stumble, impingere, and metaphorically to sin, aberrare a virtutis tramite. Πταίνειν ἐν ἐνί, sc. λόγῳ, i. e. one precept.

φονεύσεις δὲ, γέγονας παραβάτης νόμου. ^h Οὕτω λαλεῖτε 12
καὶ οὕτω ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρί-
νεσθαι. ⁱ Ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος · 13
κατακαυχᾶται ἔλεος κρίσεως.

^k Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, 14
ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

^h Supra i. 25.ⁱ Prov. xxi. 13. Matt. vi. 15. xviii. 35. xxv. 41. 42. 1 John iv. 17. 18.^k Matt. vii. 26. Supra i. 23.

13 — ἀνέλεος ib. * καὶ κατακαυχᾶται

12. ὡς διὰ νόμον ἐλευθερίας . . . by the law of liberty . . . i. e. Christianity, an expression beautifully characteristic of its nature and design. See note above i. 25.

13. κατακαυχᾶται ἔλεος κρίσεως · and mercy rejoiceth against judgment : i. e. He that shows mercy and forgives others, needs not fear God's condemnation. Κατακαυχᾶσθαι is sometimes used as the simple *καυχᾶσθαι*, glorior; but it usually signifies *adversus aliquem jacto me*, and through the force of the preposition is construed with a genitive. Here it is *despicio, non metuo*. *Qui misericordiam exercet, ei non metuendæ sunt pænæ divinæ*. It has also been understood in this sense : He that is merciful is well pleased to waive his strict rights, and to forego the execution of judgment.

14. Τί τὸ ὄφελος . . . αὐτόν; What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? St. James here enters upon the second part of his discourse contained in this chapter, namely, to show the vanity of a fruitless faith; that such a faith which is not the parent and principle of obedience, and productive of good works, is altogether ineffectual and unprofitable. This passage 14—26. in no degree contravenes the declaration of St. Paul, or undermines the great doctrine of justification by faith without the deeds of the law. The two Apostles are in substantial accordance with each other. The truth is, St. James was dealing with men, with the Antinomians in his days, who said they had faith when they had not works, who strove to separate faith from good works. He shows them that this faith could not save them, could not justify them—it must be a *working faith*, a faith, which, as St. Paul expresses it, *worketh by love*. Both the Apostles adapted their arguments to the circumstances of those to whom they wrote. The Christians in Rome, to whom Paul wrote, had been converted from Judaism; but they were so far

from abandoning their prejudices in favour of the Mosaic Law, that they preserved a great part of its ceremonies, and departed from the pure and spiritual service of God, which the Gospel had established. To remove this error, St. Paul inculcates the superior excellence of *faith*, that is, of the unadulterated religion of Christ, to *works*, that is, chiefly to the ceremonial works of the law of Moses. This he chiefly means by his assertion, that *man is justified by faith, without the works of the law*. In many parts also of his Epistle to the Romans, by the invalidity of the law, St. Paul means the insufficiency of moral works to procure salvation, without the merits of the death of Christ. See Rom. iii. 19. 20. But as man is too apt to fly from one extreme to another, many of those, whom St. Paul had addressed, not only renounced their former observance of the Law of Moses, but, mistaking his meaning, conceived that moral works were unnecessary, and supposed that, if they only believed in Christ, they were sure of salvation, without performing the works of the Gospel. To confute this dangerous mistake was the occasion of the Epistle of St. James, in which he proves, that a mere belief in Christ, without the practice of the Law, is insufficient. *What doth it profit, though a man say he hath faith, and have not works? Can faith* (or rather that faith, with the article) *save him? Faith without works is dead.—By works a man is justified, and not by faith only*. Ver. 20. 24. But here it must be observed that St. James alludes to the perversion of St. Paul's meaning, and not to St. Paul's real doctrine. St. James very properly reprobates a confidence in a bare historical faith, a mere belief of the life and death of Jesus Christ; but he is far from contradicting the doctrine of St. Paul, who by faith meant a lively, practical, Christian faith, that is, a faith as essentially proved by its works, as a tree is by its

15 ¹ 'Εὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπό-
 16 μενοι ᾧσι τῆς ἐφημέρου τροφῆς, ^m Εἴπη δέ τις αὐτοῖς ἐξ
 ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε·
 μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφε-
 17 λος; Οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά ἐστι καθ'
 18 ἑαυτήν. ⁿ Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, ἀλλὰ ἔργα
 ἔχω· δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων σου, ἀλλὰ
 19 δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. ^o Σὺ πισ-
 τεύεις ὅτι ὁ Θεὸς εἷς ἐστι· καλῶς ποιεῖς· καὶ τὰ δαιμόνια

¹ Job xxxi. 19. 20. Luke iii. 11.^m 1 John iii. 18.ⁿ Infra iii. 13.^o Matt. viii. 29. Mark i. 24. v. 7. Luke iv. 34. Acts xvi. 17. xix. 15.

15 † δὲ

17 * ἔργα ἔχη

18 * ἐκ pro χωρὶς

fruit; a faith, necessarily comprehending the practice of every duty enjoined by the Gospel. The following expressions of St. James prove the union intended by both: *Seest thou how faith wrought with the works of Abraham, and by works was faith made perfect?* Ver. 22. See Valpy's Address. Bishop Bull, *Harmonia Apostolica*, says: "Summa hæc est: rejicit à justificatione Apostolus Paulus opera; 1. ritualia, quæ Lex ceremonialis præscripsit; 2. moralia, quæ nativis hominum viribus in statu sive Legis, sive meræ naturæ fiunt, ante et citra gratiam Evangelii; 3. Judaica, sive futilem illam justitiam, quam docuerunt Judæorum magistri; 4. denique *universa a Christo Mediatore divulsa, quæque suâ vi vel citra respectum ad fœdus gratiæ, Christi sanguine stabilitum, salutem sempiternam assequerentur.* Neque ex hujusmodi operibus ulla adstruit Jacobus, ut ex totâ ejus epistolâ manifestum est. E contra opera moralia, *ex gratiâ Evangelii profecta, vi fœderis Evangelii ad æternam hominis Justificationem ac salutem efficaciter valere, atque omnino esse necessaria, non tantum non negat Paulus, sed et in eo ferè totus est ut evincat. Atque hoc unum illud est, quod contendit Jacobus.*"

15—17. 'Εὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι... *If a brother or sister be naked*... The Apostle institutes a comparison between faith and charity; whence he draws this conclusion: If charity towards the poor, professed in words, but without works, be counterfeited, then faith in Christ, professed in like manner, without obedience is also counterfeited and false. *Νεκρά ἐστι καθ' ἑαυτήν, is dead, being alone; literally by*

itself, i. e. si sola cernitur, a bonis operibus sejuncta. This dead faith is not faith, as a dead man is not a man.

18. Ἀλλ' ἐρεῖ τις... *Yea, a man may say*... The Apostle introduces the words that follow by way of dialogue, between a sincere believer who has a true and lively faith, and the hypocrite who only *says* or *professes* to have it, as above ver. 14. *Δεῖξόν... σου... show me thy faith without thy works*... *Χωρὶς τῶν ἔργων* is the genuine reading, and gives a plain and direct sense; though the other reading *ἐκ τῶν ἔργων*, which many copies have, warrants the same inference of the Apostle's argument, that there is no possible way of showing that we do believe in Christ, except by the substantial effects of that faith upon our conduct: "Thou professest to believe, but give me the evidence I offer thee: show me thy faith *by* thy works; I will also, in return, show thee my faith by my works: Let us, without quarrelling about different explanations of faith, make it manifest to each other, that our profession is truly solid, by its substantial effects upon our tempers and lives."

19. καὶ τὰ δαιμόνια... *φρίσσουν· the devils also believe, and tremble.* A bare cold assent to the truths of the Gospel is common to thee and to the devils, who themselves cannot but believe in the divine existence, from dreadful experience, and shudder with horror at the thought and expectation of their inevitable doom. See Rev. xx. The devils, we find, confessed Christ, saying, Thou art Christ the Son of God, Luke iv. 41. *φρίττω* is *to shudder through fear or horror, horreo.* Properly,

πιστεύουσιν, καὶ φρίσσουσιν. Θέλεις δὲ γινῶναι, ὡς ἄνθρωπε 20
κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν; ^p Ἀ- 21
βραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας
Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; ^q Βλέπεις 22
ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων
ἡ πίστις ἐτελειώθη; ^r Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, 23
Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη. Ὅρατε τοίνυν ὅτι ἐξ 24
ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον.

^p Gen. xxii. 9. 12.

^q Heb. xi. 17.

^r Gen. xv. 6. 2 Chron. xx. 7. Isa. xli. 8. Rom. iv. 3. Gal. iii. 6.

24 † τοίνυν

to have the hair stand an end, to bristle. The word has an active and passive signification. Hesychius: φρίσσειν· ἐξορθοῦνται. Etymol. φρίσσειν· κυρίως τὸ ἐξορθοῦν τὰς τρίχας.

20. Θέλεις... νεκρά ἐστίν; But wilt thou know, O vain man, that faith without works is dead? See at note above, ver. 14. Κενέ, qui te spe vanā lactas.

21. Ἀβραὰμ... Was not Abraham... St. James now cites the two examples of Abraham and Rahab, in illustration of good works, without which a living and true faith cannot exist. The former was prepared to offer up his only son, and the latter sheltered the spies of the Israelites. See note at Heb. xi. 17—19. Ἐδικαιώθη, shown to be justified. 1 Tim. iii. 16.

22. Βλέπεις... ἐτελειώθη; Seest thou how faith wrought with his works, and by works was faith made perfect? See at note above, ver. 14.: i. e. Faith did co-operate indeed with his works in procuring him the promise of justification, but it did not justify him by itself only; see ver. 24. It was rendered complete by works; because if when tried, Abraham had refused to obey the divine command, his would not have been a complete faith. Faith and works are thus considered as inseparably united. When we speak of *faith*, in the language of true religion, we mean that lively faith which *worketh by love*, and produces habitual holiness and obedience to the will of God. When we speak of *works*, we understand those works of love which are founded on Gospel principles, and naturally spring from genuine faith. And thus we may say in the words of St. Paul, that

man is justified by faith; and in those of St. James, that by works man is justified.

23. Ἐπίστευσε... ἐκλήθη Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. See Gen. xv. 6. It deserves notice, that the confirmation of the Scripture, ἐπληρώθη ἡ γραφὴ, by the offering of Isaac his son mentioned in this passage, did not happen till many years after it was said that Abraham's faith was counted for righteousness: for this shows that to men's justification, not one act, but a continued course of faith and obedience is necessary. It is remarkable, that St. Paul quotes this very text, Rom. iv. 3. to prove that Abraham was justified by faith; which St. James produces to show, that he was justified by works, and not by faith only. Φίλος Θεοῦ ἐκλήθη, see Isa. xli. 8.

24. Ὅρατε... μόνον Ye see then how that by works a man is justified, and not by faith only: μόνον for μόνως. St. James admits the necessity of faith, but asserts, that a man is not justified by faith only: moral works must follow faith, or a man will not continue justified, or in a justified state. By the word justify, says Bp. Tomline, St. James does not mean, as St. Paul did, justification or remission of past sins at the time of admission into the Christian covenant, but the continuance in a state of justification, which would be followed by salvation; and he conforms himself to the language of those whose error he is refuting. In reasoning upon this point, he asks, "Can faith save him?" See above ver. 14. Implying that the faith spoken of is insufficient for salvation. But if it be in-

- 25 ^a Ὅμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη,
 ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἐτέρα ὁδῷ ἐκβαλοῦσα;
 26 Ὡσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτω
 καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

Κεφ. γ'. 3.

- 1 ^a Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι
 2 μεῖζον κρίμα ληψόμεθα. ^b Πολλὰ γὰρ πταίμεν ἅπαντες.
 Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλι-

^a Josh. ii. 1. vi. 23. Heb. xi. 31.

^a Matt. xxiii. 8. 14. Luke vi. 37.

Rom. ii. 20. 21. 1 Pet. v. 3.

^b 1 Kings viii. 46. 2 Chron. vi. 36. Ps. xxxiv. 13.

Prov. xx. 9. Eccles. vii. 20. Ecclus. xiv. 1. xix. 16. xxv. 8. Supra i. 26. Matt. xii. 37. 1 Pet. iii. 10. 1 John i. 8.

sufficient for salvation in the world to come, it is insufficient to keep a person in a state of justification in this world; and accordingly the Apostle soon after says, *By works a man is justified and not by faith only.*

25. 26. Ὅμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη . . . *Likewise also was not Rahab the harlot . . .* Schleusner renders πόρνη here, *hospita, cautionaria*, and Chrysostom calls Rahab *πανδοκέτρια, mulier tabernaria*, not allowing her to be stigmatized by the name of harlot. But there is no occasion to depart from the common meaning of the word, because the worthiness of a person's character, whatever it may be in the estimation of men, does not in the sight of God depend on what one has been formerly, but on what he is at present, and continues to be to the end of his life. This seems the third time in which she is mentioned in the N. T. She is thus particularized first on account of the eminence of *her faith*, which distinguished itself in believing in the true God, amidst a nation of idolaters. Secondly, because David, and afterwards Christ, are commonly understood to be descended from her. It should seem, says Dr. Owen, that by a regular mode of reasoning, the two instances here specified, of Abraham and Rahab, should immediately succeed each other; and consequently that ver. 25. should precede the 24th; which, being joined to ver. 26. would render the argument compact, whereas now it is evidently broken: for the illative γὰρ, ver. 26. plainly refers to what is said ver. 24. which should doubtless be read without an interrogation.

CHAP. III.

1. 2. Μὴ πολλοὶ διδάσκαλοι γίνεσθε . . . *My brethren, be not many masters . . .* or rather, teachers. The Apostle warns the Jews, particularly the zealots among them, to avoid the affectation of assuming the office of teaching others, as that which would expose them to greater condemnation, for their offences against that law which they taught to others, and so confessed they knew themselves. St. Paul in his Epistle to Timothy rebukes these forward teachers, 1 Tim. i. 7. and again in Rom. ii. 19. St. James uses the same language here. Πολλὰ γὰρ πταίμεν ἅπαντες. *For in many things we offend all:* and therefore we should not be so forward to accuse or judge others. See πταίειν at note above ii. 10.; and χαλιναγωγεῖν at note above i. 26. Grotius understands by τὸ σῶμα, *the church*, and that such a man is able to become an ecclesiastical ruler. But that this is not the sense is clear from ver. 6. and from the context: and in the illustration ver. 3. τὸ σῶμα is, as Schleusner remarks, τῶν Ἱππων. From well-regulated affections, as Milton observes, proceeds the proper government of the tongue. "Ὀλον τὸ σῶμα will be the affections and passions. Or without any figurative style, it may be, observes Rosenmüller, *religiosa omnia sui corporis membra, (oculos nempe, ne illicitum quodvis inhiante inspiciant; manus, ne quid inconcessum tangant; pedes ne extra orbitas justitiæ se movent, ceterasque quæ supersunt partes,) in officio continet.*

ναγωγῆσαι καὶ ὅλον τὸ σῶμα. ^c Ἴδε τῶν ἵππων τοὺς 3
χαλινοὺς εἰς τὰ στόματα βάλλομεν, πρὸς τὸ πείθεσθαι
αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. Ἰδοὺ 4
καὶ τὰ πλοῖα, τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων
ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ
ὁρμὴ τοῦ εὐθύνοντος βούληται. ^d Οὕτω καὶ ἡ γλῶσσα 5
μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ ὀλίγον πῦρ
ἤλικην ὕλην ἀνάπτει. ^e Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς 6
ἀδικίας· οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν
ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν
τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης.
Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ 7
ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρω-

^c Ps. xxxii. 8.^d Ps. xii. 3. lxiii. 8. 9. Prov. xii. 18. xv. 2.^e Prov. xvi. 27. Matt. xv. 11. 18-20. Mark vii. 15. 20. 23.

3 * Ἰδοὺ

6 † οὕτως

3—6. Ἰδε . . . Behold . . . The Apostle now introduces three comparisons, with ἴδε, ἰδοὺ, ἰδοὺ, ver. 3—5. to show that the tongue, when properly bridled and directed, could produce the most salutary effects; but if neglected, the most fatal consequences must follow. Τῶν ἵππων τοὺς χαλινούς, *bits in the horses' mouths*: thus Soph. Antig. 484. σμικρῇ χαλινῷ δ' οἶδα τοὺς θυμουμένους—ἵππους καταρτυθέντας. "Οπου . . . βούληται, *whithersoever the governor listeth*; or rather, the pilot pleaseth. Hesych. εὐθύνει· κυβερνᾷ, and εὐθυνος, κυβερνήτης. Here ὁρμὴ is not *impetus*, as Acts xiv. 5. but *voluntas, consilium, a plan*; so Schleus. and Wahl. Μεγαλαυχεῖν is *magna jactare*, but here *magna praestare, to be the cause of great effects*. Erasmus: *pusillum est membrum sed turgidum, et jactabundum, latèque miscens exitium*. Ἰδοὺ . . . ἀνάπτει, *Behold how great a matter a little fire kindleth!* By ὕλην is generally understood *materials, strues, omnia quibus ignis nutritur*. But there is no reason why it should not be the whole wood, or forest. Thus Pind. Pyth. iii. 66. 67. πόλλαν τ' ὕρει πῦρ ἐξ ἐνός—σέπματος ἐνθορὸν ἀΐσσωσεν ὕλαν: *Ex uno semine (scintillâ) ignis invadens silvam consumpsit*. Ὁ κόσμος τῆς ἀδικίας· *a world of iniquity*. This is supposed by some to have been a marginal observation, afterwards inserted in the text by some transcriber. As to its meaning, it is not unlike our English

expression, *a world of mischief, i. e. the greatest, or most signal, mischief*. Thus it will be, *The tongue is an instrument of the greatest iniquity*. Schleusner renders κόσμος here, *magna copia, abundantia*. The Syriac read this verse without οὕτως ἡ γλῶσσα, and substituted τῷ κόσμῳ, thus: *and the tongue is placed in the members, a fire of iniquity to the world*: i. e. as a fire in the midst of a great deal of combustible matter sets all presently in a flame, so does the tongue in our members; it is the cause of contention, sedition, &c. *to the world*, the whole society of men about us. φλογίζουσα . . . γενέσεως, *setteth on fire the course of nature*: by τροχὸν τῆς γενέσεως, many commentators understand, *the wheel of human life*, a simile very frequent in the classics. Some understand by it, *the succession of men in the world*; but the preferable sense seems to be, *the course of life*: and thus Schleusner's interpretation, *lingua incendit totius vitæ decursum a primâ ejus origine usque ad mortem, i. e. omnem vitam humanam miserrimam reddit*. φλογιζομένη ὑπὸ τῆς γεέννης, *and it is set on fire of hell*; i. e. *sicut ipsa incendit, ita et ipsa, nempe cum corpore incendium feret gehennæ*.

7. 8. δαμάζεται . . . is tamed . . . or rather, subdued. Μαν (ἀνθρωπίνη φύσις, *man-kind or man*), is and has always been able to bring the fiercest animals under subjec-

- 8 πίνῃ· ^f Τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμά-
 9 σαι· ἀκατάσχετον κακὸν, μεστὴ ἰοῦ θανατηφόρου. ^g Ἐν
 αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ Πατέρα, καὶ ἐν αὐτῇ κατα-
 ράμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας·
 10 Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρρα.
 11 Οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. Μήτι ἡ πηγὴ
 12 ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; Μὴ δύ-
 ναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα;
 οὕτως οὔτε ἄλκυον γλυκὺ ποιῆσαι ὕδωρ.
 13 ^h Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς
 καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.
 14 ⁱ Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ
 ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας;
 15 ^k Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπί-
 16 γειος, ψυχικὴ, δαιμονιώδης. ^l Ὅπου γὰρ ζῆλος καὶ ἐριθεία,

^f Ps. cxl. 3.^g Gen. i. 26. v. 1. ix. 6.^h Gal. vi. 4. Supra i. 21. ii. 18.ⁱ Rom. ii. 17. 23. xiii. 13.^k Supra i. 17. Phil. iii. 19. Jude 19.^l 1 Cor. iii. 3.

Gal. v. 20.

9 || τὸν Κύριον

12 * οὕτως οὐδεμία πηγὴ ἄλκυον καὶ γλυκὺ ποιῆσαι ὕδωρ

tion; but no efforts could ever prevent the malignant effects of the unbridled and mischievous tongues of men. Ἀκατάσχετον, which cannot be restrained, opposed to δαμάζεται, from a priv. and κατέχειν, coercere, malum cuius vis infringi nequit.

9. 10. καὶ ἐν αὐτῇ καταράμεθα . . . and therewith curse we men . . . This, says Whitby, the unbelieving Jews did towards the Christians, cursing and anathematizing them in their synagogues; as Justin Martyr often testifieth to the face of Trypho the Jew. Καθ' ὁμοίωσιν Θεοῦ γεγονότας· which were made after the similitude of God. See Gen. i. 27. and γίνομαι at note Heb. iv. 3. The circumstance of our still bearing a similitude of God greatly aggravates the guilt of those who curse and imprecate maledictions on their fellow men. Æsop says, linguam et optimam esse et pessimam.

11. 12. Μήτι ἡ πηγὴ . . . Doth a fountain . . . The Apostle argues and reasons from what is impossible in nature, which abhors contradictions. To hear curses and revilings from the mouth of a true believer would be unnatural. To bless and curse, to pray and revile, is wholly inconsistent with the true spirit of Christianity. The genuine reading is οὕτως οὔτε ἄλκυον γλυκὺ ποιῆσαι ὕδωρ.

Thus the simile of the fountain is not repeated; Sic neque salsa dulcem potest facere aquam.

13. Τίς σοφὸς . . . Who is a wise man . . . Does any one covet the reputation of a superior understanding to others as a teacher? Let him exhibit out of a good and holy conversation, his beneficent works, not with ostentation or rigorous zeal, but with the meekness and gentleness of true wisdom. Ἐν πραύτητι σοφίας, i. e. ἐν ὁσὺν σοφία πράξει.

14. μὴ κατακαυχᾶσθε . . . ἀληθείας; glory not and lie not against the truth. This is better read interrogatively; Do you not glory and lie against the truth? Do you not falsely arrogate to yourselves the title of wisdom? The words μὴ ψεύδεσθε κατὰ τῆς ἀληθείας appear to be a pleonasm, as Rom. ix. 1. See κατακαυχᾶμαι at note above ii. 13.

15. 16. δαιμονιώδης· devilish: sapientia verè diabolica, malis geniis propria. That wisdom which produceth envy and contention, and which is subversive of order, is earthly, sensual, demonian, infused into men by Satan himself, the enemy of all good men.

ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. ^m Ἡ δὲ 17
 ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπι-
 εικὴς, εὐπειθὴς, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιά-
 κριτος καὶ ἀνυπόκριτος. ⁿ Καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ 18
 σπείρεται τοῖς ποιῶσιν εἰρήνην.

Κεφ. δ'. 4.

^a Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν 1
 ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;
 Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ 2

^m Rom. xii. 9. 1 Cor. ii. 6. 7. 1 Pet. i. 22. ii. 1. 1 John iii. 18. ⁿ Prov. xi. 18.
 Hos. x. 12. Matt. v. 9. Phil. i. 11. Heb. xii. 11. ^a Rom. vii. 23. Gal. v. 17.
 1 Pet. ii. 11.

17 ‡ καὶ alterum

18 * τῆς δικαιοσύνης

1 × πόθεν ante μάχαι

17. Ἡ δὲ ἄνωθεν σοφία . . . But the wis-
 dom that is from above . . . descending
 ultimately from the Father of Lights; as
 paraphrased by Dr. Hales, first is *pure*, or
 free from all pollution of flesh and spirit,
 perfecting holiness in the fear of God; *then*
peaceable, disposed to promote peace and
 good-will among men; *gentle*, or accommo-
 dating to others in things not sinful; *easy*
to be persuaded, or ready to admit a rea-
 sonable excuse; *full of mercy* and of good
 fruits springing from mercy, such as benefi-
 cence, liberality, &c.; *impartial*, not un-
 duly respecting persons, parties, or sects;
without hypocrisy, free from all affectation
 of superior sanctity or purity. In this pas-
 sage ἐπιεικής is translated by Schleusner *he*
who can render others mild and gentle.

18. Καρπὸς . . . εἰρήνην. And the fruit of
 righteousness is sown in peace of them that
 make peace: i. e. The reward of righteous-
 ness to them who make it their business
 to live peaceably themselves, and incline
 others to it, is here sown happily and
 quietly, by the preachers of the Gospel of
 peace declaring it to the world, and shall
 hereafter assuredly be reaped by them. See
 Whitby.

CHAP. IV.

1. Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; From
 whence (rather, Whence) come wars and
 Gr. Test.

fightings among you? The wars and fight-
 ings, says Collyer, seem more especially
 to note the factions, mutinies and uproars
 among the Jews of that age in general;
 who, pretending to be a free people, could
 not easily bear subjection under the Ro-
 mans, or any others: such mutinings oc-
 casioned many massacres among them, as
 Josephus shows; and most likely some,
 who called themselves Christians, were
 carried away with the common prejudices
 of that people in general, and might too
 much countenance the tumults so frequent
 among the whole body of the Jews. Ἐκ
 τῶν ἡδονῶν ὑμῶν . . . ὑμῶν; even of your
 lusts that war in your members? See 1 Pet.
 ii. 11. Cicero de Fin. 1. Ex cupiditatibus
 odia, dissidia, discordiæ, seditiones, bella
 nascuntur. Maximus Tyr. diss. 36. calls
 such a war, πόλεμον οὐ δημόσιον, ἀλλ' ἰδιω-
 τικόν· οὐ σιδηροφοροῦντα, οὐδὲ πυρφοροῦντα
 —ἀλλὰ γυμνὸν ὅπλων, ἀσιδηρον, ἐπυρον,
 λυμαινόμενον τὴν ψυχὴν, καὶ αὐτὴν πολιορ-
 کوںτα.

2. 3. Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε . . . Ye
 lust, and have not . . . This is understood
 by many of the desire to regain their liberty
 and independence. But this may also be
 taken in a more extensive sense. Your
 hearts are entirely bent upon temporal ob-
 jects, pleasures, and ambitious designs, and
 ye are impatient under the hand of Provi-
 dence. In consequence of not obtaining

δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε δέ,
 3 διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· ^b Αἰτεῖτε, καὶ οὐ λαμβάνετε,
 διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.
 4 ^c Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι φιλία τοῦ κόσμου
 ἔχθρα τοῦ Θεοῦ ἐστίν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ
 5 κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. ^d Ἡ δοκεῖτε ὅτι
 κενῶς ἢ γραφὴ λέγει; Πρὸς φθόνον ἐπιποθεῖ τὸ Πνεῦμα
 6 ὁ κατώκησεν ἐν ἡμῖν; ^e Μείζονα δὲ δίδωσι χάριν· διὸ
 λέγει, Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ
 7 δίδωσι χάριν. ^f Ὑποτάγητε οὖν τῷ Θεῷ, ἀντίστητε τῷ
 8 διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν· ^g Ἐγγίσατε τῷ Θεῷ,

^b Job xxvii. 9. xxxv. 12. Ps. xviii. 41. lxi. 18. Prov. i. 28. Isa. i. 15. Jer. xi. 11. Mic. iii. 4. Zech. vii. 13. 1 John iii. 22. v. 14. ^c Ps. lxxiii. 27. John xv. 19. xvii. 14. Gal. i. 10. 1 John ii. 15. ^d Gen. vi. 5. viii. 21. Num. xi. 29. Prov. xxi. 10. ^e Job xxii. 29. Ps. cxxxviii. 6. Prov. iii. 34. xxix. 23. Matt. xxiii. 12. Luke i. 52. xiv. 11. xviii. 14. 1 Pet. v. 5. ^f Eph. iv. 27. vi. 11. 1 Pet. v. 9. ^g 2 Chron. xv. 2. Isa. i. 16. 1 Pet. i. 22. 1 John iii. 3. Supra i. 8.

2 † δὲ

the objects which they inordinately coveted, they were ready to murder, or actually did murder such persons as stood in their way. They were ever rendered still more violent by every disappointment in their evil pursuits; and intestine discords and public insurrections were excited. The utter neglect of religion was the cause of their misery. And if some still kept up the form of religion, their very prayers were dictated by selfish and worldly affections. Κακῶς αἰτεῖσθε, *ye ask amiss*, i. e. not to a right end.

4. Μοιχοὶ καὶ μοιχαλίδες. . . . *Ye adulterers and adulteresses* . . . See at Matt. xii. 39. These words must be taken in a figurative sense. The idolatry of the Jews, the unbelieving part of the nation, was a spiritual idolatry. They renounced the Messiah, and idolized the world, its interests and pleasures. Some annex these words to the former verse: Φιλία . . . ἐστίν; *that the friendship of the world is enmity with God?* Œcumenius styles the whole sensual life, the world, ὡς μητέρα τῆς φθορᾶς ἧς ὁ μετασχεῖν σπεύδων ὀλιγώρως ἔχει τῶν θείων, καὶ ὑπεροπτικῶς: *as being the mother of corruption, which he that is hasty to enjoy, overlooks and despiseth divine things*. Wahl and Schleus. say *love of riches, honours, pleasures, &c.* as Gal. vi. 14.

5. 6. Ἡ δοκεῖτε ὅτι κενῶς ἢ γραφὴ λέγει; . . . *Do you think that the Scripture saith*

in vain, The Spirit . . . Many interpretations have been given of this difficult passage. What creates the difficulty is that the words, *The Spirit* . . . are not to be found in Scripture. This appears to be the best interpretation, which supposes the words to be spoken by St. James, and to be put interrogatively with this sense: *Does the Scripture, think ye, speak without cause*, viz. against such principles? Doth the Holy Spirit, which resideth in us, inspire us with envy, or instigate us to envy one another? It sheweth us greater favour, agreeably to that declaration of Scripture, *God resisteth the proud* . . . Prov. iii. 34. The words ἢ γραφὴ λέγει, ver. 5. and διὸ λέγει, ver. 6. thus become connected. Virgil has a passage directly parallel to this of Proverbs:

Parcere subjectis, et debellare superbos.
 Æn. vi. 853.

7. 8. ἀντίστητε . . . ὑμῶν *resist the devil, and he will flee from you*: i. e. Make bold resistance to all temptations to sin, and you shall have nothing to fear from the power of wickedness. Or it might be thus rendered: *Resist the false accuser*, by a godly life; defeat his designs to calumniate and traduce your characters: and when he sees nothing criminal in you, *he will fly from you*, and for ever desist from his insidious attempts to fix a note of infamy on

καὶ ἐγγιεῖ ὑμῖν· καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγνίστατε καρδίας, δίψυχοι. ^h Ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. ⁱ Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

^k Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς νόμου, ἀλλὰ κριτῆς. ^l Εἷς ἐστὶν ὁ νομοθέτης ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ, ὃς κρίνεις τὸν ἔτερον;

^m Ἄγε νῦν οἱ λέγοντες, Σήμερον καὶ αὔριον πορευσώμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν· ⁿ Οἵτινες οὐκ ἐπίστασθε

^h Matt. v. 4. ⁱ Job xxii. 29. Matt. xxiii. 12. Luke xiv. 11. xviii. 14. 1 Pet. v. 6. ^k Matt. vii. 1. Luke vi. 37. Rom. ii. 1. 1 Cor. iv. 5. Eph. iv. 31. 1 Pet. ii. 1. ^l Matt. x. 28. Rom. xiv. 13. ^m Prov. xxvii. 1. Luke xii. 18. ⁿ Job vii. 7. Ps. cii. 3. Supra i. 10. 1 Pet. i. 24. 1 John ii. 17.

12 × καὶ κριτῆς post ὁ νομοθέτης ib. δὲ post σὺ 13 * σήμερον ἢ αὔριον
ib. πορευσώμεθα . . . ποιήσωμεν . . . ἐμπορευσώμεθα . . . κερδήσωμεν

your virtue. Ἐγγίσατε . . . ὑμῖν· Draw nigh to God, and he will draw nigh to you. Draw near to God with humble submission and earnest prayer, and he will draw near to you with mercy. This may be considered as an exhortation to the ἁμαρτωλοὶ, the unbelieving Jews, to believe in Christ, and to the δίψυχοι, the wavering Jews, (see δίψυχος at note above i. 8.) to cleave steadfastly to the faith. Καθαρίσατε χεῖρας, cleanse your hands: polluere manus is a Hebraism, for to be guilty of crimes and impurities; and purgare manus is to abstain from such.

9. 10. Ταλαιπωρήσατε καὶ πενήθησατε καὶ κλαύσατε . . . Be afflicted, and mourn, and weep . . . The Apostle exhorts them in the most earnest manner to humiliation and repentance; to lament the guilt of their past conduct, and to mourn and weep for the miseries to which they had exposed themselves, that God may be reconciled to them, and make them again his beloved Church and people. Ταλαιπωρήσατε, agnoscite vestram miseriam; rendered by others, affligite vosmet ipsos jejuniis. Εἰς κατήφειαν, to heaviness. Κατήφεια, who through sorrow or shame, κάτω βάλλει τὰ φάη. Etym. M. κατήφεια· ἀπὸ τοῦ κάτω τὰ φάη βάλλειν τοὺς

ὀνειδιζομένους ἢ λυπουμένους.

11. 12. καταλαλεῖ νόμον . . . speaketh of the law . . . Rosenmüller, Schleusner and Macknight explain this of the law of the Gospel, or of Christianity. Bengelius understands it of the Law of Moses. But Bp. Midd. thinks that the argument of the Apostle is not confined either to the Law of Moses or to the Gospel, but extends to religion or moral obligation in its most general sense. "To all religion," says the Apostle, "candour and good-will are essential, whether we be Jews, Christians, or even of the number of those who are a law unto themselves." Rom. ii. 14. A rabbinical writer in Schoettgen, Hor. Heb. hath said, *Nemo alteri detrahit, qui non simul Deum abneget*. See Bp. Midd. Bentley proposes to put the stop at νόμον, and to connect ἀλλὰ κριτῆς εἷς ἐστὶν, ὁ νομοθέτης, &c. but there is one judge, the lawgiver. Several Mss. add καὶ κριτῆς after ὁ νομοθέτης. Ὁ δυνάμενος . . . who is able . . . The sentence can only issue from the great lawgiver himself. Ille, sc. Christus, potestatem et jus habet nos aeternum vel servandi, vel perdendi.

13—17. Ἄγε νῦν οἱ λέγοντες· Σήμερον καὶ αὔριον . . . Go to now, ye that say, To-

τὸ τῆς αὔριον· (ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστιν ἡ
 15 πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη·) ° Ἀντὶ
 τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ Κύριος θελήσῃ καὶ ζήσωμεν, καὶ
 16 ποιήσωμεν τοῦτο ἢ ἐκείνο· ^p Νῦν δὲ καυχᾶσθε ἐν ταῖς
 ἀλαζονείαις ὑμῶν. Πᾶσα καύχησις τοιαύτη πονηρά ἐστιν.
 17 ^a Εἰδότες οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῶ
 ἐστίν.

Κεφ. ε'. 5.

1 ^a Ἀγε νῦν οἱ πλούσιοι, κλαύσατε ὁλολύζοντες ἐπὶ ταῖς
 2 ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. ^b Ὁ πλοῦτος ὑμῶν

° Acts xviii. 21. 1 Cor. iv. 19. xvi. 7. Heb. vi. 3. ^p 1 Cor. v. 6. ^a Luke xii. 47.
 John ix. 41. xv. 22. Rom. i. 20. 21. 32. ii. 17. 18. 23. ^a Prov. xi. 28. Luke vi. 24.
 1 Tim. vi. 9. ^b Job xiii. 28. Matt. vi. 20. Supra ii. 2.

day or to-morrow ... rather, Come now ... and so below v. 1. The Apostle now re-proves those who are quite immersed in their worldly schemes, which, relying on their own prudence, and not considering the uncertainty of all human things, they promise themselves they will accomplish. Ἀγε is a particle, used in exciting attention. The Latins use the same phrase, *nunc age, age verò*. These verses ἄγε νῦν, 13—17., may be considered as the prodisis of the Apostle's reproof, and the apodosis may be said to begin at ἄγε νῦν, v. 1. Ποία γὰρ ἡ ζωὴ ... For what is your life? ... St. James gives here a fine image of the brevity and uncertainty of human life, comparing it to a smoke, which appeareth for a little time, then, even while men are looking at it, disappeareth. Homer has a comparison of the vicissitudes of families with the leaves of trees. Il. Z. 146. Thus also a fragment of Musæus preserved by Clemens Alex. in his Stromata, lib. vi.

Ἦς δ' οὕτως καὶ φύλλα φάει ξείδαρος ἄρουρα·

Ἀλλὰ μὲν ἐν μελίρσιω ἀποφθίνει, ἄλλα δὲ φύει·

Ἄς δὲ καὶ ἄνθρωπον γενεή, καὶ φύλλον ἐλίσσει.

So also Hor. in Art. Poet. 60. This passage is parenthetical, in order to connect the 15th with the 13th verse: similar to which verses is Plato: S. οὐ καλῶς λέγεις,

δ' Ἀλκ. A. ἀλλὰ πῶς χρὴ λέγειν; S. ὅτι ἐὰν Θεὸς ἐθέλῃ, Alcib. in fine. The Apostle understands by this, that the sentiment which those words, ἐὰν ὁ Κύριος θελήσῃ, express, should always be present to our minds. Νῦν δὲ καυχᾶσθε ... But now ye rejoice in your boastings: you take pleasure in this arrogant and confident manner of talking. Εἰδότες οὖν ... Therefore to him that knoweth ... Ye have been warned by me: ye can no longer plead ignorance; and a repetition of such boastful language will aggravate the sin, and subject you to a heavier punishment.

CHAP. V.

1. Ἀγε νῦν οἱ πλούσιοι ... Go to now, ye rich men ... or rather, Come now ... See note above iv. 13—17. The Apostle in the beginning of this chapter makes some severe and just animadversions upon the covetousness of the Jews, whom he threatens with Christ's speedy coming to execute judgment on them, when they should be miserably slaughtered, and spoiled of all their treasures; as it came to pass not long afterwards. But he encourages and exhorts the afflicted and oppressed Christians to wait patiently for the coming of the Lord. Ταῖς ἐπερχομέναις, that shall come, rather, which are coming.

2. Ὁ πλοῦτος ὑμῶν σέσηπε ... Your riches

σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν· ^ε Ὁ 3
 χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰδὸς αὐτῶν εἰς
 μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς
 πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. ^δ Ἰδοὺ ὁ μισθὸς 4
 τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστε-
 ρημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς
 τὰ ὦτα Κυρίου Σαβαώθ εἰσεληλύθασιν. ^ε Ἐτρυφήσατε 5
 ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας
 ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς. ^ε Κατεδικάσατε, ἐφονεύσατε 6
 τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

^ε Rom. ii. 5.

^δ Lev. xix. 13. Deut. xxiv. 14. 15. Job xxiv. 10. 11. Jer. xxii. 13.

Mal. iii. 5.

^ε Job xxi. 13. Amos vi. 1. 4. Luke xvi. 19. 25. 1 Tim. v. 6.

^ε Supra ii. 6.

are corrupted ... Πλοῦτος is by Synecdoche applied here to such riches as become corrupted and spoiled by rotting and putrefaction, as fruits, &c. But Schleusner understands the verb σήπω here generally, as referring to every kind of riches, and σήπομαι to be *pereo*. A curse also would be upon their splendid garments, that they should be eaten by moths, and would become of no value. Thus Job xiii. 28. ὥσπερ ἱμάτιον σητόβρωτον.

3. καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. And shall eat your flesh as it were fire. This is a frequent metaphor among the Prophets, who often speak of the fire eating up the wicked, and devouring their flesh. Ps. xxi. 9. Some connect ὡς πῦρ ἐθησαυρίσατε. Κατίω is *avugine consumo*, from κατὰ and ἰδω, id. from ἰδὸς *avugo*. Ἐν ἐσχάταις ἡμέραις, for the last days. Or rather, in the last days; of your commonwealth, when it is too late. Θησαυρίζω, *opes et divitias colligo*. It is elliptical, and θησαυρὸν or πλοῦτον is und. Some understand ἐν ἐσχάταις ἡμέραις of the last judgment, but it refers to the approaching destruction of the Jews, when the accumulation of their riches would be found vain and unprofitable. Sometimes θησαυρίζω, as Rom. ii. 5. signifies to treasure up wrath, or future punishment: also to treasure up, reserve, as 2 Pet. iii. 7.

4. ὁ μισθὸς ... κράζει the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth. To keep back the hire of the labourer, was a sin that cried to Heaven for vengeance on the fraudulent oppressor. The poor labourers are a race καθημερόβιος, and *qui pane eos hodierno malignè fraudat, sudori cras-*

tino exhaustiendo iis vires subtrahit. See at note Mark x. 19. Κυρίου Σαβαώθ, the Lord of Sabaoth. Sabaoth, or rather Zabaoth, a Hebrew word, signifying hosts or armies, יהוה צבאות *Jehovah Sabaoth, the Lord of Hosts*; whether we understand the host of Heaven, or the angels and ministers of the Lord; or the stars and planets, which, as an army ranged in battle array, perform the will of God; or lastly, the people of the Lord, both the old and new covenant, which is truly a great army, of which God is the general and commander. See Calmet.

5. Ἐτρυφήσατε... σφαγῆς. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Τρυφᾶω is in deliciis vivo, *vitam mollem et delicatam ago*. See σπαταλάω at note 1 Tim. v. 6. The Jews were, says Tacitus, *projectissima ad libidinem gens*. Ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. as the sacrifices which were first fattened, and then slaughtered. *Similis locus est*, says Rosenmüller, *apud Philonem in Flacc. p. 990. C. ubi Flaccus de salute desperans, queritur*: σιτία μοι καὶ ποτὰ καθάπερ τοῖς θρέμμασιν ἐπὶ σφαγῇν δίδονται.

6. Κατεδικάσατε... ὑμῶν. Ye have condemned and killed the just; and ye doth not resist you. See at note Luke xxiii. 44—47. The address is to the rich and more powerful Jews, who had actually condemned the Just One, viz. Christ. Some think that by τὸν δίκαιον just persons generally are intended. But, as Bp. Midd. observes, the *hypothetic* use of the article would be much too strong. To say that ye have condemned and put to death all the just, is more than the truth would authorize. See

7 ^ε Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἴδου ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρώϊμον
8 καὶ ὕψιμον. ^h Μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς
9 καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. ⁱ Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ κριθῆτε. Ἴδου ὁ
10 κριτὴς πρὸ τῶν θυρῶν ἑστηκεν. ^k Ὑπόδειγμα λάβετε τῆς
κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προ-
11 φήτας, οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου. ^l Ἴδου μακαρίζομεν τοὺς ὑπομένοντας. Τὴν ὑπομονὴν Ἰώβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων.

^ε Deut. xi. 14. Jer. v. 24. Hos. vi. 3. Joel ii. 23. Zech. x. 1.

^h Phil. iv. 5.

Heb. x. 25. 37. 1 Pet. iv. 7.

ⁱ Matt. xxiv. 33. 1 Cor. iv. 5. Supra iv. 11.

^k Matt. v. 12. Heb. xi. 35. &c.

^l Num. xiv. 18. Job i. 21. 22. ii. 10. xlii. 10. &c.

Ps. xciv. 12. ciii. 8. Matt. v. 10. 11. x. 22.

7 † ἂν 9 * κατακριθῆτε ib. ἰδου, κριτῆς 11 || ὑπομείναντας ib. † ὁ Κύριος

Acts vii. 52. Οὐκ ἀντιτάσσεται ὑμῖν. And he doth not resist you; i. e. The Saviour opposes not your perverseness, but leaves you a prey to its delusion. But this clause might be read interrogatively, thus: Is he not now drawing up his armies in array against you? It appears from several passages in this Epistle, that the troubles in Judea were begun when it was written. Ἀντιτάσσω is a military term, signifying to arrange, to marshal and dispose an army, against an enemy.

7—9. ἀδελφοί ... brethren ... is not addressed to the same persons who in ver. 1. are called πλοῦσοι. He here addresses the Christian converts. Μακροθυμῶν... ὕψιμον and hath long patience for it, until he receive the early and latter rain. In the common affairs of life men exercise patience cheerfully; which is particularly illustrated in the husbandman. Ὑετὸς πρώϊμος is the autumnal, and ὑετὸς ὕψιμος is the vernal rain; literally, the morning and the evening rain. In Judea the rains come in a regular course. The early rain falls commonly about the beginning of November after the seed is sown, and the latter rain in the middle or towards the end of April while the ears are filling. Ἡ παρουσία τοῦ Κυρίου ἤγγικε, for the coming of the Lord draweth nigh; i. e. the destruction of Jerusalem: when you will be delivered from your persecutors. The perfect ἤγγικε marks the

certainty of the event. Μὴ στενάζετε κατ' ἀλλήλων, Grudge not one against another. This translation is very uncouth; it would be better rendered, either: Be not narrow-minded one towards another; στενός, angustus, arctus: or, Murmur not against each other. Schleusner renders it, Nolite impatienter ferre injurias, ab aliis illatas. Others, Nolite clam de aliis sinistros rumores spargere. When groanings (στενάζω to groan,) are the fruits of impatience under troubles, and a desire of revenge upon our enemies, they tend to our condemnation. Dr. Hammond understands envying by the word, and showing bitter zeal. The converted Jews, says he, lived intermixed with the unconverted Jews and zealots, who were still grudging and contending against all that would not stand up for liberty; and of this spirit many of the converted still were.

11. μακαρίζομεν τοὺς ὑπομένοντας we count them happy which endure. Μακαρίζομεν literally, we call them blessed. Laudamus adhuc constantiam eorum, qui talia mala pertulerunt. Benson observes, that the Papists, to authorise their practice of making saints, have in their versions translated this clause, We beatify those who have suffered with constancy. Τὴν ὑπομονὴν Ἰώβ... Ye have heard of the patience of Job... Hence we may conclude that which is written in the book of Job, is truly a his-

^m Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν 12
οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὄρκον· ἦτα
δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑπὸ κρίσιν
πέσῃτε.

ⁿ Κακοπαθεῖ τις ἐν ὑμῖν, προσευχέσθω· εὐθυμεῖ τις, 13
ψαλλέτω. ^o Ἀσθενεῖ τις ἐν ὑμῖν, προσκαλεσάσθω τοὺς 14
πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ'
αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ, ἐν τῷ ὀνόματι τοῦ Κυ-
ρίου. ^p Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ 15
ἐγερεῖ αὐτὸν ὁ Κύριος· καὶ ἁμαρτίας ἢ πεποικῶς, ἀφεθή-

^m Matt. v. 34. &c.ⁿ Eph. v. 19. Col. iii. 16.^o Mark vi. 13. xvi. 18.^p Isa. xxxiii. 24. Matt. ix. 2.

12 — εἰς ὑπόκρισιν πέσῃτε

tory of what happened to him, and not, as some conceive, a parable or fiction: for fictions contain no serious motives to, nor just examples of patience. Καὶ τὸ τέλος Κυρίου εἶδετε, and have seen the end of the Lord; how much to his honour, and how much to his comfort, his various and heavy afflictions concluded. It is observable, that in Job xlii. 7. &c. God decides the cause in his favour, and calls him his servant Job four times in the compass of a few verses. See Doddridge. Τέλος Κυρίου, namely, that happy end with which God favoured him. "Ὅτι πολὺσπλαγχνος... that the Lord is very pitiful... or rather, full of pity. Though the best writers formerly used the word *pitiful* for merciful, the word has now entirely lost that sense.

12. μὴ ὀμνύετε μήτε τὸν οὐρανὸν... swear not, neither by heaven... Swear not vainly and rashly. Let not your afflictions move you to use rash oaths, as men are apt to do, when greatly provoked. An oath is not absolutely forbidden, but restrained. The oaths here forbidden are such as our impatience under sufferings, and our unbridled passions, produce. Or else the oaths forbidden here may be illusive oaths, such as the Jews were free to use, because they thought they did not bind, to purchase their deliverance. "Ἦτω... πέσῃτε" but let your yea, be yea; and your nay, nay; lest ye fall into condemnation. Esto autem vestra affirmatio mera affirmatio, et negatio mera negatio. See at note Matt. v. 37. The Apostle ver. 9. puts them in mind of the judge standing at the door; therefore he speaks also here of condemnation by the judge, meaning the condemnation of God.

14. Ἀσθενεῖ τις... τοῦ Κυρίου. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. Those who were visited with violent or dangerous disorders, are directed to send for the rulers of the Church. And these recommended them to the divine mercy, in prayers full of piety and fervour, after they had confessed their sins. They also anointed them with oil. There is no reason to doubt of this custom of anointing the sick having been universal among Christians of the first age, though it is very rarely mentioned in the ancient records of the Church. See observations on the Popish rite of extreme unction at note Mark vi. 13. "Quod ad unctionem ægrotorum," says Milton, "apostoli quidem ægrotos unxerunt oleo, et sanarunt, Marc. vi. 13. et Jacobus idem præcipit, v. 14. 15.: verum hi ritus non fuerunt sacramenta, sed cum miraculis tantum adhibiti, qui unà cum miraculorum donis desiti sunt: nihil igitur similitudinis cum illâ antiquâ habet extrema unctio papistarum hodierna; apostoli enim non præcisè morituros, ut nunc fit, sed quosvis graviter modò ægrotantes ungebant, eosque sanabant."

15. Καὶ ἡ εὐχὴ τῆς πίστεως... ἀφεθήσεται αὐτῷ. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. If the minister that prays, feels in himself the miraculous gift of faith in this case, i. e. feels in himself a strong impulse of the spirit to pray, and a strong persuasion that his prayer will be effectual, then it may be thence inferred assuredly,

- 16 σεται αὐτῷ. ^q Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇτε· πολὺ
 17 ἰσχύει δέησις δικαίου ἐνεργουμένη. ^r Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ·
 18 ^s Καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ
 19 γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς. ^t Ἀδελφοί, εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτὸν,
 20 ^u Γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ

^q Deut. ix. 18-20. 1 Kings xiii. 6. 2 Kings iv. 33. &c. xix. 15. 20. xx. 2. 4. &c. Ps. x. 17. xxxiv. 15. cxlv. 18. Prov. xv. 29. xxviii. 9. John ix. 31. 1 John iii. 22. ^r 1 Kings xvii. 1. Luke iv. 25. Acts xiv. 15. ^s 1 Kings xviii. 42. 45. ^t Matt. xviii. 15. ^u Prov. x. 12. Rom. xi. 14. 1 Cor. ix. 22. 1 Tim. iv. 16. 1 Pet. iv. 8.

that such his prayer shall be a means to save or recover the sick, and the Lord shall raise him up from his bed of sickness again; and if he have committed sins, which were the occasion of God's sending this sickness upon him, they shall be all forgiven him. See Dr. Wells, and note at Matt. viii. 17.

16. Ἐξομολογεῖσθε . . . ἐνεργουμένη. *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.* This is understood of cases of sickness, and of the mutual duty of confessing private injuries one to another; that the sick person must reconcile himself to his neighbour as well as to God, that he may recover; for it thus follows: *pray for one another, that ye may be healed.* Upon this text the Papists ground their practice of auricular confession, in time of health, and for the purposes of eternal salvation; but neither this passage, nor 1 John i. 9. by which also this system is supported, has any reference whatever to the ministerial office. Πολὺ ἰσχύει . . . ἐνεργουμένη, *the effectual fervent prayer of a righteous man availeth much.* This is a kind of tautology, effectual—availeth much. Schleusner interprets ἐνεργουμένη by ἐνεργής, *ardens et assidua.* Also Vul. and Luther: *when it is fervent.* Dr. Hammond renders it, *inspired, wrought in*; the prayer, to which a man of God is incited by the Spirit. This passage the Papist thinks very authoritative with regard to the worship of saints. He argues, à fortiori, that if the prayers of a good man avail much, the prayers of a saint or an angel must avail more. But he ought to consider, says Gilpin, that al-

though the prayers and intercessions of a *good man* are allowed, and indeed enjoined, all prayers to angels are totally forbidden, Col. ii. 18.; and the reason is obvious; we cannot pray to saint or angel, without ascribing to him the prerogative of God, in hearing our prayers, which in fact makes an act of prayer an act of idolatry. We request the *prayers of men* on no such reasons. We do not pray to men, but for them. God may have enjoined prayer for our fellow-creatures for our own sakes. It certainly tends greatly to meliorate the heart; and in the Apostle's language, *to provoke unto love and good works*, Heb. x. 24.

17. 18. Ἡλίας . . . Elias . . . The Apostle now gives an example of the efficacy of fervent prayer. See note at Luke iv. 25. Ὁμοιοπαθὴς ἡμῖν, *nobis non dissimilis*; see at note Acts xiv. 15.; and βρέξαι at note Matt. v. 45. The case of Elijah here alluded to, says Gilpin, seems to be this: He feared from God's threatenings against idolatry, that the whole land should be destroyed; and therefore he prayed for a drought, in order to bring the people to repentance by a slighter punishment. The Apostle's inference is, that the slighter punishment of sickness was intended to save the soul from death. Καὶ πάλιν προσηύξατο . . . And he prayed again . . . or, on the contrary, *e contrariò.*

19. 20. Ἀδελφοί . . . Brethren . . . The Apostle concludes with an encouragement to all those who (on such occasion of sickness, or any other) shall be instrumental to the conversion of a sinner. These two verses are connected with the 16th. We are there directed to endeavour the reco-

αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

very of a sinner; and here we find how acceptable a work it is to God. Σώσει . . . ἁμαρτιῶν, *shall save a soul from death, and shall hide a multitude of sins.* He saveth the soul of that man (i. e. the man himself) from death, and covereth the multitude of his sins from the face of God, who will not then inflict the penalty of death, but miraculously restore him to life and death. So paraphrased by Benson. Καλύψει is rendered by Schleusner: "*is impedit multa peccata, cavebit ne appareant, eluceant.*" St. Peter has a similar expression: 1 Pet.

iv. 8. *Love covers a multitude of sins*; not, however, in the person who is possessed of love, but in the person who is the object of his love. It disposes him to forgive his sins; see Prov. x. 12. Atterbury, however, and Scott, (Christ. Life,) contend that the *covering a multitude of sins* includes also, that the pious action of which the Apostle speaks, engages God to look with greater indulgence on the character of the person who performs, and to be less severe in marking what he hath done amiss. See Macknight.

ΠΕΤΡΟΥ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

Κεφ. α'. 1.

1 ^a ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρ-
ἐπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας,
2 Ἀσίας καὶ Βιθυνίας, ^b Κατὰ πρόγνωσιν Θεοῦ Πατρὸς,

^a John vii. 35. Acts ii. 5. 9. 10. Jam. i. 1.
Infra ii. 9. Eph. i. 4. 2 Thess. ii. 13. Heb. x. 22. xii. 24. 2 Pet. i. 2. Jude 2.

^b Rom. i. 7. viii. 29. xi. 2.

CHAP. I.

1. 2. Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ
... *Peter, an Apostle of Jesus Christ* ...
This Epistle of St. Peter, which seems to
have been written about the year 60, is
addressed to the Christians dispersed in
several countries of Asia Minor. These
Christians consisted of converted Jews, and
Gentile proselytes. We know nothing of
the history of St. Peter from the time of the
Apostolic council in Jerusalem, Acts xv.
which is the last place where St. Luke men-
tions him, till, according to the account of
ecclesiastical writers, he arrived many years
afterwards, and suffered martyrdom, at
Rome. From this city both his Epistles
seem to have been written, a little before
his death, to which he alludes as an event
at hand; 2 Pet. i. 14. There is a great
affinity between this Epistle and that of
St. James, in its scope and argument. St.
Peter exhorts his Christian readers to perse-
vere in the faith; inculcates universal love,
obedience to government, the observance

of relative duties, and Christian gentleness
both in doing and suffering.

ΠΑΙΤΗ, with its excellent fruits of joy,
&c. and with its various trials: from
ver. 1—9.

HOPE, with its fruits of obedience, &c.
and the means (Christ Jesus) by which
this hope, together with faith, rests on
God: ver. 13—21.

Love, with its fruits of brotherly kind-
ness, and the source (the heavenly
birth) from which this love springs:
ver. 22. ad finem.

He addresses the ministers of the Gospel,
and concludes the Epistle with some gene-
ral instructions. A more perfect system of
Christian morality, delivered in the most
nervous language, abounding with the sub-
limest allusions and the most affecting con-
siderations, cannot be found, than that which
is contained in these monuments of divine
inspiration, the two short Epistles of St.
Peter, who has shown himself worthy of
the high distinction, with which he was ho-
noured by his great Master. Παρεπίδημος

ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

^c Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

^d Εἰς κληρονομίαν ἀφθαρτον καὶ ἀρίαντον καὶ ἀμάραντον, ^e Τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφ-

^c John iii. 3. 5. 1 Cor. xv. 20. 2 Cor. i. 3. Eph. i. 3. 1 Thess. iv. 14. Tit. iii. 5. Jam. i. 18. Infra iii. 21. ^d Infra v. 4. Col. i. 5. 2 Tim. iv. 8. ^e John x. 28. 29. xvii. 11. 12. 15. Jude 1.

is i. q. πάροικος, peregrinus, advena, qui ad alium populum accedit et inter illum versatur: from παρὰ and ἐπίδημος, versans in populo, from ἐπὶ and δῆμος. There is this difference between περιπίδημος and ξένος, that the former is a foreigner or stranger who sojourns and fixes his residence in a place, the latter comes to a place as a traveller, without making it his fixed residence. See διασπορά at note John vii. 35. St. Peter tells the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, that they are elect, according to the fore-knowledge of God, and a chosen generation, a peculiar people; that they might show forth the praises of him, who hath called them out of darkness into his marvellous light. See προγινώσκω at Rom. xi. 1—4. This πρόγνωσις expresses a previous choice of, as a peculiar people. Καὶ ῥαντισμὸν αἵματος . . . and sprinkling of the blood of Jesus Christ, for ἵνα ῥαντίζωνται αἵματι Ἰησοῦ Χριστοῦ, ut morte Christi peccatorum veniam impetrarent; see Heb. xii. 24. Exod. xxiv. 8. In the opening verses of this Epistle, says Gilpin, is contained a sketch (complete as far as it goes) of the whole economy of our redemption. It is the free gift of God the Father. We are led to obedience through the sanctification of the Holy Spirit; and are finally justified by the blood of Christ. This doctrine is every where scattered through the Scriptures; but I know not that it is any where brought together, in one view, so completely as it is here.

3—5. ἀναγεννήσας . . . νεκρῶν· hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. The Apostle, while he confirms them in the faith, brings to their recollection the abundant mercy of God in giving them this lively,

or living, hope, respecting the immortal inheritance, and the salvation to be fully consummated in the last time, i. e. the day of the coming of Christ to judgment, which is appointed for the termination of his mediatorial kingdom, and for the consummation of the whole Christian economy. The eternal inheritance which is enjoyed by the risen Saviour is reserved for us also. Ἐλπίδα ζωῆς, a hope living in death itself. Death, that cuts the sinews of all other hopes, fulfils this hope, and ends it in fruition. Δι' ἀναστάσεως . . . this refers to both begotten again by his resurrection, and having this living hope by his resurrection; and well suits both, it being the proper cause of both. See note John i. 11—13.; and ἀμίαντον at note James i. 27. This signifies the purity and perfection of it, and that, ἀφθαρτον, the perpetuity of it; it not only abides and is pure, but it abideth always in its integrity. Ἀμάραντον of the same origin as ἀμαράντινος, below v. 4. from a priv. and μαράσκειν, non marcescens et flaccescens. Φρουρουμένους διὰ πίστεως . . . who are kept by the power of God through faith . . . Φρουρουμένους is very emphatical, and properly signifies being kept as in an impregnable garrison, secure from harm, under the observation of an all-seeing eye, and protection of an almighty hand. Διὰ πίστεως, si credideritis, or dum certissimè creditis, Rosenmüller. Sub conditione obsequii erga doctrinam Christianam, Schleusner. Weinstein in his note to 1 Pet. i. 4. says, “Observant interpretes, Petrum, quod et Joannes in initio Evangelii facit, ita sermonem suum ordinare, ut membrum sequens ex præcedentis sine inchoet, et cum eo connectat. 4. εἰς ὑμᾶς. 5. τοὺς—φρουρουμένους—ἐν καιρῷ ἐσχάτῳ. 6. ἐν ᾧ. 7. Ἰησοῦ Χριστοῦ. 8. ὃν οὐκ εἶδότες. 9. σωτηρίαν ψυχῶν.

- 6 θῆναι ἐν καιρῷ ἐσχάτῳ· ^f Ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι (εἰ δέον ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς,
 7 ^g ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ
 8 Χριστοῦ· ^h Ὁν οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὀρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῳ
 9 καὶ δεδοξασμένη, ⁱ Κομιζόμενοι τὸ τέλος τῆς πίστεως
 10 ὑμῶν, σωτηρίαν ψυχῶν· ^k Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται, οἱ περὶ τῆς εἰς ὑμᾶς χάριτος
 11 προφητεύσαντες, ^l Ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν

^f Matt. v. 12. Rom. xii. 12. 2 Cor. iv. 17. vi. 10. Infra iv. 13. v. 10. Jam. i. 2. ^g Job xxiii. 10. Ps. lxvi. 10. Prov. xvii. 3. Isa. xlviii. 10. Zech. xiii. 9. Rom. ii. 7. 10. Infra iv. 10. 12. 1 Cor. iii. 13. iv. 5. 2 Thess. i. 7-12. Jam. i. 3. ^h John xx. 29. 2 Cor. v. 7. Heb. xi. 1. 27. 1 John iv. 20. ⁱ Rom. vi. 22. ^k Gen. xlix. 10. Dan. ii. 44. Hag. ii. 7. Zech. vi. 12. Matt. xiii. 17. Luke x. 24. 2 Pet. i. 19-21. ^l Infra iii. 19. Ps. xxii. 6. Isa. liii. 3. &c. Dan. ix. 26. Luke xxiv. 25. 26. 44. 46. John xii. 41. Acts xxvi. 22. 23.

7 = πολυτιμώτερον

8 || ἰδόντες

10. περὶ ἧς σωτηρίας—προφητεύσαντες. 11. ἐρευνῶντες. The consequence of this structure is, says Michaelis, that the sentences, instead of being rounded, according to the manner of the Greeks, are drawn out to a great length: and in many places, where we should expect that a sentence would be closed, a new clause is attached, and another again to this, so that, before the whole period comes to an end, it contains parts, which at the commencement of the period do not appear to have been designed for it.

6. 7. Ἐν ᾧ ἀγαλλιᾶσθε . . . Wherein ye greatly rejoice . . . or rather, In which (last time) exult or rejoice ye. The Apostle exhorts them to rejoice in the prospect before them, in spite of the afflictions brought on them by their profession; to love the Lord, and believing in him, to rejoice, with joy unspeakable and full of glory, receiving the end of their faith, the salvation of their souls. It seems also more proper to render ἀγαπᾶτε and ἀγαλλιᾶσθε, ver. 8. by the imperative, as the verbs in ver. 13. are rendered by all translators, and the common version. The whole seems to be an exhortation, only momentarily suspended, to inform those who are addressed of the desire which the Prophets had to understand what the Spirit of Christ, speaking by them, did signify when it testified beforehand the sufferings of Christ, and the glory that

should follow. Εἰ δέον ἐστὶ, if need be; a great consolation, under all afflictions, that they then only shall befall God's servants, when he sees them needful for the promotion of his glory, or for the furtherance of their salvation. ἵνα τὸ δοκίμιον . . . δοκιμαζομένου, That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, though it be proved to be genuine by the fire it endures; as your faith is by patiently enduring fiery trials. Ἀπολλυμένου, gold is apt to be worn out and perish, even after it is tried in the fire, and found to be good, whereas your faith approving itself to God shall never perish, and thus is πολὺ τιμιώτερον. See εἰς ἔπαινον at note Rom. xiii. 3.; and δοκίμιον τῆς πίστεως at note James i. 3.

8—12. Ὁν οὐκ εἰδότες ἀγαπᾶτε . . . Whom having not seen, ye love . . . or, love; see note above ver. 6. 7. though you do not know him by face. This may be an allusion to the case of St. Thomas; see John xx. 29. Χαρὰ . . . δεδοξασμένη, with joy unspeakable and full of glory; χαρὰ δεδοξασμένη is here gaudium insigne, summa felicitas, i. q. χαρὰ ἀνεκκλήτος, as δοξάζεσθαι signifies here dignitatem et præstantiam habere, sive externam, sive internam. Τὸ τέλος τῆς πίστεως, the end of your faith, mercedem fidei vestra; τὸ τέλος is here the

ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας·

^m Οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ διηκόνουν αὐτὰ, 12
 ἃ νῦν ἀνγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. ⁿ Διὸ ἀναζωσάμενοι τὰς ὁσφύας τῆς 13
 διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ^o Ὡς 14
 τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, ^p Ἀλλὰ κατὰ τὸν καλέσαντα 15
 ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε·
^q Διότι γέγραπται, Ἅγιοι γένεσθε ὅτι ἐγὼ ἅγιός εἰμι. 16

^m Exod. xxv. 20. Dan. viii. 13. ix. 24. xii. 5. 6. 9. 13. Acts ii. 4. Eph. iii. 10. Heb. xi. 13. 39. 40. ⁿ Luke xii. 35. xvii. 30. xxi. 34. Rom. xiii. 13. 1 Cor. i. 7. Eph. vi. 14. 1 Thess. v. 6. 8. 2 Thess. i. 7. Infra iv. 7. v. 8. ^o Acts xvii. 30. Rom. xii. 2. 1 Thess. iv. 5. Infra iv. 2. ^p Luke i. 74. 75. 2 Cor. vii. 1. 1 Thess. iv. 3. 4. 7. Heb. xii. 14. 2 Pet. iii. 11. ^q Lev. xi. 44. xix. 2. xx. 7.

12 || ὑμῖν δὲ 16 — ἔσεσθε

final recompence. Ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ . . . *the Spirit of Christ which was in them did signify* . . . Since the work of conversion and sanctification is plainly attributed to the power of the Son, as well as to that of the Father, it can be no matter of surprise that the Holy Spirit, through whose influence men are converted and sanctified, and which is usually described as the Spirit of God, is also called the Spirit of Christ. Jesus Christ was also the author of spiritual gifts; see Acts ii. 33. It was the operation of the Spirit of Christ which animated the Patriarchs and the Prophets, dictated their predictions, and inspired their ministry, so as "to testify beforehand his sufferings, and the glory that should follow." "Dicit ergo *Spiritus Christi*, ut innueret divinitatem Christi, qui ipse jam olim Spiritu suo prophetas afflavit; simulque diceret Spiritum Sanctum a filio procedere." Vid. E. Sim. Ger. in Pol. Syn. Δηλώω *declaro, signo quodam ostendo.* The verb *respiciens* might be supplied before εἰς τίνα. Εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, *which things the angels desire to look into.* The angels are represented as taking a delightful interest in the mystery of man's salvation, and this not that they are comprehended in the covenant of reconciliation, but from their love to mankind. See παρακύπτω at note James i. 25. This verb seems to denote the

position of the cherubim expanding their wings over the ark of the covenant, and looking down upon the mercy-seat. See Exod. xxv. 18—20. xxvii. 7—9.

13. Διὸ ἀναζωσάμενοι . . . Χριστοῦ· *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.* This is an allusion to the long-flowing Eastern dress, which those who wished to be expeditious and unincumbered *gird up* about the loins; i. e. Have your souls in good disposition or preparation, by laying aside all carnal prejudices, and all anxious cares about the things of this life. Τελείως ἐλπίσατε . . . *hope to the end*; rather, perfectly, entirely; for that inheritance which is the object of every Christian's hope, φερομένην ὑμῖν, *that is to be brought unto you.* Ἀποκάλυψις is here the glorious appearing, or coming of our Lord to judgment. Comp. supra ver. 7.

14—16. μὴ συσχηματίζόμενοι . . . *not fashioning yourselves* . . . See note at Rom. xii. 2. Ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, *lusts in your ignorance*; i. e. their vicious desires, in which they indulged in the time of their ignorance, when they knew not the Gospel, and were many of them in heathen darkness, and others under the imperfect dispensation of Moses. Ἅγιον . . . *holy* . . . Since God is holy, he must for ever hate

- 17 Καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα
κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν
18 χρόνον ἀναστράφητε. ^ς Εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ
ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς
19 πατροπαράδοτου, ^ι Ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου
20 καὶ ἀσπίλου, Χριστοῦ. ^υ Προεγνωσμένου μὲν πρὸ κατα-
βολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι'
21 ὑμᾶς, ^χ Τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν, τὸν ἐγείραντα
αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν
22 ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν. ^ς Τὰς ψυχὰς ὑμῶν ἡγνι-
κότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ Πνεύματος, εἰς φιλα-

^ρ Deut. x. 17. Acts x. 34. Rom. ii. 11. 2 Cor. v. 6. vii. 1. Phil. ii. 12.
Heb. xi. 13. xii. 28. Infra ii. 11. ^ς Ezek. xx. 18. 1 Cor. vi. 20. vii. 23. Infra iv. 3.
^ι Exod. xii. 5. Isa. liii. 7. John i. 29. 36. Acts xx. 28. 1 Cor. v. 7. Eph. i. 7. Heb. ix. 12.
14. Rev. v. 9. ^υ Rom. iii. 25. xvi. 25. 26. Eph. i. 10. iii. 9. 11. Gal. iv. 4. Col. i. 26.
2 Tim. i. 9. 10. Tit. i. 2. 3. Heb. i. 2. ix. 26. Rev. xiii. 8. ^χ Acts ii. 24. 33.
Eph. i. 20. Phil. ii. 9. Heb. ii. 9. Infra iii. 22. ^ς Acts xv. 9. Rom. xii. 9. 10.
1 Thess. iv. 9. 1 Tim. i. 5. Heb. xiii. 1. Infra ii. 17. iii. 8. iy. 8. 2 Pet. i. 7.
1 John iii. 18. iv. 7. 21.

20 || ἐσχάτου 22 † διὰ Πνεύματος

whatsoever is impure and unholy. His nature is perfectly pure, and in him there dwells the perfection of all moral excellence. Aspire to bear the image of God in the moral perfections of his nature. Διότι γέγραπται, see Levit. xi. 44. xix. 2.

17. Καὶ εἰ . . . ἀναστράφητε. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. Εἰ is rather quoniam, quum. Ἐπικαλεῖσθαι, religiosè invocare, colere. Ἀπροσωπολήπτως, see Acts x. 34. 35. Peter repeats here what he there said to Cornelius. There is no difference of nations in the sight of God, whether Jew or Gentile. Ἐν φόβῳ, with the utmost caution and reverence. Τῆς παροικίας . . . being strangers among other nations, behave yourselves like strangers: so it may be rendered with a reference to their present state of peregrination; but it must be understood here in a metaphorical or spiritual sense, this life being considered "as the place of their present sojourning, and heaven as their home. *Piè et sanctè vitæ vestræ in his terris tempus transigite.*

18—21. Εἰδότες . . . ἐλυτρώθητε . . . Forasmuch as ye know that ye were not redeemed with corruptible things . . . See note 1 Tim. ii. 6. The price paid for your

ransom consisted not in actual money or things bought with money, but with the precious blood of Christ. This was the price paid wherewith ye were bought, 1 Cor. vi. 20. The Apostle alludes either to the Paschal lamb, or to the lamb that was daily sacrificed for the sins of the people, and which was bought with that half shekel which all the Jews yearly paid, εἰς λύτρον τῆς ψυχῆς αὐτῶν, ἐξιλάσασθαι περὶ τῶν ψυχῶν αὐτῶν, Exod. xxx. 12. 14. 16. The blood of the Lamb, under the Jewish Law, bore analogy to that of Christ. See note at John i. 29. Πατροπαράδοτος, a patribus vel a majoribus traditus, is a word of frequent use in Greek writers. Here it refers to the Mosaic rites prescribed by the Law. Προεγνωσμένου . . . φανερωθέντος . . . Who verily was fore-ordained before the foundation of the world, but was manifest, rather manifested, conformably to the eternal counsel of God. Christ is fore-ordained before the foundation of the world, in express reference to the propitiatory sacrifice which he has offered for the sins of mankind. Before the creation of man, his fall was foreknown, and his recovery, through a mediator, was pre-ordained of God. Ὡστε . . . Θεόν. That your faith and hope might be in God. See note at Heb. vi. 11.

22. Τὰς ψυχὰς . . . ἑκτενῶς. Seeing ye

δελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπή-
 σατε ἐκτενῶς · ^a Ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρ- 23
 τῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος
 εἰς τὸν αἰῶνα. ^a Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα 24
 δόξα ἀνθρώπου ὡς ἄνθος χόρτου · ^b Ἐξηράνθη ὁ χόρτος, 25
 καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε · Τὸ δὲ ῥῆμα Κυρίου μένει εἰς
 τὸν αἰῶνα · τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς
 ὑμᾶς.

Κεφ. β'. 2.

^a Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον, καὶ 1
 ὑποκρίσεις, καὶ φθόνους, καὶ πάσας καταλαλιὰς, ^b Ὡς 2

^a John i. 13. iii. 3. 5. Jam. i. 18. 1 John iii. 9. ^a Ps. cii. 12. 26. ciii. 15.
 Isa. xl. 6. 8. li. 12. Jam. i. 10. ^b Luke xvi. 17. 1 John i. 1. 3. ^a Eph. iv. 22.
 25. 31. Col. iii. 8. Heb. xii. 1. Jam. i. 21. Infra iv. 2. ^b Matt. xviii. 3. Mark x. 15.
 Rom. vi. 4. 1 Cor. iii. 2. xiv. 20. Heb. v. 12. 13. Supra i. 23.

23 † εἰς τὸν αἰῶνα 24 = δόξα αὐτῆς 25 † αὐτοῦ

have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Seeing you are partakers of that work of sanctification by the same word, and the same Spirit, that works it in all the faithful, and by that, are called and incorporated into that fraternity; therefore live in it, and like it. You are purified to it, therefore love one another after that same manner purely. Here is, 1. The chief seat or subject of the work of sanctification, *the soul*. 2. The subordinate means, *truth*. 3. The nature of it, *obeying the truth*. 4. The chief worker of it, the *Holy Spirit*. See Archbishop Leighton. Ἀγνίξω, here applied to the mind, is an allusion to the Jewish washings, Exod. xix. 10. it signifies *emendare, efficere ut aliquis sanctitati vitæ studeat*. It is a known truth, that faith in the redeeming and atoning blood of Christ, and holiness of life are undivided companions; that we are redeemed on purpose for this end, that we should be holy. Ἀνυπόκριτον . . . unfeigned . . . The Apostle St. Paul has the same word; see note Rom. xii. 9. and St. John the same sense. Ἐκτενῶς, *vehementer, intense*.

23. Ἀναγεγεννημένοι . . . Being born again . . . rather, having been regenerated. See note at James i. 18. Μένοντος εἰς τὸν αἰῶνα, and *abideth for ever*. These two words ζῶντος and μένοντος refer to the word of God. It is the word preached that abideth for ever; and so the prophet Isaiah had said before, xl. 8. τὸ δὲ ῥῆμα τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

24. 25. Διότι πᾶσα σὰρξ ὡς χόρτος . . . For all flesh is as grass . . . See Isa. xl. 6. This prophecy contains a particular reference to the eternal endurance of the truths of the Gospel. By the quotation and the figure contained in it, the Apostle insinuates that the carnal ordinances in which the Jews gloried would shortly come to an end, but that the Gospel-dispensation would continue for ever. See at James i. 11.

CHAP. II.

1—3. Ἀποθέμενοι οὖν πᾶσαν κακίαν . . . Wherefore laying aside all malice . . . Any sins harboured by us, or lying dormant within us, will certainly hinder the efficacy of the word. The Apostle earnestly exhorts the brethren to lay aside the vices here

ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε,
 3 ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν. ^c Εἴπερ ἐγεύσασθε,
 4 ὅτι χρηστὸς ὁ Κύριος. ^d Πρὸς ὃν προσερχόμενοι, λίθον
 ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοδοκιμασμένον, παρὰ δὲ
 5 Θεῷ ἐκλεκτὸν, ἔντιμον, ^e Καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκο-
 δομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι
 πνευματικὰς θυσίας, εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ
 6 Χριστοῦ. ^f Διότι περιέχει ἐν τῇ γραφῇ, Ἰδοὺ τίθημι ἐν
 Σιών λίθον ἀκρογωνιαίον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πισ-

^c Ps. xxxiv. 8. Heb. vi. 5.^d Ps. cxviii. 22. Matt. xxi. 42. Acts iv. 11.^e Isa. lxi. 6. lxvi. 21. Infra ver. 9. Hos. xiv. 2. Mal. i. 11. Rom. xii. 1. Eph. ii. 21. 22. Phil. iv. 18. Heb. iii. 6. xiii. 15. 16.^f Isa. xxviii. 16. Rom. ix. 33.

2 * αὐξηθῆτε· deest εἰς σωτηρίαν 6 * Διὸ καὶ

mentioned, to which the Jewish nation was then very prone, as being utterly inconsistent with brotherly love. Compare James i. 21. Eph. iv. 22. 25. Ὡς ἀρτιγέννητα βρέφη, *As new-born babes*. The Apostle continues the metaphor he had adopted above i. 23. and calls those to whom he writes ἀρτιγέννητα, *recens nati*, because they had lately embraced Christianity. The Jewish doctors were wont to call new proselytes, *little children*, and *new-born babes*. Τὸ λογικὸν . . . ἐπιποθήσατε, *desire the sincere milk of the word*: see at note Rom. xii. 1. Εἴπερ . . . Κύριος, *If so be ye have tasted that the Lord is gracious*. Εἴπερ is here *quandoquidem*. The Apostle continues the same figure: as babes, when once they have tasted it, become more and more desirous of the mother's milk, so Christians, who have once tasted *how gracious the Lord is*, how sweet is the word of life, feel an increasing love for Christ and his doctrine. There is an allusion at the same time to Ps. xxxiv. 8.

4. 5. Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα . . . *To whom coming, as unto a living stone* . . . See προσέρχεσθαι at note 1 Tim. vi. 3—5. The Apostle alludes to a passage in Isa. xxviii. 16. where the Prophet predicts the establishment of the Christian Church, under the image of a temple, built by God himself, of which the Messiah should be the corner-stone, and sure foundation. The Christian Church itself is not a building made up of materials without life, as was the temple of Jerusalem; but a *spiritual building*, consisting of the members of Christ's body, living by the Spirit communicated from Christ their head, and the foun-

tain of life to them, Eph. iv. 16. Col. ii. 19. He who communicates this life to them is therefore styled λίθον ζῶντα; and they who receive it from him are also λίθοι ζῶντες; and being by this Spirit thus fitly put together, compacted, and edified into one building, Rom. xiv. 19. 1 Thess. v. 11. are said to be built up a *spiritual house*. See Whitby. Ἀποδοδοκιμασμένον . . . *disapproved of men*; i. e. of the Jewish Sanhedrim. So our Lord expounds the words Ps. cxviii. 22. to the high-priest, Scribes and Pharisees, Matt. xxi. 42. 45. Luke xx. 17. 19. Ἱεράτευμα ἅγιον, *an holy priesthood*. Christians are called a *priesthood* in the same sense that the Israelites were called a *kingdom of priests*, Exod. xix. 6. They are called below ver. 9. a *royal priesthood*. The Apostle's design in giving these titles is to show that in the Christian Church there is no need of the mediation of priests to present our prayers to God. Every sincere worshipper has access to the Father through Christ, as if he were really a priest himself. Ἀνενέγκαι . . . *to offer* . . . i. e. εἰς τὸ ἀνενέγκαι.

6. 7. Διὸτι περιέχει ἐν τῇ γραφῇ . . . *Wherefore also it is contained in the Scripture* . . . See Isa. xxviii. 16. Περιέχει is here used in a passive sense. The Syriac version is *dicitur*. Michaelis in Bos makes an ellipsis of the pronoun ἐαυτοῦ. See note at Rom. ix. 33. And for first aor. κατασχυσθῇ, see at note John viii. 51. In the English version of these two verses the type and the antitype are improperly blended. It is incorrect to apply the pronoun *him* to a stone. The passage stands thus in the translation: *Wherefore also it is contained*

τεύων ἐπ' αὐτῷ, οὐ μὴ καταισχυθῇ. ^g Ὑμῖν οὖν ἡ τιμὴ 7
τοῖς πιστεύουσιν · ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, ^h Καὶ 8
λίθος προσκόμματος, καὶ πέτρα σκανδάλου · Οἱ προσκόπ-
τουσι, τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν. ⁱ Ὑμεῖς δὲ 9
γένος ἐκλεκτὸν, βασιλείου ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς
περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους
ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς · ^k Οἱ ποτὲ 10
οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ · οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεη-
θέντες.

^g Ps. cxviii. 22. Matt. xxi. 42. Acts iv. 11.

^h Exod. ix. 16. Isa. viii. 14.

Luke ii. 34. Rom. ix. 22. 33. 1 Cor. i. 23. 1 Thess. v. 9. Jude 4.

ⁱ Exod. xix. 5. 6.

Deut. iv. 20. vii. 6. x. 15. xiv. 2. xxvi. 18. 19. Isa. xliii. 21. 1 Cor. iii. 17. Eph. i. 14.

v. 8. Col. i. 13. 1 Thess. v. 4. 5. Tit. ii. 14. Rev. i. 6. v. 10.

^k Hos. i. 9. 10. ii. 23.

Rom. ix. 25.

8 || ὅσοι

in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which he disobedient, the stone which the builders disallowed, the same is made the head of the corner. The passage might be thus rendered: Wherefore also it is said in Scripture, Behold, I lay in Sion a chief corner-stone, elect (selected), precious: Whosoever confideth in it shall not be ashamed: There is honour, therefore, to you who confide; but to the mistrustful, the stone which the builders rejected, is made the head of the corner. Ἡ τιμὴ is evidently opposed to αἰσχύνῃ, the import of which is included in the verb καταισχυθῇ; instead of shame ye shall have honour; incorrectly rendered, he is precious. Ἀπειθοῦσι, though often justly rendered disobedient, rather signifies here, mistrustful, incredulous, being contrasted to πιστεύουσιν. See Campbell; and note at 2 Thess. ii. 10—12. The construction λίθον ὃν ἀπεδοκίμασαν . . . is similar to that of Virg. *Urbem quam statuo vestra est.*

8. εἰς ὃ καὶ ἐτέθησαν; whereunto also they were appointed. See at note Acts xiii. 47. εἰς ὃ sc. προσκόμμα. The Apostle alludes to Isa. viii. 14. 15. They that disobey the Gospel, that stand out obstinately against it, ἐτέθησαν, were appointed by God to stumble and fall at that stone, i. e. to be bruised and ruined by that means, to be destroyed among the crucifiers of the Messiah, and condemned with them hereafter; it being just with God, that they who will not reform and amend, at the preaching of the

Gospel, and so receive benefit by it, should for their obstinacy be condemned, and so be the worse for it; Christ being set for the falling, κεῖσθαι εἰς πτώσιν, as well as the rising of many in Israel, Luke ii. 34. and the Gospel being a savour of death to them that perish, 2 Cor. ii. 15. 16. and they being those whom ἔθετο ὁ Θεὸς εἰς ὀργήν. See Hammond. This passage cannot signify, that the unbelieving Jews were appointed to disobedience; but only, that being disobedient to the Gospel so clearly revealed, and by so many miracles and distributions of the Holy Ghost confirmed, they were appointed to the punishment of that disobedience, to fall and perish.

9. 10. Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασιλείου ἱεράτευμα . . . But ye are a chosen generation, a royal priesthood . . . See above at note ver. 4. 5. The Apostle again points out the Christian privileges, which are obtained by believing in Christ; he expresses this in the Jewish phrases of being a royal priesthood, an holy nation, a peculiar people. These were now the Christian privileges, however the unbelieving Jews claimed them for themselves. Λαὸς εἰς περιποίησιν, a peculiar people; see at note Eph. i. 13. 14. i. q. λαὸς περιούσιος, Tit. ii. 14. or, λαὸς, ὃν περιεποίησατο Ἰησοῦς διὰ τοῦ ἰδίου αἵματος, see Acts xx. 28. ὅπως τὰς ἀρετὰς ἐξαγγείλητε, ut prædicetis benignitatem sc. beneficia. Οἱ ποτὲ . . . Θεοῦ, Which in time past were not a people, but are now the people of God: this applies both to Jews and Gentiles. Who at first continued in unbelief, and were not at all within the pale of Christ's Church, but now are received into

- 11 ¹ Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους,
ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται
12 κατὰ τῆς ψυχῆς. ^m Τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν
ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν,
ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες, δοξάσωσι τὸν Θεὸν ἐν
13 ἡμέρᾳ ἐπισκοπῆς. ⁿ Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτί-
14 σει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι. ^o Εἴτε
ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν μὲν κακο-
15 ποιῶν, ἔπαινον δὲ ἀγαθοποιῶν. ^p (Ὅτι οὕτως ἐστὶ τὸ
θέλημα τοῦ Θεοῦ, ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων

¹ 1 Chron. xxix. 15. Ps. xxxix. 12. cxix. 19. Rom. xiii. 14. Gal. v. 16. Heb. xi. 13. Jam. iv. 1. Supra i. 17. ^m Matt. v. 16. Luke xix. 44. Rom. xii. 17. 2 Cor. viii. 21. Phil. ii. 15. Tit. ii. 8. Infra iii. 16. ⁿ Matt. xxii. 21. Rom. xiii. 1. Tit. iii. 1. ^o Rom. xiii. 3. 4. ^p Tit. ii. 8.

13 † οὖν

14 † μὲν

it, and into the favour of God. This is a quotation from Hosea ii. 23. where the conversion of the Gentiles is foretold. Ἐλεῶ is to pity, but it is specially applied to the divine favour and mercy in bringing men to the light of the Gospel: οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες, ante conversionem ad religionem Christianam, miserrimi, nunc autem beatissimi homines.

11. 12. Ἀγαπητοὶ . . . Dearly beloved . . . See παροίκους and παρεπιδήμους at note above i. 1. 2. Σαρκικῶν ἐπιθυμιῶν . . . στρατεύονται . . . fleshly lusts, which war . . . See at note James iv. 1. These lusts, saith Ecumenius, draw down and captivate the soul to sensual and worldly things. ἵνα ἐν ᾧ . . . ἐπισκοπῆς, that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Ἐν ᾧ . . . ob ipsum quod, viz. the Christian religion, which the heathens represented as maleficam superstitionem, dangerous to the state. The Apostle exhorts them to refute these calumnies against the Christians, by an undeviating integrity of life, that from minutely observing their actions, the heathens may be led to entertain a better opinion of Christianity. See at note Rom. xiii. 11. Ἐποπτεύω is attentē aliquid inspicio; ἐποπτεύσαντες, for ἐὰν ἐποπτεύωσι, sc. ταῦτα τὰ ἔργα. Compare below iii. 2. Ἐπισκοπῆ has not here the same sense as in Luke xix. 44. The day of visitation may here mean, when they afflict and persecute you: or it may signify the day of vengeance, referring, as Hammond says, to the frequent seditions that were stirred up among the Jews against the Roman yoke,

which caused them to be looked upon by the procurators and emperors as an unquiet and turbulent people, and brought the Roman armies upon them. And therefore the Apostle warns the Christians, that they meddle not with them that are given to changes, nor join with the seditious; that being found quiet, obedient subjects, when this vengeance comes upon the seditious, the heathens may observe the difference betwixt believing and unbelieving Jews, may entertain a better opinion of the Christian religion, and may perhaps themselves be attracted to Christianity.

13. Ὑποτάγητε . . . ὡς ὑπερέχοντι. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; see note at Rom. xiii. 1. Κτίσις is here ordinance, institution: κτίζειν has also the sense of instituere; Διὰ τὸν Κύριον, from a regard to the will of Christ; see Matt. xxii. 21. Εἴτε βασιλεῖ, most commentators understand this of the Roman emperor; and the Greek writers styled the emperors βασιλεῖς. See ὑπερέχω at note Phil. iv. 7. The reason of the exhortation might be to preserve them from bearing any part in that rebellion against the Roman emperor, which was then breaking out among the Jews.

14. Εἴτε ἡγεμόσιν . . . Or unto governors . . . i. e. the Roman governors, who were sent from Rome, πεμπομένοις, and who had the power of life and death in the conquered provinces. See ἔπαινον at note Rom. xiii. 3.

15. 16. ἀγαθοποιούντας . . . ἀγνώσῃαν that with well doing ye may put to silence the ignorance of foolish men. The Apostle

ἀνθρώπων ἀγνωσίαν ·) ^q Ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικά- 16
 λυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι
 Θεοῦ. ^r Πάντας τιμήσατε · τὴν ἀδελφότητα ἀγαπᾶτε · 17
 τὸν Θεὸν φοβεῖσθε · τὸν βασιλέα τιμᾶτε.

^s Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπό- 18
 ταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς
 σκολιοῖς. ^t Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑπο- 19
 φέρει τις λύπας, πάσχων ἀδίκως. ^u Ποῖον γὰρ κλέος, εἰ 20
 ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγα-
 θοποιῶντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ
 Θεῷ. ^x Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἑπαθεν 21
 ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθή-
 σῃτε τοῖς ἴχνεσιν αὐτοῦ. ^y Ὡς ἁμαρτίαν οὐκ ἐποίησεν, 22

^q 1 Cor. vii. 22. Gal. v. 1. 13.

^r Prov. xxiv. 21. Matt. xxii. 21. Rom. xii. 10.

xiii. 7. Phil. ii. 3. Heb. xiii. 1. Supra i. 22.

^s Luke vi. 32. Eph. vi. 5. Col. iii. 22.

1 Tim. vi. 1. Tit. ii. 9.

^t Matt. v. 10. Rom. xiii. 5.

^u Infra iii. 14. iv. 14. 15.

^x Matt. xvi. 24. John xiii. 15. Acts xiv. 22. Phil. ii. 5. 1 Thess. iii. 3. 2 Tim. iii. 12.

Infra iii. 18. 1 John ii. 6.

^y Isa. liii. 9. Luke xxiii. 41. John viii. 46. 2 Cor. v. 21.

Heb. 14. 15.

21 || ἡμῶν, ὑμῶν vel ἡμῶν, ἡμῶν

is particular in exhorting them by an upright course of life and silent innocence to vindicate religion to the Gentiles without. Ignorance is usually loud in its uncharitable censurings, and hath need of a muzzle to silence it, as the word *φύβω* imports. Ἀγνωσία here is rather *calumniæ et criminationes*, quas quis merâ ignorantia ductus profert. Rectè agendo omnem paganis adimere occasionem Christianorum cætum calumniis proscindendi. Compare below iii. 16. Ὡς ἐλεύθεροι ... ἐλευθερίαν, *As free, and not using your liberty for a cloak of licentiousness.* This the Apostle adds, lest any should so far mistake the nature of their Christian liberty, as to dream of an exemption from obedience either to God, or to men for his sake, and according to his appointment. Κακία imports here disobedience to magistrates.

17. Πάντας τιμήσατε. *Honour all men:* i. e. honour to whom honour is due. See Rom. xiii. 7. Beza gives greater latitude to the verb τιμᾶν, as embracing the mutual offices of Christian charity.

18. Οἱ οἰκέται ... *Servants* ... The Essenes, say Philo and Josephus, thought it against the law of nature to be servants to any; and their Rabbins allowed not a Jew to be a servant to a heathen. See 1 Tim. vi. 1. 2.

19. Τοῦτο γὰρ χάρις ... ἀδίκως. *For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.* Τοῦτο χάρις, this will procure the divine favour and reward. See Luke vi. 32. 33. And in the following verse, 20. this phrase is rendered, *this is acceptable.* Διὰ συνείδησιν Θεοῦ, from a desire of performing his duty to God. Schleusner renders it, *ob religionem quam Deus postulat.* Rom. xiii. 5. ἀλλὰ καὶ διὰ τὴν συνείδησιν, *sed etiam religione motus, quia Deus vult, ut officio tuo satisfacias.* See κολαφίζω which occurs at the following verse, Matt. xxvi. 67.

21—24. Εἰς τοῦτο γὰρ ἐκλήθητε ... *For even hereunto were ye called* ... The Apostle exhorts the believers to a patient bearing of injuries and persecutions, by holding up to their view the highest of examples. See note Matt. xxvi. 67. He insists in the strongest manner on the meritorious and vicarious sufferings of Christ himself. Therefore we ought ever after to live piously, out of gratitude to him, and kindness to ourselves, having been cured by these sufferings of his. Εἰς τοῦτο ἐκλήθητε, *hæc conditione Christiani facti estis:* i. q. εἰς τοῦτο κείσθαι, see note at Luke ii. 34. Ὑπογραμμὸς is properly *exemplar, typus, a specimen, a copy, a pattern,* as used by drawing or writing masters;

23 οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ · ^a Ὅς λοιδορούμενος
οὐκ ἀντελοιδορεῖ, πᾶσιν οὐκ ἠπείλει, παρεδίδου δὲ τῷ
24 κρίνουντι δικαίως · ^a Ὅς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνή-
νεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρ-
τίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν · οὗ τῷ μάλωπι
25 αὐτοῦ ἰάθητε. ^b Ἦτε γὰρ ὡς πρόβατα πλανώμενα · ἀλλ’
ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν
ὑμῶν.

Κεφ. γ'. 3.

1 ^a Ὅμοίως αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίῳ ἀνδρά-
σιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναι-
2 κῶν ἀναστροφῆς ἄνευ λόγου κερδηθῶσιν, ^b Ἐποπτεύ-
3 σαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν. ^c Ὡς ἔστω
οὐχ ὁ ἕξωθεν, ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ

^a Isa. liii. 7. Matt. xxvii. 39. Luke xxiii. 46. John viii. 48. 49. Heb. xii. 3.

^a Isa. liii. 4. 5. 6. 11. Matt. viii. 17. Rom. vi. 2. 11. vii. 6. Heb. ix. 28.

Ezek. xxxiv. 6. 23. xxxvii. 24. John x. 11. 14. 16. Heb. xiii. 20. Infra v. 4.

^a Matt. xviii. 15. 1 Cor. vii. 16. ix. 19-22. xix. 34. Eph. v. 22. Col. iii. 18. Tit. ii. 5.

^b Supra ii. 12.

^c 1 Tim. ii. 9. Tit. ii. 3. &c.

but metaphorically it is *exemplum ad imitandum propositum*. Hesych. and Cyrilli Lexicon Ms. Brem. ὑπογραμμὸς · τύπος, μίμημα. See ἐπακολουθεῖν at note 1 Tim. v. 10. ^a Ὅς ἁμαρτίαν οὐκ ἐποίησεν . . . Who did no sin . . . See at note Heb. iv. 15. Παρεδίδου . . . δικαίως · but committed himself to him that judgeth righteously. There is an ellipsis of κρίσιν, or τὴν αἰτίαν, he remitted his cause and the injuries done unto him to God's tribunal: ἐαυτὸν may be und. Αὐτὸς ἀνήνεγκεν . . . Who his own self bare . . . See at note Heb. ix. 27. 28. and at Matt. viii. 17. "ἵνα . . . ζήσωμεν" that we, being dead to sins, should live unto righteousness. Ἀπογίνεσθαι is to die, in the same sense as St. Paul saith Rom. vi. 2. ἀποθά- νομεν τῇ ἁμαρτίᾳ. Suid. ἀπεγένετο· ἀντὶ τοῦ ἀπέθανεν, οὕτως Ἀντιφῶν καὶ Θουκυδί- δης. Hesych. ἀπεγένετο· ἀπέθανεν.

25. Ἦτε . . . ὑμῶν · For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls. See John x. 11. 14. Ezek. xxiv. 11. 23. Castalio and Beza render ἐπίσκοπον cura- torem. The Apostle seems to allude to Ezek. xxxiv. 11. where God in the character

of a good shepherd says: ἐκζητήσω τὰ πρόβατα μου, καὶ ἐπισκέψομαι αὐτά · I will seek out my sheep, and will oversee them.

CHAP. III.

1. 2. Ὅμοίως αἱ γυναῖκες . . . Likewise, ye wives . . . Differences in religious principles should make no change in the union subsisting between man and wife. If a Christian woman be married to a heathen, she should still observe the duties of her station. Her mild and modest behaviour may perhaps bring over her unbelieving husband. Ἄνευ λόγου, without the word, without preaching, merely by her example. See κερδαίνω at note Matt. xviii. 15.; and ἐποπτεύω above at note ii. 11. 12. Ἐν φόβῳ, cum reverentiā erga maritum; some understand it erga Deum.

3. Ὡς ἔστω . . . κόσμος · Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; see note 1 Tim. ii. 9. 10. The Apostle does not absolutely forbid the use of these things, but the im-

ἐνδύσεως ἱματίων, κόσμος · ^d Ἀλλ' ὁ κρυπτὸς τῆς καρδίας 4
 ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πράεος καὶ ἡσυχίου πνεύμα-
 τος, ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής. Οὕτω γάρ ποτε 5
 καὶ αἱ ἅγαι γυναῖκες, αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν, ἐκόσ-
 μουν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν · ^e Ὡς 6
 Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς
 ἐγενήθητε τέκνα, ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι μηδεμίαν
 πτόησιν. ^f Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν 7
 ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ, ἀπονέμοντας τιμὴν

^d Ps. xlv. 13. Rom. ii. 29. vii. 22. 2 Cor. iv. 16.

^e Gen. xviii. 12.

^f Matt. xviii. 19. 1 Cor. vii. 3. xii. 23. Eph. v. 25. Col. iii. 19. 1 Thess. iv. 4.

moderate and affected love of them. The Greek and Roman classics abound with these salutary directions to the fair sex. *Γυναικὶ κόσμος ὁ τρόπος κ' οὐ χρυσία* *Incerti cujusdam apud poetas minores*. Justin says, lib. xx. 4. "Consecutus est Pythagoras disputationum assiduitate, ut matronæ auratas vestes ceteraque dignitatis suæ ornamenta, velut instrumenta luxuriæ, deponerent, eaque omnia delata in Junonis ædem ipsi Deæ consecrarent, præ se ferentes, vera ornamenta matronarum pudicitiam non vestes esse."

4. Ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος . . . But let it be the hidden man of the heart . . . This phrase seems made up of two Hebraisms. Τὸ κρυπτὸν καρδίας, the hidden, or secret of the heart, is a Hebrew form of speech. Then κρυπτὸς ἄνθρωπος, the hidden man, is by the same analogy as παλαιὸς ἄνθρωπος, and καινὸς ἄνθρωπος, and καινὴ κρίσις, which signify continuing in sin and renovation of life, and ὁ ἔσω ἄνθρωπος, the inner man, i. e. the mind of man as renewed by the grace of God, opposed to the carnal or sensitive appetite; and ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος will be, in opposition to ὁ ἔξωθεν κόσμος, ver. 3. the inward invisible accomplishments or beauty of the heart. How must all the short-lived beauties, says Blackwall, the shapes, features, and most elegant rich ornaments of the mortal body, which attract the eyes and admiration of vain mortals, fade away and lose their charm, when compared with the heavenly graces of a pious and regular temper, the incorruptible ornaments and beauties of the soul, which are ever amiable, and of high value in the eye of God, the sovereign judge of what is good and beautiful. Ὁ ἐστὶν . . . which is . . . ὁ refers to the whole preceding part of the verse. Τοῦ πράεος καὶ ἡσυχίου πνεύματος, of the disposition which is meek

and quiet. See hypothetical article at note Matt. xii. 29.

5. 6. Οὕτω γὰρ . . . For after this manner . . . The Apostle enforces his argument by adducing the conjugal respect and obedience yielded by Sarah to her husband Abraham. Ὡς Σάρρα . . . καλοῦσα, Even as Sarah obeyed Abraham, calling him Lord, that is, acknowledging, by this her usual compellation, her inferiority, and obligation to obedience. Ἡς ἐγενήθητε τέκνα, whose daughters ye are . . . The meaning of St. Peter is, that if the Christian wives discharged their duty, they would show themselves to be the genuine daughters of Sarah; but as the relative whose must refer to Abraham, the nearest antecedent, the whole turn of the sentence is destroyed in the English translation. But in the original the pronoun ἧς, the fem. gender, leads us immediately to the true sense. If we read and her daughters ye are, the whole is plain. Ἀγαθοποιῶσαι refers to αἱ ἅγαι γυναῖκες. "Hic notandum," says Schoetgenius, "ἀγαθοποιῶσαι participium non cum vocabulo τέκνα construi, sed ex versu præcedente αἱ γυναῖκες huc referendum esse." See πτόησις at note Luke xxi. 8. Rosenmüller then interprets καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν, nullis perterritæ minis, nempe maritorum infidelium, si fortè ad abnegandam fidem religioni datam vos cogere vellent.

7. Οἱ ἄνδρες ὁμοίως . . . Likewise, ye husbands . . . dwell with prudence with your wives, as being the weaker vessel, giving them honour, &c. Κατὰ γνῶσιν seems here to denote that knowledge of duty by which a Christian's life and actions must be directed. There is an ellipsis of ἔστε αἰσινικοῦντες, which verb comprehends all mutual and conjugal offices. This passage may be thus rendered: *Mariti autem, agite pruderter cum imbecilliori sexu muliebri, e*

ὡς καὶ συγκληρονόμοις χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

- 8 ^g Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι,
9 εὖσπλαγχοι, φιλόφρονες, ^h Μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τὸυναντίον δὲ, εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομή-
10 σγητε. ⁱ Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ
11 χεῖλη αὐτοῦ, τοῦ μὴ λαλῆσαι δόλον. ^k Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διω-
12 ξάτω αὐτήν. ^l Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ

^g Rom. xii. 10. 16. xv. 5. Eph. iv. 32. Phil. iii. 16. Supra ii. 17. Col. iii. 12. Heb. xiii. 1.
^h Prov. xvii. 13. xx. 22. Matt. v. 39. [xxv. 34. Rom. xii. 14. 17. 1 Cor. iv. 12. 1 Thess. v. 15.
ⁱ Ps. xxxiv. 12. &c. Jam. i. 26. Supra ii. 1. 22. Rev. xiv. 5.
^k Ps. xxxvii. 27. Isa. i. 16. 17. Rom. xii. 18. xiv. 19. Heb. xii. 14. 3 John 11.
^l John ix. 31. Jam. v. 16.

7 = συγκληρονόμοι

ib. * ἐγκόπτεσθαι
10 ‡ αὐτοῦ bis

8 = ταπεινόφρονες
12 ‡ οἱ

9 ‡ εἰδότες

exhibete etiam illis honorem, tanquam participibus gratiae, &c. Ἀπονέμοντες τιμὴν, giving honour, by kind offices and gentle treatment, to them as most needing it, and as considering that they are equal to you in respect to spirituals; and that by your discontents, displeasure against, and separation from one another, your prayers be not hindered, but that you may unite in the same worship, uninterrupted by any differences in principles, or disagreement of tempers.

8. 9. Τὸ δὲ τέλος . . . Finally . . . See at note 1 Tim. i. 5. The Apostle having finished his exhortation to relative duties, now enters upon another subject, namely, that of sufferings, showing us a prudential way how to avoid them, that they may not come upon us; and next, how to avoid impatience under them, if it be the will of God that they do come upon us. The former of these is contained in ver. 8—13. in which he exhorts Christians to practise all those virtues which are apt to reconcile and win the affections of men towards them, particularly to live in unity and concord, to sympathise with each other's sufferings, and to bear with one another's infirmities, &c. And to encourage them to the perpetual practice of these virtues, the Apostle assures them that they shall thus most ef-

fectually consult the safety and comfort of their lives. There is an ellipsis of *εἴτε* or *ἢτε* in the beginning of the passage. Συμπαθεῖς, *compassionate, sympathising*, from *σύν* and *πάσχω* *patior*. It only occurs here; as also *φιλόφρων, comis, benignus*. For *φιλόφρονες* however not a few Mss. have *ταπεινόφρονες*. Ὅτι εἰς τοῦτο ἐκλήθητε . . . that ye are thereunto called, i. e. through the Gospel, namely, to bless them who curse you, and to pray for them who despitefully use you and persecute you: such a disposition will change the curse of an enemy into the blessing of God.

10—12. Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν . . . For he that will love life . . . This accords with the advice given to young persons by the Psalmist, Ps. xxxiv. 11—16. The Apostle uses the third person instead of the second. Ἀγαπάω is here *delector aliquā re, voluptatem capio*; ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, *qui ad felicitatem adspirat*. Our translators have, *For he that will love life* . . . It should be, *For whosoever desireth to live, or to receive happiness in life*. So 1 Tim. ii. 4. *Who will have all men to be saved*, should be altered thus: *Who is willing that all men should be saved*. And in ver. 11. the translation is, *Let him eschew evil, and do good; let him seek peace, and ensue it*. The verb *eschew* is now quite

ποιοῦντας κακά. ^m Καὶ τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ 13
 ἀγαθοῦ μιμηταὶ γένησθε; ⁿ Ἀλλ' εἰ καὶ πάσχετε διὰ 14
 δικαιοσύνην, μακάριοι· τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε,
 μηδὲ ταραχθῆτε. ^o Κύριον δὲ τὸν Θεὸν ἀγιάσατε ἐν ταῖς 15
 καρδίαις ὑμῶν· ^p Ἕτοιμοι δὲ αἰεὶ πρὸς ἀπολογίαⁿ παντὶ τῷ
 αἰτοῦντι ὑμᾶς λόγον, περὶ τῆς ἐν ὑμῖν ἐλπίδος, μετὰ πραύ-
 τητος καὶ φόβου· ^p Συνειδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν 16
 ᾧ καταλαλῶσιν ὑμῶν ὡς κακοποιῶν, καταισχυθῶσιν οἱ
 ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῇν.
 Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλει τὸ θέλημα τοῦ Θεοῦ, 17
 πάσχειν, ἢ κακοποιοῦντας· ^q Ὅτι καὶ Χριστὸς ἅπαξ 18
 περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων· ἵνα ἡμᾶς προσ-

^m Prov. xvi. 7. Rom. viii. 28.

ⁿ Isa. viii. 12. Jer. i. 8. Matt. v. 10-12.

Supra ii. 19. Infra iv. 14. John xiv. 1. 27. Jam. i. 12.

Col. iv. 6. 2 Tim. ii. 25. ^p Tit. ii. 8. Heb. xiii. 18. Supra ii. 12.

^o Ps. cxix. 46. Acts iv. 8.

^q Rom. i. 4.

v. 6. viii. 11. Supra ii. 21. Infra iv. 1. 2 Cor. xiii. 4. Col. i. 21. 22. Heb. ix. 26. 28.

13 = ζηλωταὶ γένησθε

15 || τὸν Χριστὸν ἀγιάσατε

ib. ‡ δὲ post ἔτοιμοι

17 = εἰ θέλοι

antiquated: it is also used in our Liturgy: "that they may eschew those things that are contrary to their profession." Collect, 3rd Sunday after Easter. We should write now "shun" or "avoid." The verb *en-sue* does not at this time admit of an active signification. "Pursue" would be much more proper; and it is surprising it was not used on this occasion, since we find it actually used in the Bible-version of the 34th Psalm, whence the verse is quoted by the Apostle. Ἐκκλινάτω ἀπὸ κακοῦ, *valedicat vitiositati*; ἐκκλίνω is properly *declino a viâ rectâ*, hence *fugio, aversor*.

13. Καὶ τίς . . . γένησθε; And who is he that will harm you, if ye be followers of that which is good? This does not imply that good men shall never receive injuries, but that those who fear the Lord and walk in his ways, who really belong to his Church on earth, will be in a more peculiar manner the objects of God's care and favour. There are good authorities for reading *ζηλωταὶ* instead of *μιμηταὶ*.

14. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε . . . and be not afraid of their terror . . . Αὐτῶν plainly refers to the persons, from whom the suffering was to be expected, as implied in *πάσχετε*, i. e. the terror of the magistrates and civil power. *Terricula mentis eorum ne metuite*.

15. ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν sanc-

tify the Lord God in your hearts: set up God in your hearts as your God and Lord. Phav. ἀγιάζε· σέβου. Compare Matt. vi. 9. ἀγιασθήτω τὸ ὄνομά σου. Ἕτοιμοι . . . φόβου· And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. Give an account of the faith you profess, with all meekness to their authority, if they be your superiors, the governors and magistrates which are set over you. See ἀπολογία at Acts xxii. 1. Phav. ἀπολογία λέγεται, ὅταν τινὸς κατηγορῇ τις, καὶ ἀπολογεῖται ὁ κατηγορούμενος. Φόβου, *cum reverentiâ magistratibus debitâ*.

16. ἵνα ἐν ᾧ . . . ἀναστροφῇν that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. See at note above ii. 15. and ἐπηρεάζειν at note Matt. v. 44. Here it seems used in a forensic sense, teste Polluce Onomast. viii. 6. ἐπηρεάζειν, καταψεύδεσθαι, καταψευδομαρτυρεῖν.

17. Κρεῖττον γὰρ ἀγαθοποιοῦντας . . . For it is better—that ye suffer for well doing . . . If God is pleased so to appoint that we should suffer, the consideration that we suffer not for evil, but for well doing, will be a sufficient support and consolation to us.

18. Ὅτι καὶ Χριστὸς . . . For Christ also

αγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύ-
 19 ματι. Ἦν ὃ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς
 20 ἐκήρυξεν, ἀπειθήσασί ποτε. Ὅτε ἀπεξεδέχετο ἡ τοῦ Θεοῦ
 μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ,
 εἰς ἣν ὀλίγαι τουτέστιν ὁκτὼ ψυχαὶ διεσώθησαν δι' ὕδατος.

† Isa. xlii. 7. xlix. 9. lxi. 1. Infra iv. 6.

§ Gen. vi. 3. 5. 13. vii. 7. viii. 18. Heb. xi. 7. 2 Pet. ii. 5.

18 * τῷ πνεύματι

20 * ὅτε ἅπας ἐξεδέχετο

.... The Apostle tells the believers that they would be thus conformed to Christ, who hath once suffered See above ii. 21—24. *Δίκαιος ὑπὲρ ἁδίκων*, the just for the unjust; ὑπὲρ has frequently the force of *ἀντὶ*, vice, loco. See at note John xi. 49. 50. *Ζωοποιηθεὶς δὲ πνεύματι*, but quickened by the Spirit; or, in the Spirit: there is an antithesis between *σαρκί* and *πνεύματι*, “being put to death in the flesh, but quickened in the Spirit.” There is not sufficient authority for retaining the article before *πνεύματι*. *Σαρκί* is Christ’s human nature, in which he suffered death, and *πνεῦμα* is his Spirit, *omnipotentiam divinam*, as Schleusner expresses it, *vim divinam, quæ fuit in Christo, et quâ in vitam est resuscitatus*. And in this divine power Christ preached unto the spirits in prison.

19. 20. Ἦν ὃ . . . By which . . . sc. πνεύματι. This passage is of a difficult and rather doubtful interpretation. It gives us to understand that Christ in his pre-existence and divine nature, *per eam divinam virtutem quâ resuscitatus fuit*, went and preached to the antediluvians in Hades. The interpretation given by Bishop Horsley seems the most satisfactory: “The interpretation of this whole passage,” says he, “turns upon the expression *spirits in prison*, the sense of which I shall endeavour to ascertain, as the key to the meaning of the whole. It is hardly necessary to mention that *spirits* here can signify no other spirits than the souls of men; for we read not of any preaching of Christ to any other race of beings than mankind. The Apostle’s assertion therefore is this, that Christ went and preached to souls of men in prison. The invisible mansion of departed spirits, though certainly not a place of penal confinement to the good, is nevertheless in some respects a prison. It is a place of seclusion from the external world, a place of unfinished happiness, consisting in rest, security, and hope, more than enjoyment. It is a place which the souls of men never would have entered, had not sin introduced death, and from which there is no exit by any na-

tural means for those who once have entered. The deliverance of the saints from it is to be effected by our Lord’s power. As a place of confinement therefore, though not of punishment, it may well be called a prison. The original word however in this text imports not of necessity so much as this, but merely a place of safe keeping; for so this passage might be rendered with great exactness: *He went and preached to the spirits in safe keeping*. And the invisible mansion of departed souls is to the righteous a place of safe keeping, where they are preserved under the shadow of God’s right hand, as their condition sometimes is described in Scripture, till the season shall arrive for their advancement to future glory; as the souls of the wicked, on the other hand, are reserved, in the other division of the same place, unto the judgment of the great day. Now, if Christ went and preached to souls of men thus in prison, or in safe keeping, surely he went to the prison of those souls, or to the place of their custody; and what place that should be but the hell of the Apostles’ creed, to which our Lord descended, I have not met with the critic that could explain—The souls in custody, or in prison, to whom our Saviour went in his disembodied soul, and preached, were those which *sometime were disobedient*. The expression *sometime were*, or *one while had been disobedient*, implies, that they were recovered however from that disobedience, and, before their death, had been brought to repentance and faith in the Redeemer to come. To such souls he went and preached. But what did he preach to departed souls, and what could be the end of his preaching? Certainly he preached neither repentance nor faith; for the preaching of either comes too late to the departed soul. These souls had believed and repented, or they had not been in that part of the nether regions, which the soul of the Redeemer visited. Nor was the end of his preaching any liberation of them from we know not what purgatorial pains, of which the Scriptures give not the slight-

¹ Ὁ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς 21
ἀπόβεσις ρύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς
Θεὸν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, ^u Ὅς ἐστὶν ἐν δεξιᾷ 22
τοῦ Θεοῦ, πορευθεῖς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων
καὶ ἐξουσιῶν καὶ δυνάμεων.

¹ Rom. x. 10. Eph. v. 26. Tit. iii. 5. Supra i. 3.

^u Ps. cx. 1. Rom. viii. 34. 38. 1 Cor. xv. 24. Eph. i. 20. 21. Col. iii. 1. Heb. i. 3.

21 * φ καὶ

est intimation. But if he went to proclaim to them (and to proclaim or publish, is the true sense of the word *to preach*) the glad tidings, that he had actually offered the sacrifice of their redemption, and was about to appear before the Father as their intercessor, in the merit of his own blood, this was a preaching fit to be addressed to departed souls, and would give new animation and assurance to their hope of the consummation in due season of their bliss; and this, it may be presumed, was the end of his preaching." Διεσώθησαν δι' ὕδατος, *were saved by water*; or rather, were conveyed or carried safe through the water. This is confirmed by a similar passage in Xenophon, διὰ πολλῶν—πραγμάτων σεσωσμένοι παρέστε, quod per multa incommoda huc incolumes venistis. Δι' ὕδατος in its simple signification implies *through the water*, and the compound verb διασώζω leads us to this construction; for, as Mintert says, διὰ in compositione significationem intendit. See also a passage in Acts xxiii. 24.

21. Ὁ καὶ ἡμᾶς . . . Χριστοῦ. *The like figure thereunto even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ.* Noah's ark was a type of the blessed Jesus, and a lawful comparison may be made between the salvation by means of the former, and that through the latter. The literal construction of the words is this: Which similar baptism now saves us; by a transposition for, to which water baptism being similar or correspondent now saves us. Hesych. ἀντίτυπος· ἴσος, ὁμοιος. See notes Heb. ix. 24. xi. 7. Ἀλλὰ . . . Θεῷ, *but the answer of a good conscience towards God: ἐπερώτημα, questio, spon-*

stipulor; ἐπερώτωμαι promitto, spondeo. "Baptismus," says Schleusner, "vocatur συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν, h. e. promissio et obligatio mentis puræ servandæ coram Deo ad propositam interrogationem facta, non sine respectu ad ritum illum veteris ecclesiæ, interrogandi baptizandos, an velint renuntiare pristina vitiositati, omnemque vitam virtuti Christianæ consecrare; cui interrogationi, ab Episcopo aut alio quodam factæ, respondebant catechumeni, sequæ virtutis veræ studiis palam addicebant." Therefore, say the Anabaptists, baptism cannot be salutary to those infants who cannot make this answer of a good conscience. To this I answer, says Whitby, that St. Paul also saith, that the *true circumcision before God, is not the outward circumcision of the flesh, but the internal circumcision of the heart and spirit*, Rom. ii. 29. But will any one hence argue, that the Jewish infants, for want of this, were not to be admitted into covenant with God by circumcision? And yet the argument is plainly parallel: *the answer of a good conscience is required, that the baptism may be salutary*; therefore they only are to be baptized who can make this answer: and the *inward circumcision of the heart is required as the only acceptable circumcision in the sight of God*: therefore they only are to be circumcised who have this inward circumcision of the heart. The Jews did not admit proselytes to circumcision, without this answer of a good conscience; but yet they admitted their infants without any such thing: why therefore may we not allow the Christian Church, in the administration of baptism, to observe the same custom in admitting the children of their proselytes to baptism, as they admitted them both to circumcision and baptism?

Κεφ. δ'. 4.

- 1 ^a Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, (ὅτι ὁ παθὼν ἐν σαρκί, πέπαυται
2 ἁμαρτίας,) ^b Εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκί βιώσαι χρόνον.
3 ^c Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἶνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδω-
4 λολατρείαις · ^d Ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες ·

^a Supra iii. 18. Rom. vi. 2. 7. Gal. v. 24. Col. iii. 5.
Supra i. 14. ii. 1. Gal. ii. 20. 2 Cor. v. 15. John i. 13.
Acts xvii. 30. Eph. ii. 2. iv. 17. 1 Thess. iv. 5. Tit. iii. 3.
Supra iii. 16.

^b Rom. vi. 11. xiv. 7.
^c Ezek. xlv. 6. xlv. 9.
^d Acts xiii. 45. xviii. 6.

1 † ἐν 3 † ἡμῖν ib. τοῦ βίου ib. || τὸ βούλημα

CHAP. IV.

1. 2. Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί . . . Forasmuch then as Christ hath suffered for us in the flesh . . . The Apostle in the beginning of the chapter again proposes the example of Christ, in engaging the Christian converts to a life of Christian mortification and holiness, whatever opposition they might be called to encounter. The words ὅτι ὁ παθὼν ἐν σαρκί, πέπαυται ἁμαρτίας are to be included in a parenthesis. They do not relate to Christ: ἀπὸ und. before ἁμαρτίας. He that has undergone a natural death in the flesh, has naturally ceased from committing any more sin in the flesh; and thus mortification of spirit should lead them from all the gratifications of life. Or παθὼν ἐν σαρκί may be understood, who has suffered afflictions in the body; the influence of the calamities of life being to withdraw us from sin and error. And τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, vosmet armate, i. e. vos induite eandem mentem, ut patienter feratis hujus vitæ calamitates et persecutiones. Εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις . . . that he no longer should live—to the lusts of men; see at notes Rom. xii. 2. 1 Thess. iv. 4. 5.

3. πεπορευμένους ἐν ἀσελγείαις . . . when we walked in lasciviousness . . . See at note

Rom. xiii. 13. Πεπορευμένους agrees with ἡμᾶς und. before κατεργάσασθαι. Οἶνοφλυγίαις, excess of wine; οἶνόφλυξ is a drunkard, one impetuously given to wine, from οἶνος and φλύω or φλύξω, ferreo, ebullio, also impetu ad aliquid feror; ὁρμὴν ἔχω πρὸς τι, as explained in Etym. M. Καὶ ἀθεμίτοις εἰδωλολατρείαις, and abominable idolatries. Εἰδωλολατρεία is not limited in its signification to the worship of idols, but as here it may signify any impious practices, gross and abominable vices whatever, which it was usual with the Jews to call idolatries; so that this is directed not only to the Gentile, but also to the Jewish converts.

4. Ἐν ᾧ ξενίζονται . . . βλασφημοῦντες · Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: ξενίζω is hospitem habeo, excipio, from ξένος. Ξενίζομαι, hospitor, diversor: also ξενίζω peregrina sapio et loquor. Hence it signifies also rei novitate in admirationem adduco aliquem. Thom. M. ξενίζω οὐ μόνον τὸ ξένον ὑποδέχομαι, ἀλλὰ καὶ ἐκπλήττω, pass. ξενίζομαι novitate rei alicujus insolite perturbor, admiror, i. q. θαυμάζω. So in this passage ἐν ᾧ ξενίζονται is cujus rei novitate in admirationem adducuntur, sc. μὴ συντρεχόντων ὑμῶν . . . Below ver. 12. μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῶν γινομένη, ne perturbemini

^e Οἱ ἀποδώσουσι λόγον τῷ ἐτοίμως ἔχοντι κρῖναι ζῶντας 5 καὶ νεκρούς. ^f Εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα 6 κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

^g Πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν, καὶ 7 νήψατε εἰς τὰς προσευχάς. ^h Πρὸ πάντων δὲ τὴν εἰς ἑαυ- 8 τοὺς ἀγάπην ἐκτενῇ ἔχοντες· ὅτι ἡ ἀγάπη καλύπτει πλῆθος

^e Acts x. 42. xvii. 31. Rom. xiv. 10. 12. 1 Cor. xv. 51. 52. 2 Tim. iv. 1.

^f Supra iii. 19. ^g Matt. xxiv. 13. 14. xxvi. 41. Luke xxi. 34. Rom. xiii. 12. Phil. iv. 5. Col. iv. 2. Heb. x. 25. 2 Pet. iii. 9. 11. 1 John ii. 18. Supra i. 13. ^h Prov. x. 12. 1 Cor. xiii. 7. Col. iii. 14. Heb. xiii. 1. Jam. v. 20.

8 † ἡ ib. || καλύπτει

calamitatibus, quæ vobis ad explorandam constantiam vestram in religione Christianâ immittuntur: Let not the fiery trial that awaits you, alarm or surprise you. Τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, the same excess of riot, in eandem scelerum sentinam, easdem luxuriæ sordes et inquinamenta: ἀνάχυσις, profusio, colluvies, metaphorically, omne quod abominabile et turpe.

5. 6. Οἱ ἀποδώσουσι λόγον... *Who shall give account...* Those who reproach the Christian converts for relinquishing their former impious practices, will be punished with great severity. But as the relative *who* in the 5th ver. must refer to *you* the immediate antecedent, it is intimated in our version, that the converts themselves will be punished. A slight alteration will obviate this: *but they* will give an account to him... Wicklif renders it, *And thei schulen gyve resoun to hym*—. The sixth verse is generally allowed to be very obscure. Castalio says of it: *hunc locum non intelligo, ideoque ad vicum transtuli*. The *dead* in the 5th ver. means such as had already died, the *quick or living*, those who shall be alive when Christ comes to judgment: both of these Christ will judge. *For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.* By *them* that are dead, the Apostle seems to intend those who had heard the Gospel, when it came to them, and now were dead. And in order to strengthen those to whom he writes, he commends the Gospel to this intent, that they might not think the condition and end of it too grievous, in the same manner as our Saviour softens the future sufferings of his disciples, saying, “So persecuted they the prophets that were before

you.” Their afflictions and sufferings were soon followed by an eternal weight of glory. The Gospel had been the means of supporting and comforting them in life and in death, preparing them and others, after a few light afflictions for their admission into heavenly glory. That end had been answered in former believers, and would be followed by the same glorious effects in those who embraced the Gospel: condemnation and persecution by the carnally minded, and acceptance by God.

7. Πάντων δὲ τὸ τέλος ἤγγικε· *But the end of all things is at hand:* the Apostle refers to the approaching destruction of Jerusalem. St. Peter, who had heard his master’s prophecy concerning the destruction of the Jewish state, and the signs of its approach, had now good reason to say this, now about a year after the war with the Romans had begun. He now gives the same advice, *νήψατε εἰς τὰς προσευχάς, watch unto prayer*, which our Lord gave his disciples when he foretold that destruction, Luke xxi. 36. This however is referred by some to the speedy approach of death and judgment; since the Christians in Asia Minor were not so immediately concerned in the destruction of Jerusalem, on account of their distance from it.

8. Πρὸ πάντων... ἐμαρτιῶν· *And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins.* See at note above i. 22. for ἐκτενῇ. And note James v. 19. 20. for the last clause of the verse. Plutarch, speaking of the temper and disposition of Pompey, says, *μέγα μὲν γὰρ ἦν ὄνομα τῆς δυνάμεως, οὐκ ἔλαττον δὲ τῆς ἀρετῆς καὶ πραύτητος* ᾧ καὶ τὰ πλείστα περὶ αὐτὸν ἀμαρτήματα φίλων καὶ συνήθεων ἀπέκρυπτε· *For the reputation of his power was great, but not*

- 9 ἁμαρτιῶν · ⁱ Φιλόξενοι εἰς ἀλλήλους, ἀνευ γογγυσμῶν ·
 10 ^k Ἐκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακο-
 11 νοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. ^l Εἴ-
 τις λαλεῖ, ὡς λόγια Θεοῦ · Εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος
 ἧς χορηγεῖ ὁ Θεός · ἵνα ἐν πᾶσι δοξάζεται ὁ Θεὸς διὰ Ἰη-
 σοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
 τῶν αἰώνων · Ἀμήν.
 12 ^m Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πει-
 13 ρασμὸν ὑμῖν γινομένη, ὡς ξένου ὑμῖν συμβαίνοντος · ⁿ Ἀλ-
 λὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε,
 ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε ἀγαλ-
 14 λιώμενοι. ^o Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι ·

ⁱ Rom. xii. 13. 2 Cor. ix. 7. Phil. ii. 14. Heb. xiii. 2. Philem. 14. ^k Matt. xxiv. 45. xxv. 14, 21. Luke xii. 42. Rom. xii. 6. 1 Cor. iv. 1, 2, 7. xii. 4. Eph. iv. 11. Tit. i. 7. 1 Jer. xxiii. 22. Rom. xii. 6-8. 1 Cor. iii. 10. Eph. v. 20. 1 Tim. vi. 16. Supra ii. 5. Infra v. 11. Rev. i. 6. ^m 1 Cor. iii. 13. Supra i. 7. ⁿ Acts v. 41. Rom. viii. 17. 2 Cor. i. 7. iv. 10. Phil. iii. 10. Col. i. 24. 2 Tim. ii. 12. Jam. i. 2. Rev. i. 9. Supra i. 5, 6. Infra v. 1, 10. ^o Matt. v. 11. 2 Cor. xii. 10. Jam. i. 12. Supra ii. 12, 19, 20. iii. 14, 16.

13 * καθὼς

superior to the fame of his virtue and mildness, with which he covered the greatest part of the offences of his friends and acquaintance.

10. Ἐκαστος . . . Θεοῦ As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. Χάρισμα is a spiritual gift; see Rom. xii. 6. Καθὼς should be rendered according as. St. Paul means to inculcate, that every one who had received it, should employ the gift in proportion to what he had received. Ἐκαστῷ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως, Rom. xii. 3. is properly rendered according as God hath dealt, &c. just as καθὼς should be translated in this verse. The French versions have *selon que*. Thus the compilers of our Liturgy say also: "O Lord! let thy mercy be showed upon us—As we do put our trust in thee." Litany. It might hence appear, that this petition for mercy is offered by us, purely because we trust in God; but the meaning of the compilers undoubtedly was, that we pray God to extend his mercy towards us, in proportion to, or according to the sincerity of our hearts, and to the hopes which we repose in him. The version of Psalm xxxiii. 22. whence this petition in the Litany is taken, is thus: "Let thy mercy, O Lord, be upon us, according as we hope in thee."

11. ὡς λόγια Θεοῦ let him speak as the oracles of God: see λόγια at note Heb. v. 12. *Docet evangelium non ut verbum humanum, sed ut verbum Dei*: λαλεῖτω is to be supplied; as also διακονεῖτω at ὡς ἐξ ἰσχύος . . . ὧς ἐστιν ἡ δόξα . . . to whom be praise . . . This doxology is referred by some to God, and by others to Christ. The relative ᾧ may belong either to the antecedent Θεός, or to Ἰησοῦ Χριστοῦ. The doxology is given to Christ, Rev. i. 6.

12. μὴ ξενίζεσθε . . . συμβαίνοντος think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. See note above ver. 4. and at note Luke xii. 49. The metaphorical fiery trial mentioned here is very far from giving any support to the fable of a purgatory. It proves us in this world, not purges us in the next.

13. Ἀλλὰ . . . χαίρετε But rejoice, inasmuch as ye are partakers of Christ's sufferings; see James i. 2. It is a matter of joy to you that you are thus made like unto Christ in suffering; in such afflictions and persecutions as Christ suffered. You are made conformable to him by them, and you shall also be partakers of his glory.

14. μακάριοι . . . ἀναπαύεσθαι happy are ye, for the Spirit of glory and of God resteth upon you: that is, the glorious Spirit of God, which is both the means and evidence

ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται · κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. ^p Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ ¹⁵ κλέπτης ἢ κακοποιός, ἢ ὡς ἀλλοτριοπίσκοπος · ^q Εἰ δὲ ¹⁶ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ. ^r Ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ¹⁷ ἀπὸ τοῦ οἴκου τοῦ Θεοῦ · Εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ ; ^s Καὶ ¹⁸ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ φανεῖται ; ^t Ὡστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ ¹⁹ Θεοῦ, ὡς πιστῶ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιίᾳ.

^p 1 Thess. iv. 11. 1 Tim. v. 13. ^q Acts v. 41. ^r Isa. x. 12. Jer. xxv. 29. xlix. 12. Ezek. ix. 6. Mal. iii. 5. Luke x. 12. 14. xxiii. 31. ^s Prov. xi. 31. ^t Ps. xxxi. 5. Luke xxiii. 46. 2 Tim. i. 12.

14 X καὶ δυνάμει post δόξης

ib. ‡ κατὰ usq. δοξάζεται
19 || ἀγαθοποιίαις

16 || ἐν τῷ ὀνόματι τούτῳ

of your happiness, upon whom he rests, and in whom he dwells. Ἀναπαύομαι mid. is here *sedem fixam et perpetuam habeo*. Κατὰ . . . δοξάζεται, *On their part he is evil spoken of, but on your part he is glorified*. Πνεῦμα seems to be the nominative to βλασφημεῖται, though some understand Χριστός; that is, by their reproaches cast upon you, they blaspheme the Holy Spirit; but he is eminently glorified, by your patience and constancy of mind under all your pressures, which show the power of the Spirit resting upon you, and mightily working in you.

15. ὡς φονεὺς as a murderer: the Jewish nation at this time abounded with thieves, who were continually employed in murdering not only heathens, but their own brethren. Ὡς ἀλλοτριοπίσκοπος, or as a busy body in other men's matters. This may signify a man that affects to inspect or direct the affairs of others; perhaps that aspires to public authority, a temper that appeared much among the Jews, and which would naturally give great offence to the Romans. But it may rather denote, *qui alienis aut aliis insidiatur, homo rebellis*; for ἐπίσκοπος is sometimes put for κατάσκοπος, and ἀλλότρια are either πράγματα or κτήματα and χρήματα.

16. Εἰ δὲ ὡς Χριστιανός. Yet if any man

suffer as a Christian; see at Acts xi. 26.

17. ἀπὸ τοῦ οἴκου τοῦ Θεοῦ at the house of God; that is, Christians in general, the Church of God. The Apostle here refers to Ezek. ix. 5. 6. Τί τὸ τέλος . . . what shall the end be . . . Τὸ τέλος is the vengeance that should light upon the obdurate Jews, their utter excision now approaching, styled τὸ τέλος πάντων, in comparison with which the persecutions that now fell on the persevering Christians from their hands were very light and supportable; but this not to exclude, but to be the entrance on that sad arrear, the dregs of that bitter cup in another world.

18. Καὶ εἰ ὁ δίκαιος μόλις σώζεται . . . And if the righteous scarcely be saved . . . See note at Luke xxiii. 26. This is a quotation from Prov. xi. 31. Σώζεται means the temporal preservation here of the righteous, or immunity from afflictions; and μόλις σώζεται is his having a great share of them, but those not comparable with that other part of God's cup of trembling, which awaits the ungodly both here in a remarkable destruction, and in another world.

19. ὡς πιστῶ . . . ἀγαθοποιῶ commit the keeping of their souls to him in well doing, as unto a faithful creator. See note 2 Tim. i. 12. ἐν ἀγαθοποιίᾳ, nec in recte agendo desatigentur.

Κεφ. ε'. 5.

1 ^a Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς
 2 μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός · ^b Ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκουσίως · μὴδὲ αἰσχροκερδῶς, ἀλλὰ προθύ-
 3 μως · ^c Μὴδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι
 4 γινόμενοι τοῦ ποιμνίου · ^d Καὶ φανερωθέντος τοῦ ἀρχι-ποιμένου, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

^a Luke xxiv. 48. Acts i. 8. 22. v. 32. x. 39. Rom. viii. 17. 18. Philem. 9. Rev. i. 9. ^b John xxi. 15-17. Acts xx. 28. 1 Cor. ix. 17. 1 Tim. iii. 3. 8. Tit. i. 7. ^c Ps. xxxiii. 12. lxxiv. 2. Matt. xx. 25. 26. 1 Cor. iii. 5. 2 Cor. i. 24. Phil. iii. 17. 2 Thess. iii. 9. 1 Tim. iv. 12. Tit. ii. 7. ^d 1 Cor. ix. 25. 2 Tim. iv. 8. Heb. xiii. 20. Jam. i. 12. Supra i. 4.

2 × κατὰ Θεὸν post ἐκουσίως

CHAP. V.

1. 2. Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ . . . The elders which are among you I exhort . . . The Apostle now in this concluding chapter gives particular cautions to the elders, that is bishops and pastors of the Church, among the brethren of Pontus, and also to private Christians. This exhortation to bishops to feed Christ's flock was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs and his sheep. But though he was one of the chief Apostles, he modestly styles himself ὁ συμπρεσβύτερος, a fellow elder, only. The commentators justly observe, says Macknight, that if Peter had been the prince or chief of the Apostles, as the Papists affirm, he would in this place and in the inscription of his two Epistles, certainly have assumed to himself that high prerogative. Δόξης κοινωνός, a partaker of the glory, that is, the glory which we shall enjoy at the resurrection; see Phil. iii. 21. Of this St. Peter was a partaker then in the promise, and in the earnest of it, the first-fruits of the Spirit. Ἐπισκοποῦντες . . . taking the oversight thereof . . . or rather, the care or charge of it. The word oversight is now used in a sense diametrically opposite to what it was in the beginning of

the reign of James I. See ἐκουσίως at note Heb. x. 26. 27.

3. Μὴδ' ὡς . . . ποιμνίον Neither as being lords over God's heritage, but being ensamples to the flock. See κλήρος at note Acts i. 16. The Apostle exhorts them in the exercise of their episcopal office, not to lord it over God's heritages, but to be patterns of humility and disinterestedness to their people. From this prohibition it would seem, says Macknight, that in the Apostle's days the bishops were beginning to assume that dominion over their flocks, which in after times they carried to the greatest height of tyranny. Or St. Peter, by inspiration foreseeing what was to happen, condemned in this prohibition the tyranny which in after times the clergy exercised. Bengelius thinks the power exercised by the Christian bishops, anciently called Seniores, elders, gave rise to the French title Monseigneur. Though κατακυριεύειν and κυριεύειν are sometimes indiscriminately used for to exercise power, yet κατακυριεύειν is often used in a bad sense to express the abuse of power. Neque imperium usurpate, aut tyrannidem exercere in cœtum Christianum, vestra cura demandatum.

4. Καὶ φανερωθέντος . . . στέφανον And, when the chief shepherd shall appear, ye shall receive a crown of glory that fudeth

^e Ὅμοίως νεώτεροι ὑποτάγητε πρεσβυτέροις · Πάντες δὲ, 5 ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε · ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. ^f Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα 6 τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ · ^g Πᾶσαν τὴν 7 μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. ^h Νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν 8 διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα καταπῇ · ⁱ Ὡς ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ 9 αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

^e Isa. lvii. 15. lxvi. 2. Rom. xii. 10. Eph. v. 21. Phil. ii. 3. Jam. iv. 6. ^f Jam. iv. 10. ^g Ps. xxxvii. 5. lv. 22. Matt. vi. 25. Luke xii. 22. Phil. iv. 6. Heb. xiii. 5. ^h Job i. 7. ii. 2. Luke xxi. 34. 36. xxii. 31. 1 Thess. v. 6. Rev. xii. 12. Supra iv. 7. ⁱ Acts xiv. 22. Eph. vi. 11. 1 Thess. iii. 3. 2 Tim. iii. 12. Jam. iv. 7. Supra ii. 21.

8 † ὅτι

not away. This distinguished reward is a favourite topic, several times introduced in this Epistle. See above i. 3—5. The faithful performance of the bishop's office was in that age attended with great difficulty and danger; and the Apostle, to encourage them, repeats this consoling assurance. See also 2 Tim. iv. 8. Ἀμαράντινον in contradistinction to that corruptible crown which was awarded to the victors in the Grecian games.

5. Ὅμοίως νεώτεροι *Likewise ye younger . . .* It is evident from the preceding verses, that πρεσβυτέροις here is the name of an office, and points out rulers, or teachers of the Church; and the term νεώτεροι is also to be interpreted, not *young men* in point of age, but *ministers* or servants of the Church. St. Peter having solemnly exhorted the presbyters not to abuse the power that was committed to them, addresses his discourse to the ministers or deacons of the Church: "But likewise, ye younger, i. e. ministers and deacons, despise not the orders of the presbyters or elders, but perform cheerfully whatsoever they command you." See at note Luke xxii. 25. τὴν ταπεινοφροσύνην ἐγκομβώσασθε and *be clothed with humility*: ἐγκομβόδομαι derived from ἐν and κόμβος *nodus*; it signifies properly *to clothe with an outer ornamental garment, tied closely upon one with knots*. "On the whole," says Mr. Parkhurst, "this expressive word ἐγκομβώσασθε implies that the

humility of Christians, which is one of the most ornamental graces of their profession, should constantly appear in all their conversation, so as to strike the eye of every beholder; and that this amiable grace should be so closely connected with their persons, that no occurrence, temptation, or calamity, should be able to strip them of it." Ὁ Θεὸς . . . ἀντιτάσσεται, *for God resisteth the proud* . . . Herodot. has nearly a similar sentiment, vii. 10. φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦειν.

6. 7. Ταπεινώθητε . . . *Humble yourselves . . .* See at note Matt. xxiii. 12. Submit with patience to the chastisements sent by his powerful hand upon you; depending upon God for a seasonable deliverance and a glorious reward. τὴν μέριμναν . . . *your care . . .* See at note Matt. vi. 25. Leave to his all-wise and all-gracious providence to determine every event of your lives.

8. 9. ὁ ἀντίδικος . . . καταπῇ · *because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour*: there seems to be here an allusion to Job i. 7. ii. 3. The grand spiritual adversary of mankind is represented as afflicting, by the divine permission, with divers trials, persons of distinguished piety and virtue. When the devil is meant, the article is prefixed to διάβολος; but in this instance ἀντίδικος might be considered as an adjective, "your opposing evil spirit," the article before it properly belonging to διάβολος.

- 10 ^k Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι.
- 11 ^l Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων Ἀμήν.
- 12 ^m Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν, ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἐστήκατε.
- 13 ⁿ Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου. Ὁ Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

^k 1 Cor. i. 9. 2 Cor. iv. 17. 2 Thess. ii. 17. iii. 3. Heb. xiii. 21. Supra i. 6.

^l Supra iv. 11. Rev. i. 6.

^m 1 Cor. xv. 1. 2 Cor. i. 19. Heb. xiii. 22. 2 Pet. i. 12.

ⁿ Acts xii. 12. 25.

^o Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. Eph. vi. 23.

1 Thess. v. 26.

10 || καταρτίσει ὑμᾶς, στηρίζει, σθενώσει, θεμελιώσει 14 † Ἰησοῦ ib. Ἀμήν

Εἰδότες... ἐπιτελεῖσθαι *cogitantes eandem afflictiones fratribus vestris per omnem terrarum orbem evenire, s. accidere.* Xenoph. Mem. iv. 8. S. Ἰσως ἀναγκαῖον ἔσται τὰ τοῦ γήρως ἐπιτελεῖσθαι, *fortasse necessarium erit ea evenire, quæ senectuti accidunt.*

10. Ὁ δὲ Θεὸς πάσης χάριτος... *But the God of all grace...* See note at Heb. x. 28. 29.

12. ὡς λογίζομαι, as I suppose; i. e. I am persuaded, no doubt being implied, as Rom. viii. 18. See Σιλουανοῦ at note 2 Cor. i. 19. Χάριν τοῦ Θεοῦ, the grace of God; see at Acts xiii. 43.

13. Ἀσπάζεται... υἱός μου. *The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.* It is supposed by several commentators, that Peter here calls Rome Babylon, as well with respect to the war made upon Judea, and the approaching captivity, like that under old Babylon, as with respect to

that name in the Apocalypse. But though it is generally allowed that Peter went to Rome, and there suffered martyrdom, yet no reason can be assigned, why he should withhold the name of that city, when he wrote this Epistle. It is as probable that he wrote the Epistle from the neighbourhood of the Assyrian Babylon, where many Jews had remained since the Babylonish captivity, among whom St. Peter is said to have preached the Gospel with great success. Συνεκλεκτὴ, from σύν and ἐκλεκτός, *electus*; and metaphorically, *συνεκλεκτός* is *qui unâ cum altero ecclesiam Christianam proficitur*; here ἐκκλησία is to be supplied. Μάρκος ὁ υἱός μου, i. e. Mark the Evangelist, St. Peter's convert to the faith.

14. Ἀσπάσασθε... *Greet ye one another...* See note Rom. xvi. 16. Εἰρήνη ὑμῖν... *Peace be with you...* or rather, to you: it is the usual valediction.

ΠΕΤΡΟΥ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

Κεφ. α'. 1.

^a ΣΥΜΕΩΝ ΠΕΤΡΟΣ, δοῦλος καὶ ἀπόστολος Ἰησοῦ ἡ
Χριστοῦ, τοῖς ἰσότημιον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ

^a Acts xv. 14. Rom. i. 12. 2 Cor. iv. 13. Eph. iv. 5. Tit. i. 4. ii. 13.

CHAP. I.

1. 2. Συμεὼν Πέτρος . . . *Simon Peter* . . . This second Epistle was written a little before St. Peter's martyrdom. See ver. 14. It begins, as the first, with exhortations to perseverance in holiness. The Apostle then, chap. ii., warns his hearers against false prophets and deceivers. And he reminds them of God's judgments, chap. iii.; and concludes with exhortations to true religion, from a view of eternity. Peter is called Συμεὼν, Acts xv. 14.; and frequently Simon Peter by St. John in his Gospel. The Hebrew form is Simeon; the Greek, Simon. Some doubts have been entertained with regard to the authenticity of this second Epistle, as far as relates to St. Peter. But the testimony of all the ancient Christian writers, since the days of Eusebius, is in its favour, who with one voice have ascribed this second Epistle, as well as the first, to the Apostle Peter. By calling this *his second Epistle*, iii. 1., the writer intimates that he had written to them formerly.

Gr. Test.

He insinuates the same thing, i. 12—15. and by so doing, shows himself to be the same Peter who wrote the first Epistle. The writer of this Epistle expressly calls himself in the inscription, *an Apostle*. He does the same, iii. 2. And in other places, he ascribes to himself things which can apply to none but to Peter the Apostle. For example, i. 14. where he alludes to John xxi. 18. 19., in which passage Jesus signified to Peter, by what death when old *he should glorify* God. This writer affirms, i. 16., that he was one of the three Apostles, who were with Jesus at his transfiguration, when by a voice from God he was declared to be *his Son the beloved*. This writer, iii. 15., calls Paul *his beloved brother*, in allusion no doubt to his having given Paul the right hand of fellowship: withal he commends his Epistles as *Scriptures*, that is, divinely inspired writings. With regard to a difference of style from the first Epistle, it is to be observed that this diversity is found only in the second chapter of this second Epistle. The style in this chapter is in

III.

2 N

- 2 τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ · ^b Χάρις ὑμῖν
καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ
Κυρίου ἡμῶν.
- 3 ^c Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς
ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ
4 καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, ^d (Δι' ὧν τὰ
μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα
διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες
5 τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς ·) ^e Καὶ αὐτὸ τοῦτο δὲ
σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ
πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,
6 Ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ

^b Dan. iv. 1. vi. 25. 1 Pet. i. 2. Jude 2.
2 Thess. ii. 14. 2 Tim. i. 9. 1 Pet. ii. 9. iii. 9.
Heb. xii. 10. 1 John iii. 2. Infra ii. 18. 20.

^c John xvii. 3. 1 Thess. ii. 12. iv. 7.
^d 2 Cor. iii. 18. vii. 1. Eph. iv. 24.
^e Infra iii. 18.

3 = ἰδίᾳ δόξῃ καὶ ἀρετῇ

5 || αὐτοῖς δὲ τούτῳ

it. αὐτῶ δὲ τούτῳ

unison with the writer's indignation and abhorrence. For the Apostle, whose love to his Master was great, and who had the feeding of Christ's sheep committed to him, regarding the false teachers as the most flagitious of men, wrote that chapter against them, with a bitterness which he would not have used in correcting teachers, who had erred through simplicity. See Macknight's preface. This second Epistle of Peter was written, as it is conjectured, about five or six years after his first. Ἡμῖν is governed by ἴσος. Ἐν δικαιοσύνῃ ... Χριστοῦ through (rather in, denoting the object,) the righteousness of God and our Saviour Jesus Christ; or rather, through the righteousness of our God and Saviour Jesus Christ. God and Saviour are to be taken of the same person. See at note Eph. v. 5. Besides, it is "through the righteousness of Christ" only that "the precious faith" of the Apostles and other good men is "obtained." Jesus Christ is, therefore, "our God and Saviour." With regard to ἡμῶν coming after Θεοῦ, it is unimportant, as Bp. Midd. has shown, whether it comes after the first or the second noun; for if it comes after the first, then it is understood after the remaining noun, or nouns, supposing there should be more than two. *Manifestum est divinitatis Christi testimonium in his verbis.*

3. Ὡς πάντα ... ἀρετῆς. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: or rather, by his glory and virtue. See διὰ at note Heb. i. 1. 2. The sense in ver. 3. is suspended till ver. 5.: As his divine power hath given us all things which pertain to life and knowledge, through the knowledge of him that hath called us by his glory and virtue—(ver. 4. is parenthetical;) 5. do you likewise accordingly, giving all diligence, add to your faith, &c. Αὐτὸ τοῦτο, for κατ' αὐτὸ τοῦτο, according to that very thing. Δεδωρημένης is in an active sense. Διὰ δόξης καὶ ἀρετῆς, i. e. per gloriosam et miraculosam potentiam, or per gloriosam benignitatem. Ἰδίᾳ δόξῃ καὶ ἀρετῇ is an equally well supported reading.

4. Δι' ὧν ... Whereby ... sc. δόξης καὶ ἀρετῆς. Δεδώρηται is here better rendered dedit. Θείας κοινωνοὶ φύσεως, partakers of the divine nature; rather, partakers of a divine nature. Φύσις is here indoles; i. e. of a godlike disposition, such a resemblance and imitation of God, as cannot fail to render you for ever happy in him hereafter. Διὰ τούτων refers to δι' ὧν, i. e. to his glory and virtue.

5—7. Καὶ αὐτὸ τοῦτο ... And beside this ... But see note above at ver. 3. Ἀρετῇ

τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, Ἐν δὲ 7
 τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν
 ἀγάπην. Ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, 8
 οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. Ὡς γὰρ μὴ πάρεστι 9
 ταῦτα, τυφλὸς ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθα-
 ρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. Διὸ μᾶλλον, ἀδελ- 10
 φοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλησιν καὶ ἐκλογὴν
 ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.
 Οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ ἴσσοδος εἰς 11

^f Gal. vi. 10. 1 Thess. iii. 12. v. 15. 1 John iv. 21.

^g John xv. 2. Tit. iii. 14.

^h Eph. v. 26. Heb. ix. 14. 1 John i. 7. ii. 9. 11.

ⁱ 1 John iii. 19. Infra iii. 17.

9 || ἁμαρτημάτων

in this verse denotes courage, especially that kind of courage which must attend the faith of a true Christian, but which at the same time must be accompanied with knowledge, that they who possess it may not become undaunted martyrs of error and prejudice. This chain of virtues the Apostle begins with *faith*, because it is the root from which they must all spring; and ends with *love*, because it is the point to which they all tend. See at note Matt. xxv. 35. The Apostle however in this catalogue of graces and virtues marks those to which we ought most to aspire, without intending a regular dependent series of them. Σπουδὴν πᾶσαν παρεισενέγκαντες, *omne studium (conjunctim) conferentes*. Παρεισφέρω is *conjunctim confereo in, adhibeo*: παρὰ in composition often denotes *conjunctionem, societatem*. Ἐπιχορηγεῖν is *exhibere*. *Describitur nexus et catena virtutum plurium*.

8. οὐκ ἀργοὺς . . . ἐπίγνωσιν *they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ*. Εἰς τὴν ἐπίγνωσιν, for ἐν τῇ ἐπιγνώσει. Your knowledge will not be barren and inefficient. The dispositions mentioned above, the Apostle tells them, will lead them to good works.

9. Ὡς γὰρ . . . ἁμαρτιῶν *But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins*. Μυωπάζω is properly to shut the eyes, from μύω to shut, and ὡψ, ὡπὸς, the eye; also not to be able to see afar off; or according to Bochart, to close the eyes against the light. *Cæcus est et cæciliens, seu sua sponte claudit oculos*.

He has lost all true notions of his religion, he considers not the obligations which lie upon him *to depart from iniquity*, and he has forgotten the very end and design of his baptism, in which he was sacramentally washed from his old sins. Λήθην λαμβάνειν is *oblivisci, oblivione capi*; also i. q. ἀμελεῖν, *negligere, contemnere*.

10. Διὸ μᾶλλον . . . ποτε. *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall*: Their unwearied diligence and watchfulness in their holy warfare will be an indisputable evidence of their regeneration and conversion; and will afford and establish the just inference that God had chosen them for his own, and would preserve them, as chosen vessels of grace, to his eternal glory. This diligence in the practice of all Christian duties, will be a manifestation to themselves and to others that they are true believers, and make that calling sure to their own consciences, when "through grace they obey the calling," which was sure before in God's own gracious purposes. Βεβαίαν . . . ποιεῖσθαι *ut magis magisque certiores fiatís felicitatis æternæ, cujus spes per professionem religionis Christianæ vobis est facta*. Βεβαίον γίνεσθαι, sive βεβαιόσθαι, *est ratum fieri*, ut Rom. iv. 16. *Rata facimus autem promissa illa divína æternæ felicitatis per fidem, et studium bonorum operum*. Rosenmüller. See note at Rom. xi. 5.; and πταίω at note James ii. 10.

11. Οὕτω γὰρ . . . For so . . . For so you shall have a happy and abundant experience of your interest in this kingdom, and an

τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ.

- 12 ^k Διὸ οὐκ ἀμελήσω αἰεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, καί περ εἰδότες, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.
 13 ^l Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι,
 14 διεγείρειν ὑμᾶς ἐν ὑπομνήσει. ^m Εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν
 15 Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. Σπουδάσω δὲ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον, τὴν τούτων μνήμην ποι-
 16 εῖσθαι. ⁿ Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γεννηθέντες τῆς ἐκείνου
 17 μεγαλειότητος. ^o Λαβὼν γὰρ παρὰ Θεοῦ Πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγα-
 λοπρεποῦς δόξης, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, εἰς

^k Rom. xv. 14. 15. Phil. iii. 1. 1 Pet. v. 12. 1 John ii. 21. Jude 5. Infra iii. 1. 17. ^l 2 Cor. v. i. 4. Infra iii. 1. ^m John xxi. 18. 19. 2 Tim. iv. 6. ⁿ Matt. xvii. 1. 2. Mark ix. 2. John i. 14. 1 Cor. i. 17. ii. 1. 4. 2 Cor. ii. 17. iv. 2. 1 John i. 1. iv. 14. ^o Matt. iii. 17. xvii. 5. Mark i. 11. ix. 7. Luke iii. 22. ix. 35.

12 || μελήσω ib. * ὑμᾶς αἰεὶ

enjoyment of its blessings. Here ἐπιχορηγέω is *largiter suppedito*. See αἰώνιον βασιλείαν at note Tit. i. 1—4.

14. Εἰδὼς Knowing i. e. from what our blessed Lord had formerly told him; see John xxi. 18. 19. and above at note i. 1. 2. Σκηνῶμα is a *tent*, and metaphorically a *temple*, also as here *the human body*. Ἀπόθεσις τοῦ σκηνώματος, *depositio mei corporis*. Ἀποτίθεσθαι, *deponere*, is properly applied to garments, and they who are out of the body are said to be *γυμνοί*.

15. ἔχειν ὑμᾶς ... *that ye may be able* ... ἔχειν is very commonly used for δύνασθαι. See ἔξοδον at note Luke ix. 31. Τὴν τούτων μνήμην ποιεῖσθαι *to have these things always in remembrance*. It is a very dangerous notion, says Burkitt, that some have taken up, that a Christian in this life may live above ordinances, and outgrow counsels and exhortations, as if he need not hear, or pray, or the like. St. Peter thought otherwise; he tells these Christians to whom he writes, three several times together here in four verses, that he would not be negligent to put them *in remembrance*, even of those things which they knew already.

16. Οὐ γὰρ σεσοφισμένοις ... μεγαλειότητος. *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty*. The Apostle comes now to exhort them to constancy in the faith of the Gospel, assuring them that it does not rest on fable and invention, as some false teachers asserted, who maintained that the Christian doctrine was only an instructive fable, μύθος σεσοφισμένος, but on the testimony of eye-witnesses. See note at Matt. xvii. 2. St. Peter was present at the transfiguration; and of the two others who were also present, St. James had been long dead; and this Epistle has never been ascribed to St. John; indeed it bears no resemblance at all to his style. It remains therefore that it can only be ascribed to St. Peter. Σεσοφισμένοις μύθοις ἐξακολουθήσαντες, *non enim secuti sumus fabulas, argutè et more sophistico artificiosè excogitatas atque exornatas, ad decipiendos hominum animos*. Σοφίζομαι, *sapiens reddor*; in a bad sense, *astutè et argutè aliquid comminiscor, callidè decipio*. Suid. σοφιστής· ἀπατέων, παρὰ τὸ σοφίεσ-

ὃν ἐγὼ εὐδόκησα. ^p Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἤκούσα- 18
μεν, ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ
ἁγίῳ. ^q Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ 19
καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ
τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ Φωσφόρος ἀνατείλῃ
ἐν ταῖς καρδίαις ὑμῶν. ^r Τοῦτο πρῶτον γινώσκοντες, 20
ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται.
^s Οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' 21
ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἅγιοι Θεοῦ ἄν-
θρωποι.

^p Exod. iii. 5. Josh. v. 15. Matt. xvii. 6.
2 Cor. iv. 4. 6. Rev. ii. 28. xxii. 16. ^r Rom. xii. 6.
Acts i. 16. iii. 18. 2 Tim. iii. 16. 1 Pet. i. 11.

^q Ps. cxix. 105. John v. 35.
^s 2 Sam. xxiii. 2. Luke i. 70.

21 * οἱ ἅγιοι

θαί, ὅ ἐστι λόγοις ἀπατᾶν. See μεγαλειότης at note Luke ix. 43. There is an ellipsis of ἦν at λαβὼν in the next verse. See note at Matt. xvii. 5. for μεγαλοπρεποῦς δόξης, the excellent glory, which occurs in the same verse, 17.

19. Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον . . . We have also a more sure word of prophecy . . . or rather, And we have the prophetic word more confirmed. St. Peter is not here drawing a comparison. The principal object of the Apostle's observation is: "By the awful display of his glory, in the transfiguration, we have a sanction given, not only to the prophecy of his future coming, but to all other prophecy in general; that it is the word of God, and the effect of his power, of which I have been a witness." The prophetic word means in general every prophecy in the O. T. relating to Christ. This prophetic word was not so clear before the coming of Christ, because before his coming it was not known who the person was, of whom it was spoken; but which was fully confirmed, and applied to Christ by the heavenly voice: so that there was no room left to doubt of its application and accomplishment. Dr. Ashton says: "Petrus hoc tantum vult, prophetiam per se obscuram, ex iis quæ Apostoli viderant et audierant, confirmationem esse factam." "Ὡς καλῶς ποιεῖτε προσέχοντες, whereunto ye do well that ye take heed, i. e. by a kind of transposition; si ad hæc prophetarum vaticinia attenderitis, rectè agetis, seu salutē vestrā optimè consulētis. Καὶ φωσφόρος . . . ὑμῶν, until the day dawn, and the day-star arise in your hearts: till reli-

gion has shed its pure and benign influence on your hearts. *Donec dies illucescat et stella matutina exorietur in animis vestris, h. e. usque dum ad perfectiorem doctrinæ Christianæ cognitionem perveneritis.* Φωσφόρος is used as a proper name. See Bp. Midd.

20. Τοῦτο . . . γίνεται. Knowing this first, that no prophecy of the Scripture is of any private interpretation. Commentators have been much perplexed and divided in their exposition of this passage. Rosenmüller's interpretation seems to be the most satisfactory, and consonant with the context: *nulum vaticinium ex se et per se explicari posse, nisi vaticinium et eventus secum invicem comparantur; neque potest intelligi nisi ex eventu et historiâ.* So Wahl, Calvin, Curcellæus, et alii. We ought therefore to rest satisfied with understanding the prophetic writings which have been already most evidently fulfilled, but no man is at liberty to put his own fanciful meaning upon them. All prophecy, in some shape or other, seems intended to point to Christ's kingdom, and to his Church; and many of the events of history which seem to have little relation to those great objects should not be wrested or forced into an application of the prophetic writings. Ἐπίλυσις, solution, interpretation; see ἐπιλύω at note Mark iv. 33. 34.

21. Οὐ γὰρ θελήματι . . . For the prophecy came not in old time by the will of man . . . or rather, prophecy, without the article, because St. Peter speaks of prophecy in general. The servants of God, before the coming of Christ, were inspired by the

Κεφ. β'. 2.

- 1 ^a Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν
 ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέ-
 σεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνού-
 2 μενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν· (Καὶ πολλοὶ
 ἔξακολουθήσουσιν αὐτῶν ταῖς ἀπωλείαις, δι' οὓς ἡ ὁδὸς
 3 τῆς ἀληθείας βλασφημηθήσεται·) ^b Καὶ ἐν πλεονεξία
 πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα
 ἔκπαλαι οὐκ ἄργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.
 4 ^c Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο,

^a Deut. xiii. 1. Matt. xxiv. 11. Acts xx. 30. 1 Cor. vi. 20. xi. 19. Phil. iii. 19.
 1 Tim. iv. 1. 2 Tim. iii. 1. 5. Heb. x. 29. 1 John iv. 1. Jude 4. 18. Rev. v. 9.
^b Deut. xxxii. 35. Rom. xvi. 18. 2 Cor. ii. 17. xii. 17. 18. 1 Tim. vi. 5. Tit. i. 11.
 Supra i. 16. Jude 4. 15. ^c Job iv. 18. Luke viii. 31. John viii. 44. 1 John iii. 8.
 Jude 6. Rev. xx. 2. 3.

2 = ταῖς ἀσελγείαις

Holy Spirit, and received those extraordi-
 nary spiritual endowments, which fitted
 them for the peculiar office of prophets.
 But so far was the prophet, in writing, from
 interpreting or explaining his own mind,
 that frequently he could not discover the
 meaning of his own words. 1 Pet. i.
 11. 12.

CHAP. II.

1—3. Ἐγένοντο δὲ καὶ ψευδοπροφῆται ...
But there were false prophets.... See
 1 Kings xxii. 6. Jer. xxviii. Ezek. xiii. xxii.
 25. 28. Ἔσονται ψευδοδιδάσκαλοι ... *there*
shall be false teachers... See at note above
 i. 1. 2. These false teachers were the
 Gnostics, the Nicolaitans, and also the Ju-
 daizing Christians. Compare Jude 4. Οἵ-
 τινες ... ἀπωλείας, *who privily shall bring*
in damnable heresies; there will arise sects
 or factions artfully and surreptitiously formed
 by these teachers, who will draw to them-
 selves parties of adherents, and will enter-
 tain the most pernicious doctrines. Καὶ
 τὸν ἀγοράσαντα ... ἀρνούμενοι, *even denying*
the Lord that bought them, who redeemed
 them with his own blood. Δεσπότης is
 appropriate to God, but not exclusively.
 This title is here given to Christ, as also
 Rev. vi. 10. and Jude 4. Ἀσελγείαις is

received into the text by Griesbach for ἀπω-
 λείαις, and approved by Wetstein. But
 the common reading should be retained.
 Schleusner agrees that ἀσελγείαις is only a
 gloss. Ἀπώλεια is here not a temporal but
 an eternal destruction. Ὑμᾶς ἐμπορεύσονται,
make merchandise of you; *vos quæstui ha-*
bebunt, seu, says Schleusner, vos decipere et
sibi sectatores conciliare conabuntur: or ra-
 ther it means here, shall endeavour to se-
 duce you from the true faith, for the sake
 of gain. Ἐμπορεύομαι is *negotior*, hence
 an emporium. And metaphorically with an
 accusative of the person it is *quæstum ex*
aliquo facio, lucrî causâ aliquem decipio,
 i. q. καπηλεύω. Οἷς τὸ κρίμα ... νυστάζει,
whose judgment now of a long time lingereth
not, and their damnation slumbereth not:
 or, but their long threatened sentence doth
 not linger, neither doth their destruction
 slumber. According to the English trans-
 lation, the relative *whose* must refer to *you*;
 and then the Apostle does not seem to
 threaten the heretical teachers only, but
 those Christians also to whom the Epistle
 is addressed. Τὸ κρίμα ἔκπαλαι in this place
 seems exactly to correspond with *ἄνθρωποι*
οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα
 in Jude 4.

4—10. Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτη-
 σάντων οὐκ ἐφείσατο ... *For if God spared*

ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν
 τηρουμένους · ^d Καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' 5
 ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν
 κόσμῳ ἀσεβῶν ἐπάξας · ^e Καὶ πόλεις Σοδόμων καὶ 6
 Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα
 μελλόντων ἀσεβεῖν τεθεικώς · ^f Καὶ δίκαιον Λὼτ καταπο- 7
 νούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς
 ἐρρύσατο · ^g (Βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοι- 8
 κῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις
 ἔργοις ἐβασάνιζεν ·) ^h Οἷδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ 9
 ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν ·
ⁱ Μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ 10
 πορευομένους, καὶ κυριότητος καταφρονοῦντας. Τολμηταί,
 αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες · ^k Ὁπου 11

^d Gen. vii. 1. 7. 23. Heb. xi. 7. 1 Pet. iii. 19. 20. Infra iii. 6. ^e Gen. xix. 24.
 Num. xxvi. 10. Deut. xxix. 23. Jude 7. ^f Gen. xix. 15. 16. ^g Ps. cxix. 139. 158.
 Ezek. ix. 4. ^h Ps. xxxiv. 17. 19. 1 Cor. x. 13. ⁱ Jude 4. 7. 8. 10. 16. ^k Jude 9.

4 * τετηρημένους

not the angels that sinned We have here a suspended sentence, without its corresponding clause, or the prodosis without the apodosis, of which we have several instances. The suppressed inference must be thus supplied at the end of the sentence: οὐδ' ἐκείνων φείσεται, for if God spared not the angels that sinned—neither will he spare these false teachers. Ταρταρώσας, in *Tartarum detrudens*; Tartarus is a term borrowed from heathen mythology, i. e. a part of *hades* where criminals are kept till the general judgment. Not that they were in actual torments, but God had adjudged them to these, and delivered them to be reserved for chains of darkness, or in chains of darkness for the day of judgment. Σειραῖς ζόφου, *catenis tenebrarum*, i. e. places covered with darkness. The darkness itself holds them chained, and is figuratively used for chains. Sap. xvii. 18. ἀλλοίσει σκότους ἐδόθησαν. Ἀρχαίου κόσμου, the old world, i. e. the antediluvian world. And these false teachers may as assuredly gather their approaching vengeance from the destruction of that wicked generation by the flood, and from the dreadful examples of Sodom and Gomorrah. Ὁγδοον Νῶε, Noah the eighth person, i. e. of his family, himself with seven others: a mode of expression used by the purest Greek writers; particularly Thucydides. Ὑπόδειγμα . . . τεθεικώς,

making them an ensample unto those that after should live ungodly. Peter by ὑπόδειγμα means a type or representation of the future punishment of the wicked. Jude ver. 7. Ἀθεσμος ver. 7. is not so much *exlex*, as *legum contemptor*, ὁ παράνομος, as interpreted by Phavor. Βλέμματι γὰρ καὶ ἀκοῇ . . . in seeing and hearing; these words are connected with ἐβασάνιζεν, *quoad oculos et aures cruciatibus animi afficiebatur propter illorum flagitia*, i. e. *quod videre et audire scelera cogere*ur: ἐπὶ is und. before ἀνόμοις ἔργοις. Κολαζομένους, ver. 9. to be punished, the present for the future, for κολασθησομένους. In this verse the Apostle observes that God equally tempers mercy and judgment. And though he permits false teachers to arise and deceive many, he will preserve the sincere from being* deluded by them, and at length will destroy them out of the Church. Πορεύεσθαι ὀπίσω σάρκους, ver. 10., is *impuritatem Veneriam sectari*. Κυριότητος καταφρονοῦντας, *despise government*; the Apostle here seems to have an eye to the false teachers of the Jewish nation who despised the Heathen magistrates and even reviled and resisted them; till the nation was worked up to that rebellion which terminated in the most signal destruction recorded in the annals of mankind.

- ἄγγελοι, ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ'
 12 αὐτῶν παρὰ Κυρίῳ βλάβοι καὶ κρίσιν · ¹ Οὗτοι δὲ, ὡς
 ἄλογα ζῶα, φυσικὰ, γεγεννημένα εἰς ἁλώσιν καὶ φθο-
 ράν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν
 13 καταφθαρήσονται, ^m Κομιούμενοι μισθὸν ἀδικίας · ἡδονὴν
 ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπῖλοι καὶ μῶμοι, ἐντρυ-
 φῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευαχούμενοι ὑμῖν,
 14 Ὁφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος, καὶ ἀκατα-
 παύστους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρ-
 δίαν γεγυμνασμένην πλεονεξίαις ἔχοντες, κατάρως τέκνα,
 15 ⁿ Καταλιπόντες εὐθεΐαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθή-
 σαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας
 16 ἠγάπησεν, ⁿ Ἐλεγεῖν δὲ ἔσχεν ἰδίᾳ παρανομίας · ὑποζύ-

¹ Jer. xii. 3. Jude 10.^m Rom. xiii. 13. 1 Cor. xi. 20. 21. Phil. iii. 19. Jude 12.ⁿ Num. xxii. 5. 7. 21. 23. 28. Jude 11.

11 † παρὰ Κυρίῳ

12 — γεγεννημένα

13 || ἀγάπαις

14 || ἀκαταπαύστους

ib. || πλεονεξίας

15 * τὴν εὐθεΐαν ὁδὸν

11. κατ' αὐτῶν . . . against them . . . i. e. dignities, magistrates, δόξας. Or it may be against the *τολμηταί, αὐθάδεις*, in the verse preceding. By some it is referred to the rulers of darkness, when upon any occasion they accuse them before God, or hold any dispute with them, as Jude ver. 9. Then κατ' αὐτῶν would agree with ἀγγέλων ἁμαρτησάντων above ver. 4. Παρὰ Κυρίῳ is *coram Deo*: ἰσχύϊ is *majesty*.

12—16. Οὗτοι δὲ, ὡς ἄλογα ζῶα . . . But these, as natural brute beasts . . . that is, the false teachers, introduced above ver. 2. They are like natural brute beasts, which follow only their own instinct and the gratification of their appetites, prone to mischief and ripe for destruction. Ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται, and shall utterly perish in their own corruption. Ἐν is *propter*; or, as rendered by Schleusner, “per impietatem suam sibi contrahent miseriam, seu perversitatis suae aliquando gravissimas Deo poenas dabunt.” Ἐν ἡμέρᾳ, in the day-time; that implies the carrying their debaucheries to the greatest excess, for (see 1 Thess. v. 7.) σπῖλοι are *homines maculati*, i. e. *impij et scelerati*. See at note Eph. v. 27. Ἐντρυφῶντες . . . ὑμῶν, sporting themselves with their own deceivings while they feast with you; ἐντρυφάω from ἐν, and τρυφάω, τρυφή *luxus*, is *luxuriōse et moliter vivo, genio indulgeo*; here it rather

signifies *voluptatem capio ex aliquā re cum aliorum injuriis*. So that the sense of this passage ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, seems to be *oblectantes se in fraudibus suis et dolis, quibus utuntur ad alios decipiendos et pecuniā emungendos*. Several ancient versions and the Alex. Ms. substitute ἀγάπαις for ἀπάταις, which corresponds better with Jude 12. But the true reading is ἀπάταις. See συνευαχούμενοι at Jude note 12. Ὁφθαλμοὺς . . . μοιχαλίδος, having eyes full of adultery; μοιχαλὶς is properly an *adulteress*; here the concrete for the abstract. Thus Rosenmüller: “Qui oculos habent plenos adulterā, sunt impuri homines, qui ex adulterāe praesentis intuitu oculos pascunt, absentis imaginem quasi vivam et nunquam evanescentem in oculis ferunt, adeoque fervore quodam et furore libidinis correpti sunt.” Ἀκαταπαύστους ἁμαρτίας, that cannot cease from sin, from a priv. and καταπαύω *sedo, cohibeo*; in a passive sense, qui a libidine venerea coerceri nequeunt, ἀπὸ und. See δελεάζω at note James i. 13—15. Ἀστηρίκτους, unstable, qui in religionis et virtutis studio non confirmati. Hesych. ἀστηρίκτους· ἀπίστους, ἀσθενεῖς. Πλεονεξίαις, covetous practices; see at note Mark vii. 22. Ἐξακολουθήσαντες . . . Βοσόρ, following the way of Balaam the son of Bosor; these men follow the way of Balaam, imitate his covetousness and insatiable desires.

γιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκάλυσε τὴν τοῦ προφήτου παραφρονίαν. ° Οὗτοί εἰσι πηγαὶ ἄνυδροι, 17 νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι· οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. ῑ Ὑπέρογκα γὰρ ματαιότητος 18 φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς, ἀσελγείαις, τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους· ῑ Ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρ- 19 χοντες τῆς φθορᾶς· ὧ γὰρ τις ἡττηται, τούτῳ καὶ δεδούλωται. ῑ Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου 20

° Jude 12. 13.

ῑ Acts ii. 40. Jude 16. Supra i. 4.

ῑ John viii. 34.

Rom. vi. 16. Gal. v. 13. 1 Pet. ii. 16.

ῑ Matt. xii. 45. Luke xi. 26. Heb. vi. 4. &c.

x. 26. 27. Supra i. 2. 4.

17 || καὶ ὀμίχλαι pro νεφέλαι ib. ‡ εἰς αἰῶνα 18 * ἐν ἀσελγείαις ib. || ἀσελγείαις
ib. = τοὺς ὀλίγως ἀποφεύγοντας

This Balaam was a Prophet of God, and well acquainted with his revelations, yet through a covetous desire of gain, he taught Balak how to ensnare the Israelites in the commission of fornication and idolatry. *Μισθὸν ἀδικίας, the wages of unrighteousness*, the wages gained by wickedness, the reward of his divination. In Numb. xxii. 5. Balaam is called the son of Beor. But it is probable the mistake arose from the resemblance between the Hebrew *u* and *y*. Ἐκάλυσε . . . παραφρονίαν, *forbad the madness of the Prophet*. So infatuated his love of gain, and so furious his course, that the miraculous interference of the Almighty became necessary to stop him in his career and prevent the intended mischief.

17. Οὗτοί . . . τετήρηται. *These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever*. There being few wells, and little rain in the eastern countries, it was a grievous disappointment to a thirsty traveller, to come to a well that had no water. The husbandman was equally disappointed, to see clouds arise which gave him the prospect of rain, but which ending in a tempest, instead of refreshing, destroyed the fruits of the earth. By these comparisons, the ostentation, hypocrisy, levity and perniciousness of the false teachers, are set forth in the strongest colours. See Mac-knight. Jude 12. Ὁ ζόφος τοῦ σκότους . . . *the mist of darkness* . . . There is an additional emphasis in the phrase ζόφος τοῦ σκότους, denoting the disconsolate misery and punishment of the wicked after the judgment; see at note Matt. viii. 12.

Gr. Test.

18. Ὑπέρογκα . . . φθεγγόμενοι. *For when they speak great swelling words of vanity . . . The false teachers imposed upon their hearers by those proud words, that they were the spiritual, the perfect, the seed of election, who had a perfect knowledge of God; and pretended to a superior illumination.* Ὑπέρογκα ματαιότητος are *tumidi et vani sermones*. Ἀσελγείαις, *through much wantonness*, by impure practices. Τοὺς ὄντως . . . ἀναστρεφόμενους, *those that were clean escaped from them who live in error*. Some read ὀλίγως, *a little, scarcely*, for ὄντως. But ὄντως does not necessarily express a final escape: but that they had once entirely thrown off all connexion with men of these pernicious principles, though they had afterwards been insidiously allured by them. We have again ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου, with an accusative, which is common with the best writers, below ver. 20. *deponentes sordes peccatorum, quibus homines se vulgò inquinare solent*. This verb is chiefly used by Greek writers in a forensic sense, for *to be acquitted*.

19. Ἐλευθερίαν . . . *While they promise them liberty . . . emancipation from Roman subjection, and from the controul of magistrates; see above ver. 10. And this under the pretence of its being true Christian liberty.* Ὃνι γὰρ . . . δεδούλωται *for of whom a man is overcome, of the same is he brought in bondage*. See Rom. vi. 16—20. The man who is conquered by his lusts hath no freedom left him, but must as a slave obey all their dictates.

III.

2 O

- ἐν ἐπιγνώσει τοῦ Κυρίου καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ
 21 ἔσχατα χεῖρονα τῶν πρώτων. ^a Κρεῖττον γὰρ ἦν αὐτοῖς, μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἣ ἐπιγνοῦσιν ἐπιστρέφαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.
 22 ¹ Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύνων ἐπιστρέφας ἐπὶ τὸ ἴδιον ἐξέραμα · καὶ, ² Τς λουσαμένη, εἰς κύλισμα βορβόρου.

Κεφ. γ'. 3.

- 1 ^a Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῇ διά-
 2 νοιαν · ^b Μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἀγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ
 3 Κυρίου καὶ Σωτῆρος · ^c Τοῦτο πρῶτον γινώσκοντες, ὅτι

^a Luke xii. 47. 48.¹ Prov. xxvi. 11.^a Supra i. 13.^b Jude 17.^c 1 Tim. iv. 1. 2 Tim. iii. 1. Jude 18. Supra ii. 10.

2 || ὑμῶν

20. γέγονεν . . . πρώτων· the latter end is worse with them than the beginning. The same words occur at Matt. xii. 45. Luke xi. 26. Christian heathenism, or a relapse into the pollutions of the world, is worse than mere heathenism, or never having known the truth.

21. ἐπιστρέφαι . . . ἐντολῆς· to turn from the holy commandment delivered unto them: *desciscere à sanctâ religione, quæ ipsis tradita fuerat*, sc. per Apostolos. Ἀγία ἐντολή is κατ' ἐξοχὴν the doctrines of Christianity.

22. Κύνων . . . βορβόρου· The dog is turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire. These two proverbs, the first of which is taken from Prov. xxvi. 11. are very expressive of the folly of those men who return to those vices which they had before renounced. Ἐξέραμα, ἔμετος, from ἐξερᾶω vomo. Βόρβωρος is properly ἡ ἐκ τῆς βορᾶς κόπρος, stercus, seu fœmus, qui everritur e stabulis pecudum, cænum, from βορὰ pubulum. Hence βορβορώω cæno me polluo et contaminō, which is applied to swine.

CHAP. III.

1—4. Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολὴν . . . This second Epistle, beloved, I now write unto you . . . Or, as it might be rendered, This is the second Epistle, beloved, that I am now writing unto you. See at note above i. 1. 2. Ἐν αἷς refers to both Epistles, κατὰ τὸ σημαίνόμενον, otherwise it should have been ἐν ἡ. In this chapter the Apostle answers those who derided the Christian's hope, upon the long delay of Christ's judgment threatened to the adversaries of his religion. He shows that Christ's patience was out of kindness to reform them: but as the old world was surprised in their sins, and destroyed by a flood of water; so as certainly Christ would come to judgment, when the world should be destroyed by fire, and the ungodly perish. He exhorts therefore to holiness and steadfastness in the faith. Μνησθῆναι for εἰς τὸ μνησθῆναι, τῶν προειρημένων . . . of the words which were spoken before . . . of what the ancient Prophets, Christ and his Apostles, have foretold con-

ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαίκεται, κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι,

^d Καὶ λέγοντες, Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας 4 αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως. ^e Λανθάνει γὰρ αὐτοὺς τοῦτο 5 θέλοντας, ὅτι οὐρανοὶ ἦσαν ἑκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, ^f Δι' ὧν ὁ τότε 6 κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. ^g Οἱ δὲ νῦν οὐρανοὶ 7 καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν

^d Isa. v. 19. Jer. xvii. 15. Ezek. xii. 22. 27. Matt. xxiv. 48. Luke xii. 45.

^e Gen. i. 6. 9. Ps. xxiv. 2. cxxxiii. 6. cxxxvi. 6. Col. i. 17. Heb. xi. 3.

^f Gen. vii. 11.

21-23. Supra ii. 5.

^g Infra ver. 10. Matt. xxv. 41. 2 Thess. i. 8.

3 * ἡμερῶν ἐμπαίκεται

7 * τῷ αὐτῷ

cerning them, and the judgments that are to overtake them. The pronoun ἡμῶν is in apposition to τῶν ἀποστόλων. Or rather, as if it had been written, καὶ τῆς ἐντολῆς ἡμῶν, τῶν ἀποστόλων τοῦ Κυρίου καὶ Σωτῆρος. It is the opinion of some that the punctuation should have been different, thus: μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς. Then a new verse to begin, Τοῦ Κυρίου καὶ Σωτῆρος τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται, &c. alluding to our Saviour's prophecy at Matt. xxiv. 24. 'Επ' ἐσχάτου τῶν ἡμερῶν, in the last days; this does not express any defined precise time, but either a remote, or approaching time, best understood from the context. When the Apostle wrote this passage, says Dr. Macknight, there were Epicureans and others among the Gentiles, and Sadducees among the Jews, who ridiculed the promises of the Gospel, concerning the resurrection of the dead, the general judgment, the destruction of the earth, and a future state of rewards and punishments. Wherefore, seeing the scoffers of whom Peter speaks, had not yet appeared, but were to come in the last period of the duration of the world, it is probable that they were to arise in the Church itself. Accordingly they are reproved, ver. 5., for being wilfully ignorant of the Mosaic history of the creation, and of the deluge. And Jude ver. 18. 19. says the scoffers separated themselves from other Christians, and had not the Spirit, though they pretended to be inspired. See at note Matt. xxiv. 3. 'Εν ἐμπαιγμονῇ

ἐμπαίκεται is the most probable reading; and ἐν ἐμπαιγμονῇ, whether it connects with ἐλεύσονται, so as to be for σὺν ἐμπαιγμονῇ, or whether it is immediately joined with ἐμπαίκεται, a Hebraism for very great scoffers, adds force to the expression: ἐμπαίκτης irrisor, derisor, from ἐμπαίζω il-ludo. Κατὰ τὰς . . . πορευόμενοι, walking after their own lusts. They may pretend to religion, says Benson, but they are governed by sense and appetite: and they take refuge in infidelity, and scoff at religion, to make themselves easy in their vices.

5. 6. Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας . . . For this they willingly are ignorant of . . . The Apostle proves to these deriders that things had not continued as they were from the creation; but it was a wilful ignorance, on their part, of the changes which had taken place. Λανθάνει αὐτοὺς τοῦτο θέλοντας is volentes nesciunt; though some render it, and not improperly, fugit eos, qui sic statuunt. Καὶ γῆ . . . συνεστῶσα, and the earth standing out of the water and in the water: it means rather, the earth with its atmosphere being formed out of [water, and consisting by means of water: ἐξ ὕδατος συνεστῶσα, consisting of water, a mode of expression familiar with the best Greek authors. Οὐρανοὶ καὶ γῆ, is the earth surrounded by its atmosphere. Δι' ὧν . . . Whereby . . . i. e. in consequence of this constitution, διὰ τῶν οὐρανῶν καὶ τῆς γῆς.

7. Οἱ δὲ νῦν οὐρανοὶ . . . ἀνθρώπων But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and

- 8 ἀνθρώπων. ^h ^a Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς
 9 ἡμέρα μία. ⁱ Οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, ὡς
 τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ
 βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν
 10 χωρῆσαι. ^k ^r Ἡξεῖ δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς, ἐν ᾗ
 οὐρανοὶ ροιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα
 λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

^h Ps. xc. 4. ⁱ Isa. xxx. 18. Ezek. xviii. 23. 32. xxxiii. 11. Hab. ii. 3. Rom. ii. 4. 1 Tim. ii. 4. Heb. x. 37. 1 Pet. iii. 20. *Infra* ver. 15. ^k Ps. cii. 26. Isa. li. 6. Matt. xxiv. 35. 43. Mark xiii. 31. Luke xii. 39. Rom. viii. 20. 1 Thess. v. 2. Heb. i. 11. Rev. iii. 3. xvi. 15. xx. 11. xxi. 1.

9 † δ ib. || εἰς ὑμᾶς vel δι' ὑμᾶς

10 * κλέπτῃς ἐν νυκτὶ ib. οἱ οὐρανοὶ

perdition of ungodly men. As the antediluvian world perished by the flood, so shall the present world we inhabit be destroyed by a conflagration of fire. Ὡς γὰρ πάλαι διὰ τῶν οὐρανῶν καὶ τῆς γῆς ἀπόλετο κατακλυσθεὶς ὁ κόσμος, οὕτως ἀναστοιχειουμένων τῶν οὐρανῶν καὶ τῆς γῆς διὰ πυρὸς, ὁμοίως οἱ ἀσεβεῖς τιμωρηθήσονται. Schol. See *θησαυρίζω* at note James v. 3.

8. ^a Ἐν δὲ τοῦτο . . . ἡμέρα μία· *But, beloved, be not ignorant of this one thing; that one day is with the Lord as a thousand years, and a thousand years as one day.* The Apostle proceeds to mention the reason why God delays to punish sin at present, which is in order that the sinner may come to repentance. And this he prefaces by observing, that the Eternal Being measures not his duration as we do ours, who are apt to measure the divine mind by our own weak conceptions and imaginations. See Ps. xc. 4. President Dwight has these excellent observations on this subject: "To God eternity is all one present time. To him there is no past, and no future; nothing old, and nothing new; nothing gone, and nothing to come. Past and future are modes of created existence only; and have no application to the Creator." When the Apostle says, "One day is with the Lord as a thousand years, and a thousand years as one day," he does not speak in comparative, but in absolute language. He does not declare, that, because the eternity of God is such an amazing duration, a thousand years will be so lost in this abyss, as to be comparatively the same thing with one day. On the contrary he intended to declare what he actually declares, that a thousand years are to God exactly the same thing

with one day. In his existence there is no long nor short duration; nothing fleeting, nothing successive. His duration is a mere and eternal NOW. This doctrine is also most sublimely exhibited in that singular declaration of Isaiah, "Thus saith the High and Lofty One, that inhabiteth eternity," that is, He who fills eternity at once; who inhabits it: just as he also inhabits immensity. As he is present in all the regions of immensity at once; and does not come from the west, pass by the present place of our existence, and go to the east; so he fills eternity at once, and does not come from the past, go by the present, and enter the future.

9. Οὐ . . . ἐπαγγελίας· *The Lord is not slack concerning his promise; ἔνεκα und. before ἐπαγγελίας, Michaelis in Bos. Non tardus est quod ad tarditatem attinet. Βραδύνειν intransitive, cunctari; transitive, differre, remorari.* It might be rendered in this manner: *The Lord of the promise is not slack, i. e. the Lord who has promised . . .* Ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς . . . *but is long-suffering to us-ward, that is, towards all men, but particularly the wicked.*

10. ὡς κλέπτῃς· *as a thief.* See at note Matt. xxiv. 43. *Ροιζηδὸν παρελεύσονται, shall pass away with a great noise; ροιζηδὸν, magno cum impetu, seu stridore, a very striking and emphatical word, indicating the awful and tremendous sound, with which this awful catastrophe will be attended.* By *στοιχεῖα* some understand the elements in the common sense, some the planets, but the Apostle in this verse probably speaks of the electrical matter, the sulphureous vapours, the clouds, and whatever else floats in the air, together with the air itself; all

¹ Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρ- 11
χειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις ; ^m Προσ- 12
δοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ
ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα
καυσούμενα τήκεται. ⁿ Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν 13
κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη
κατοικεῖ.

^o Διὸ, ἀγαπητοὶ, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπι- 14
λοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, ^p Καὶ τὴν 15
τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς
καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ
δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν, ^q Ὡς καὶ ἐν πάσαις ταῖς 16
ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν οἷς ἐστι δυσ-
νόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς

¹ 1 Pet. i. 15.^m Ps. l. 3. Isa. xxxiv. 4. Mic. i. 4. 1 Cor. i. 7. Tit. i. 13.ⁿ Isa. lxxv. 17. lxxvi. 22. Rev. xxi. i. 27.^o 1 Cor. i. 8. xv. 58. Phil. i. 10.

1 Thess. iii. 13. v. 23.

^p Rom. ii. 4. 1 Pet. iii. 20.

Supra ver. 9.

^q Rom. viii. 19.

1 Cor. xv. 24. 1 Thess. iv. 15.

16 — ἐν αἷς

which burning furiously will be disunited and separated. Baxter on this verse says, "It is marvellous prepossession that could make any learned man think that all these words signify nothing but the destruction of Jerusalem."

12. Προσδοκῶντας . . . ἡμέρας . . . looking for and hasting unto the coming of the day of God . . . But σπεύδοντας is rather, earnestly expecting, vehemently wishing. Σπεύδω is used in this sense by the best classic writers, Eurip. Hec. 1175. σπεύδων χάριν τὴν σὴν, *favoris tui cupidus*, and 1201. τίνα δὲ καὶ σπεύδων χάριν, *quam verò captans gratiam*. Οὐρανοὶ πυρούμενοι . . . the heavens being on fire . . . that the world is to be destroyed by fire, was the opinion of Anaximander, Anaxagoras, Archelaus, Leucippus, and other ancient philosophers. And Burnet, (Theor. Tellur. vol. ii.) having considered the antiquity and universality of the opinion, says, "We have heard as it were a cry of fire, through all antiquity, and among all the people of the earth. Let us examine what attestation the Prophets and Apostles give to this ancient doctrine of the conflagration of the world. The Prophets saw the world on fire at a distance, and more imperfectly ; as a brightness in the heavens, rather than as a burning flame. But Peter

describes it as if he had been standing by, and seen the heavens and earth in red fire ; heard the cracking flames, and the rumbling mountains." Macknight, Benson.

13. Καινοὺς . . . καινὴν, *new heavens and a new earth*, new and everlasting abodes, into which divine mercy will conduct us, into which righteous persons alone can find admission, who will be perfected in purity, and in love of each other. Some think that *new heavens and a new earth* figuratively describe the prosperous and peaceful state of the Church on earth.

15. 16. σωτηρίαν ἡγεῖσθε· account that the long-suffering of our Lord is salvation, is intended for the sinner's conversion ; for our salvation, if we choose to embrace the offer of grace, and do not neglect the opportunity. Καθὼς . . . ὑμῖν, *even as our beloved brother Paul according to the wisdom given unto him hath written unto you* : these two Epistles were written to those countries where St. Paul had first preached, and to those churches which he had established. And as St. Peter had no doubt seen St. Paul's Epistles, by mentioning his name he gives his sanction to his doctrines. See at note above i. 1. 2. Ἐν οἷς . . . ἀπόλειαν· *in which are some things hard to be understood, which they that are unlearned and*

καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

- 17 Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες, φυλάσσεσθε, ἵνα
μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ
18 ἰδίου στηριγμοῦ. Ὡς ἂν ἐν χάριτι καὶ γνώσει τοῦ
Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ. Αὐτῷ ἡ δόξα
καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.

^r Mark xiii. 23. Eph. iv. 14. Supra i. 10-12. ii. 18.

^s Eph. iv. 15. 2 Tim. iv. 18. 1 Pet. ii. 2. Rev. i. 6.

unstable wrest, as they do also the other Scriptures, unto their own destruction. Ἐν οἷς is not to be interpreted of the Scriptures; that would have been ἐν αἷς, but it refers to the coming of the Lord, to these subjects, περὶ τούτων. St. Paul had also in his Epistles spoken of most of the things mentioned by St. Peter in this Epistle. Στρεβλόω is properly torqueo, and metaphorically, pervertō: quæ homines indocti nec satis firmi in verâ religione pervertunt, in alienum sensum detorquent, iisque abutuntur. The

expression τὰς λοιπὰς γραφὰς shows that the canonical authority and inspiration of St. Paul's Epistles is unquestionable. This passage shows at the same time that though St. Paul had withstood St. Peter to his face, and rebuked him openly, Gal. ii. 11. he had no animosity on that head.

17. Ἴνα . . . συναπαχθέντες . . . being led away with the error of the wicked . . . See συναπάγομαι at note Rom. xii. 16.

18. Αὐτῷ . . . To him . . . This doxology is evidently directed to Christ.

ΙΩΑΝΝΟΥ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

Κεφ. α'. 1.

^a Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφ- 1
θαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφη-
σαν, περὶ τοῦ λόγου τῆς ζωῆς · (^b Καὶ ἡ ζωὴ ἐφανερώθη, 2

^a Luke xxiv. 39. John i. 1. 14. xx. 27. 2 Pet. i. 16. Infra ii. 13. iv. 14.

^b John i. 1. 2. 4. xiv. 6. xxi. 24. Acts ii. 32. Rom. xvi. 26. 1 Tim. iii. 16. Infra iii. 5. v. 20.

CHAP. I.

1—4. Ὁ ἦν ἀπ' ἀρχῆς . . . *That which was from the beginning* . . . The terms used in the beginning of this Epistle are perfectly analogous to the terms used in the beginning of the Gospel. Ἐν ἀρχῇ ἦν ὁ Λόγος καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, ἐν αὐτῷ ζῶν καὶ τὸ φῶς ἐν τῷ κόσμῳ ἦν. Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν—καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ. The eternal Word of God, which subsisted in unity with the Father, before all ages and before all worlds, and which had at times manifested himself in an angelic form, but for the most part was an invisible agent, had now dwelt among his people, had been manifested to his disciples, who both saw, heard and handled him. Ἀπ' ἀρχῆς, i. e. *a diebus æternis*. Ἰνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν *that ye also may have fellowship with us*: the Apostles desired exceedingly that their fellow-sinners would share the happiness they received from the

blessings of the Gospel, and leaving the vanities of the world and superstitions of false religion, would seek with them the fellowship with the Father and with his Son Jesus Christ. The same principle induced the Apostle John to write this Epistle to the Churches, that, rejecting the heretical doctrines of false teachers, and avoiding whatever could interrupt their communion with God, they might be in actual possession of the invaluable privileges to which they were called by the Apostle, and their joy might be complete. Some think that the first Epistle of St. John ought to be considered as a treatise in opposition to the doctrines of Cerinthus and the Gnostics. There is much diversity of opinion respecting the date of it. It is probable that it was written about the year 80, or somewhat later. Some think with Grotius that it was composed in the isle of Patmos: and others that it was written in Judea, and addressed to Christians in that country. Though this goes under the title of an Epistle, if its

καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν
 τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν Πατέρα, καὶ
 3 ἐφανερώθη ἡμῖν.) ^c Ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν.
 καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ
 4 μετὰ τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. ^d Καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.
 5 ^e Καὶ αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστι, καὶ σκοτία ἐν
 6 αὐτῷ οὐκ ἔστιν οὐδεμία. ^f Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατοῦμεν, ψευδό-
 7 μεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. ^g Ἐὰν δὲ ἐν τῷ φωτὶ περιπατοῦμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ

^c John xvii. 11. 1 Cor. i. 9. Infra ii. 24.

^e Infra iii. 11. John i. 9. viii. 12. ix. 5. xii. 35. 36.

^d John xv. 11. xvi. 24. 2 John 12.

^f 2 Cor. vi. 14. Infra ii. 4.

^g 1 Cor. vi. 11. Eph. i. 7. Heb. ix. 14. 1 Pet. i. 19. Rev. i. 5. Infra ii. 2.

5 * ἐπαγγελία

composition be narrowly inspected, nothing of epistolary form is to be found in it. It bears no inscription like St. Paul's Epistles. It begins without salutation, and ends without benediction. "It should seem," says Bp. Horsley, "that this book has for no other reason acquired the title of an Epistle, but that in the first formation of the canon of the New Testament, it was put into the same volume with the didactic writings of the Apostles, which, with this single exception, are all in the epistolary form. It is indeed a didactic discourse upon the principles of Christianity, both in doctrine and practice: and whether we consider the sublimity of its opening with the fundamental topics of God's perfections, man's depravity, and Christ's propitiation, the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them; whether we consider the sanctity of its precepts, and the energy of argument with which they are persuaded and enforced, the dignified simplicity of language in which both doctrine and precept are delivered; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervid zeal, which

breathes throughout the whole composition, we shall find it in every respect worthy of the holy author to whom the constant tradition of the Church ascribes it, *the disciple whom Jesus loved*."

5. Καὶ αὕτη ἐστὶν ἡ ἀγγελία . . . ἀπ' αὐτοῦ. *This then is the message which we have heard of him, or, from him.* The sense of ἐπαγγελία, a promise, the received reading, does not agree with this place. Ἀγγελία, a message, quicquid annunciat, is the reading of the best Mss. Ὁ Θεὸς φῶς ἐστι, *God is light*; this metaphor relates to the purity of the divine nature, opposed to which is the darkness referring to and symbolical of the vices men practise in a state of ignorance. God is of purer eyes than to behold iniquity. Consequently the doctrines and precepts which Christ came to reveal were of the strictest purity. How contrary then, says Hammond, to all piety and Christianity must the Gnostic infusions necessarily be, who allow and practise all impurities, and make them a special part of their religion, and call themselves τέλειοι and γνωστικοί, perfect and knowing men, beyond all others, and, living in a sink of all uncleanness, say *they have not sinned*, ver. 10.

7. κοινωνίαν ἔχομεν μετ' ἀλλήλων. *we have fellowship one with another: we must*

Τιού αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ^h Ἐὰν 8
εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοὺς πλανῶμεν, καὶ
ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ⁱ Ἐὰν ὁμολογῶμεν τὰς 9
ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς
ἁμαρτίας, καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας. Ἐὰν 10
εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ
ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

Κεφ. β'. 2.

^a Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε· καὶ 1
ἐὰν τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν Πατέρα
Ἰησοῦν Χριστὸν δίκαιον. ^b Καὶ αὐτὸς ἰλασμός ἐστι περὶ 2

^h 1 Kings viii. 46. 2 Chron. vi. 36. Job ix. 2. xv. 14. xxv. 4. Prov. xx. 9. Eccles. vii. 20. Jam. iii. 2. Infra ii. 4. ⁱ Ps. xxxii. 5. li. 2. Prov. xxviii. 13. Supra ver. 7. ^a Rom. viii. 34. 1 Tim. ii. 5. Heb. vii. 25. ix. 24. ^b John i. 29. iv. 42. xi. 51. 52. Supra i. 7. Infra iv. 10. 14. Rom. iii. 25. 2 Cor. v. 18. Col. i. 20.

with Beza interpret this of *having communion with God, and he with us*, as is evident from ver. 6. The Apostle had said nothing before of our communion with one another, but only of our *fellowship with God*, ver. 6. *with the Father and the Son*, ver. 3. Therefore it may reasonably be referred to that communion of which the Apostle so often speaks in this Epistle. See below ii. 5. 6. 24. iii. 24. iv. 13. It is true however, observes Whitby, that then we have communion one with another, by virtue of that Holy Spirit, which enlightens us, and enables us to walk in the light. Καὶ τὸ αἷμα . . . ἁμαρτίας· and the blood of Jesus Christ his Son cleanseth us from all sin. In the new covenant of grace, established in the death of Christ, his blood doth cleanse all faithful and sincere Christians from the guilt and punishment of sin.

9. Ἐὰν ὁμολογῶμεν . . . ἀδικίας· If we confess our sins, he is faithful and just (so faithful and just as) to forgive us our sins, and to cleanse us from all unrighteousness. See at note James v. 16. This so evidently refers, says Doddridge, to confessing our sins to God, and not to the priest, that one could hardly forbear being astonished, that it should ever have been urged in behalf of auricular confession; if it were not for the many examples we have of such preposterous reasoning in the arguments which Gr. Test.

are pleaded in favour of popery. Καὶ δίκαιος, and just; this may be understood to mean *good, merciful, compassionate*; in the sense in which it is understood by some at Matt. i. 19. With the Greek writers δίκαιος often denotes a man, *qui jus non severè persequitur, sed intra aequitatis limites se continet*. Eurip. Med. 724.

10. ψεύστην ποιοῦμεν αὐτόν· we make him a liar. In the constitution of the Gospel, which God has sent to all, and in appointing his Son to die for a propitiation, there is a supposition made of the guilt and condemnation of man; consequently if we assert our own personal innocence, *his word is not in us*, and has not produced its genuine effects on our hearts.

CHAP. II.

1. 2. Τεκνία μου . . . My little children . . . The same argument is still continued in this chapter; and to promote that holiness, which it is the great business of the Apostle to recommend in this Epistle, he urges the propitiation and intercession of Christ, and the necessity of showing our love to God, by Christian love and charity, and by overcoming the immoderate love of the world. He then discourses of the antichrists, which began to arise in the world. Παράκλητον

τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

3 Καὶ ἐν τούτῳ γινώσκομεν, ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς
4 ἐντολὰς αὐτοῦ τηρῶμεν. ^c Ὁ λέγων, Ἐγνωνκα αὐτὸν καὶ
τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ
5 ἀλήθεια οὐκ ἔστιν. ^d Ὁς δ' αὖν τηρῇ αὐτοῦ τὸν λόγον,
ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. Ἐν
6 τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ ἐσμεν. ^e Ὁ λέγων ἐν
αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς
7 οὕτως περιπατεῖν. ^f Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω
ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ

^c Supra i. 6. 8. Infra iv. 20.

^d John xiv. 21. 23. Infra iv. 12. 13.

^e Matt. xi. 29. John xiii. 15. xv. 4. 5. 1 Pet. ii. 21.

^f Infra iii. 11. 2 John 5.

7 = Ἀγαπητοὶ

ib. ‡ ἀπ' ἀρχῆς

... δίκαιον we have an advocate with the Father, Jesus Christ the righteous. See at note Heb. ix. 24. Jesus Christ, in our absence, appears in the presence of God, to intercede for us. The notion of an advocate includes the notion of a judge who is to pass sentence. Ἰλασμός ἐστι... he is the propitiation... by having suffered in our stead, to make atonement for our sins, and so to render God propitious to us, in the forgiveness of them. Ἰλασμός is from ἰλάειν, ἰλῆναι, to be kind or propitious. Hom. Od. Γ. 380. ἀλλὰ Ἀνασσ' Ἰλθι δέ μοι. Ἰλάσκειν and ἰλάσκεσθαι, to propitiate or make expiation for sin, Heb. ii. 17. Ἰλασμός is properly the act of propitiating; but more usually the sin offering or expiatory sacrifice by which propitiation is effected. In the LXX. it answers to the Heb. words עֲוֹנָא a trespass offering, חַטָּאת a sin offering. Schleusner says it signifies, 1. propitiation, expiatio, seu actio quā læsus et offensus placatur. 2. id quod vim expiandi habet, qui expiat, sacrificium pro peccatis expiandis oblatum, victima expiatoria. Ἀλλὰ... κόσμον but also for the sins of the whole world. This text cannot be construed into a partial meaning, it is entirely opposed to the notions of a limited salvation. The words of this passage are the most comprehensive that could possibly have been used.

3—5. Καὶ ἐν τούτῳ γινώσκομεν, ὅτι ἐγνώκαμεν αὐτὸν... And hereby we do know, that we know him... The true knowledge of God consists in keeping his command-

ments. It is a rule in divinity, that *verba notitiæ denotant affectum, adde et effectum*: i. e. that when the knowledge of God or Christ is put absolutely, it signifies a knowledge which is fruitful in love, and obedience as the effect of that love and knowledge. But many of the Jews had an apprehension, that their knowledge and belief of the true God would be sufficient for their justification and acceptance with him. But in this passage 3—5. the Apostle maintains, apparently in allusion to the word *γνώσις*, the favourite term of the Gnostics, that he who boasted of profound knowledge, and at the same time rejected the commandments of Christ, had not a real, but only a pretended knowledge: and that in him only the love of God is perfected, τετελείωται, who keeps God's word. The expression τετελείωται is a term, which was used in the schools of the philosophers, and applied to the scholars called Esoterici, who had made a considerable progress in the inner school. The Gnostics were in their opinion scholars of this description. But St. John very properly refuses to admit their pretensions, and opposes to them others, who were perfect in a different way, and more justly entitled to the appellation. See Michaelis. Αὐτὸν might be referred to Christ, the preceding verse referring to him. Comp. ver. 6. where αὐτῷ clearly refers to Christ. Ἡ ἀγάπη τοῦ Θεοῦ is his love of God.

7. ἣν εἶχετε ἀπ' ἀρχῆς which ye had from the beginning: i. e. from the beginning of the Apostle's preaching, and their

ἡ παλαιά ἐστιν ὁ λόγος, ὃν ἠκούσατε ἀπ' ἀρχῆς. ^ε Πάλιν 8 ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστιν ἀληθὲς ἐν αὐτῷ, καὶ ἐν ὑμῖν · ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. ^h Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν 9 ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ⁱ Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ 10 σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. ^k Ὁ δὲ μισῶν τὸν ἀδελφὸν 11 αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

^l Γράφω ὑμῖν, τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ 12 τὸ ὄνομα αὐτοῦ.

^m Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς · 13 γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν · γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν Πατέρα. ⁿ Ἐγραψα ὑμῖν, 14 πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει,

^ε John i. 9. viii. 12. xii. 35. xiii. 34. xv. 12. Rom. xiii. 12. Eph. v. 8.
¹ Thess. v. 5. 8. ^h 1 Cor. xiii. 2. 2 Pet. i. 9. Infra iii. 14. 15. ^l 2 Pet. i. 10.
 Infra iii. 14. ^k John xii. 35. ⁱ Luke xxiv. 47. Acts iv. 12. x. 43. xiii. 38.
 Supra i. 7. ^m Supra i. 1. ⁿ Eph. vi. 10.

receiving the faith of Christ. What St. John now saith unto them, they had once received for granted, when they first embraced the faith; and therefore why should they now be led unto other persuasions, think they may live unchristian lives, and yet be perfect men, good Christians? *Ἡ ἐντολὴ . . . ἀρχῆς* the old commandment is the word which ye have heard from the beginning. These seducers, saith St. John, bring you new doctrine: that which I bring you is not so, but the very doctrine that you received at the first preaching the Gospel to you; and that which you did receive so, deserves surely to be looked on, not with suspicion, as novel, but with security, as an old commandment, which you can no more mistake in adhering to, than you can think you did in your first receiving of the faith.

8. Πάλιν . . . καὶ ἐν ὑμῖν. Again, a new commandment I write unto you, which thing is true in him and in you. Yet considering the peculiar obligations, and the new motives with which Christianity is enforced upon us continually, I may say again, a new commandment I write to you, which

expression is true in him, and in you, for he has laid us under new engagements to observe it, by his admirable love declared and exhibited to us. *Ὅτι ἡ σκοτία . . . because the darkness . . .* because the darkness of the former dispensation has given way to a happier change, and the more perfect Christian precepts, which are to take place and supersede the Mosaical performances, are already, as the Sun, risen, and shining in our horizon, in full force obligatory to all Christians.

9. 10. τὸν ἀδελφὸν αὐτοῦ . . . his brother . . . his fellow Christians, whether Jews or Gentiles. Since love is the very badge of the Christian profession, and whoever does not practise a Christian charity towards all, is still in spiritual darkness, sin and misery. *Καὶ σκάνδαλον . . . ἔστιν* and there is no occasion of stumbling in him; he stumbleth not, or, is not likely to stumble. He may be exposed to evils, but this will not hinder him from doing the duty he owes to God, and to his brother for his sake.

12—15. Γράφω ὑμῖν, τεκνία . . . I write unto you, little children . . . The sense of this passage will be better understood, if

15 καὶ νενικήκατε τὸν πονηρόν. ° Μὴ ἀγαπᾶτε τὸν κόσμον, μὴδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ
 16 ἔστιν ἡ ἀγάπη τοῦ Πατρὸς ἐν αὐτῷ. ° Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ Πατρὸς,
 17 ἀλλ' ἐκ τοῦ κόσμου ἐστί. ° Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ · ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει
 18 εἰς τὸν αἰῶνα. ° Παιδιά, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν · ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.

° Matt. vi. 24. Rom. xii. 2. Gal. i. 10. Jam. iv. 4.

° Eccles. v. 12.

¶ 1 Cor. vii. 31. Jam. i. 10. iv. 14. 1 Pet. i. 24.

¶ Matt. xxiv. 5. 24. John xxi. 5.

2 Thess. ii. 3. &c. 1 Tim. iv. 1. 2 Tim. iii. 1. Heb. i. 2. 2 Pet. ii. 1. 2 John 7. Infra iv. 3.

17 † αὐτοῦ

we fix the main proposition or thesis of the Apostle's argument, at ver. 15., μὴ ἀγαπᾶτε τὸν κόσμον, μὴδὲ τὰ ἐν κόσμῳ. To this stop there is a continuation of the discourse; the Apostle first addressing himself to all Christians in general, *τεκνία, dilectissimi*, as above ver. 1. What follows in ver. 14. must not be considered as an useless repetition, or tautology; but after having addressed himself to the three gradations of Christians, children, young men, and fathers, the Apostle in that verse resumes the argument, exciting thus more strongly the attention to it. As to the three gradations, *παιδιά μὲν καλεῖ, τοὺς εἰσαγωγικῶν μαθημάτων δεομένους· πατέρας δὲ τοὺς μέσως ἔχοντας τῆς θείας παιδείσεως· νεανίσκους δὲ, τοὺς κατὰ τῶν παθῶν τῆς ἀτιμίας στρατευομένους, καὶ κατὰ τοῦ διαβόλου τρόπαια φέροντας*. Schol. Ἐγνώκατε τὸν ἀπ' ἀρχῆς, ver. 13., *ye have known him that is from the beginning*, i. e. Jesus Christ. This is one of those texts, which affirm the eternal pre-existence of Christ; and it harmonizes exactly with the language of St. John in the exordium of his Gospel, *In the beginning was the word*. Ἀγαπᾶν is *delectari, voluptatem percipere*.

16. ἡ ἐπιθυμία τῶν ὀφθαλμῶν . . . *the lust of the eyes* . . . Ἐπιθυμία is metonymically used for the thing desired, and *the lust of the eyes* means the object of the eyes which we eagerly desire. This three-fold temptation, *the lust of the flesh, the lust of the eyes, and the pride of life*, is appetite, vanity, and ambition. Ἀλαζονεία τοῦ βίου refers here to that ambitious turn of mind,

which prompts men to engage in all those pursuits, which will supply materials for their vanity, and enable them to make a figure in the world. Ἀλαζονεία is *gloriatio, ostentatio*, and here it seems to be *nimius rerum externarum amor*. See note Matt. xiii. 22. Οὐκ ἔστιν ἐκ τοῦ Πατρὸς . . . *is not of the Father* . . . Such affections and pursuits are inconsistent with the love of God in the heart; they are not produced by him, nor can he be pleased with them.

18. Παιδιά . . . ἐστίν· *Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time*. By the last hour, the Apostle understands the last dispensation which God would introduce on earth, in which however great corruptions of the faith would take place. And by the antichrist he understands false teachers in the Christian Church, who had been foretold by our Lord himself should arise. The false teachers collectively are called the *antichrist* in the singular number, the great enemy of Christ which was to spring from the Church itself, see ver. 19.; and when they are spoken of as individuals, they are called *antichrists*, in the plural number. The Apostle describes the antichrist, below ver. 22., as *ψεύστης, ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστι ὁ Χριστὸς, ὁ ἀρνούμενος τὸν ὕδιν καὶ τὸν Πατέρα*, doubting the divine nature of Jesus. And he is described, iv. 3., as *μὴ ὁμολογῶν τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα*, denying Jesus to be the Messiah. In 2 John 7. ὁ ἀντίχριστος and ὁ πλάνος

^s Ἐξ ἡμῶν ἐξηλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν 19
ἐξ ἡμῶν, μεμενήμεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶ-
σιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. ^t Καὶ ὑμεῖς χρίσμα ἔχετε 20
ἀπὸ τοῦ Ἀγίου, καὶ οἴδατε πάντα. Οὐκ ἔγραψα ὑμῖν ὅτι 21
οὐκ οἴδατε τὴν ἀληθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι
πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. ^u Τίς ἐστὶν ὁ ψεύ- 22
στης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός;
οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ
τὸν Υἱόν. ^x Πᾶς ὁ ἀρνούμενος τὸν Υἱόν, οὐδὲ τὸν Πατέρα 23
ἔχει· ὁ ὁμολογῶν τὸν Υἱόν καὶ τὸν Πατέρα ἔχει. ^y Ὑμεῖς 24
οὖν ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν

^s Deut. xiii. 13. Ps. xli. 9. Matt. xxiv. 24. John vi. 37. x. 28. 29. Acts xx. 30.
1 Cor. xi. 19. 2 Tim. ii. 19. ^t Infra ver. 27. Mark i. 24. John x. 4. 5. xiv. 26.
xvi. 13. Acts iii. 14. 2 Cor. i. 21. Heb. i. 9. ^u Infra iv. 3. 2 John 7. ^x John
xiv. 7. 9. 10. xv. 23. 2 John 9. Infra iv. 15. ^y John xiv. 23. 2 John 6. Supra i. 3.

23 † ὁ ὁμολογῶν usq. ἔχει in textu rec.

24 † οὖν

are joined as synonymous. Michaelis in Bos properly supplies οὕτως before καὶ νῦν. In the following verse μεμενήμεισαν ἂν μεθ' ἡμῶν, they would no doubt have continued with us, i. e. they would have kept our doctrine: ἀλλ', but they did not. Our translation without any necessity supplies no doubt.

20. Καὶ ὑμεῖς . . . πάντα· But ye have an unction from the Holy One, and ye know all things. The unction is the Holy Spirit which Christ has given to true believers. The Holy Spirit was promised to teach them all things, John xiv. 26., and to lead them into all truth, John xvi. 13. By the metaphorical expression of χρίσμα, unction, denoting the communication of the Holy Spirit, and of spiritual graces, the Apostle alludes to the inauguration of kings and high-priests, on which occasion they were anointed with oil. Ἀπὸ τοῦ Ἀγίου, i. e. Christ. Οἴδατε πάντα, ye know all things, that is, those things which are necessary to salvation. The same anointing is said also ver. 27. to teach you of all things, not that it is to set aside the necessity of the ministerial function, or of the teachers of the world. In those times of the effusion of the Spirit, and his miraculous gifts, believers were thus enabled to distinguish betwixt pretenders to the Spirit, and those who were really influenced by him. And if in those times when the gifts of the Spirit were so generally vouchsafed, they were yet taught by apostles, prophets, evangelists, pastors

and doctors, assisted by the Spirit for that work, it is reasonable to believe that now these gifts are ceased, believers should yet be instructed by pastors and doctors, assisted by the Scriptures indited by these spiritual men. See Whitby. Indeed, as Doddridge observes, the Christian ministry was in the highest repute in the Church, when the gifts of the Spirit were poured down upon it in the greatest abundance.

22. Τίς ἐστὶν ὁ ψεύστης . . . Who is a liar . . . Ὁ ψεύστης is the same with ὁ ἀντίχριστος. See note above ver. 18. To deny the Father here, is not to deny him to be the true God, as the heathens did; but to deny the truth of his testimony; for he that believeth not the testimony which God hath given to his Son, hath made him a liar, below v. 10., and see John iii. 33. 34. Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the Father, because no man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, he hath declared him. John i. 18. See Whitby.

23. οὐδὲ τὸν Πατέρα ἔχει· the same hath not the Father. Ἐχω is here agnosco, profiteor, opposed to ἀρνούμαι, in which sense habeo is sometimes found with the Latins. The words ὁ ὁμολογῶν τὸν Υἱόν καὶ τὸν Πατέρα ἔχει are omitted in the received text, but they are found in so many good Mss. that they ought indubitably to be admitted.

24. Ὑμεῖς . . . μενέτω· Let that therefo e

- μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ Ἰῶ καὶ ἐν
 25 Πατρὶ μενεῖτε. ^z Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς
 26 ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. ^a Ταῦτα ἔγραψα
 27 ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. ^b Καὶ ὑμεῖς τὸ χρίσμα ὃ
 ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε,
 ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει
 ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος·
 καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.
 28 ^c Καὶ νῦν, τέκνιά, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ,
 ἔχωμεν παρρῆσίαν, καὶ μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ, ἐν τῇ
 παρουσίᾳ αὐτοῦ.
 29 ^d Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ
 ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται.

Κεφ. γ'. 3.

- 1 ^a Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πατὴρ, ἵνα
 τέκνα Θεοῦ κληθῶμεν. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει

^z John xvii. 3. Supra i. 2. Infra v. 11. ^a Infra iii. 7. 2 John 7. ^b Supra ver. 20.
 Jer. xxxi. 33. 34. John xiv. 26. xvi. 13. Heb. viii. 10. 11. ^c Infra iii. 2. iv. 17.
^d Acts xxii. 14. Infra iii. 7. 10. ^a John i. 12. xv. 18. 19. xvi. 3. xvii. 25.

27 — ὡς τὸ αὐτοῦ

ib. || μένετε ἐν αὐτῷ

abide in you, which ye have heard from the beginning. Let that word or doctrine which ye have heard from me, at the beginning of the Gospel, abide in you so steadily that no man may wrest it from you. The construction of this seems to be κατὰ τὸ σημαίνον, as below ver. 27., the sentence beginning with ὑμεῖς and ending with ἐν ὑμῖν μένετε: or it may be merely a transposition for ὁ οὖν ὑμεῖς ἠκούσατε.

25. τὴν ζωὴν τὴν αἰώνιον· *even eternal life.* This is put in apposition with ἣν ἐπαγγελίαν.

27. Καὶ ὑμεῖς . . . See at note above ver. 24. Τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, *the same anointing teacheth you of all things*; see note above ver. 20.

29. ἐξ αὐτοῦ γεγέννηται· *is born of him.* These high titles, *the sons of God, the children of God, the adoption of sons,* &c.

appropriated to individuals, implied that the persons to whom they were given were really partakers of the nature of God by possessing his moral qualities, and that they were the objects of his parental love, and heirs of his felicity. In the following chapter the Apostle assures us that such *shall see God*. And some have been of opinion that that chapter should have begun with this 29th verse, because the Apostle describes in it the great honours and privileges of believers as the sons of God.

CHAP. III.

1. Ἴδετε . . . κληθῶμεν· *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.* See note at ver. 29. of the preceding

ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. ^b Ἀγαπητοὶ, νῦν τέκνα Θεοῦ 2
 ἐσμεν, καὶ οὕτω ἐφανερώθη, τί ἐσόμεθα· οἶδαμεν δὲ ὅτι ἐὰν
 φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα· ὅτι ὁψόμεθα αὐτόν, καθὼς
 ἐστι. Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀγνίζει 3
 ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστι. ^c Πᾶς ὁ ποιῶν τὴν 4
 ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιῇ· καὶ ἡ ἁμαρτία ἐστὶν
 ἡ ἀνομία. ^d Καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς 5
 ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐστι.

^b Job xix. 26. Ps. xvi. 11. Isa. lvi. 5. Matt. v. 8. Rom. viii. 15. 18. 29.
 1 Cor. xiii. 12. xv. 49. 2 Cor. iv. 17. v. 7. Gal. iii. 26. iv. 6. Phil. iii. 21. Col. iii. 4.
 2 Pet. i. 4. Infra v. 1. ^c Rom. iv. 15. Infra v. 17. ^d Supra i. 2. Isa. liii. 5. 6. 11.
 2 Cor. v. 21. 1 Tim. i. 15. Heb. i. 3. iv. 15. ix. 26. 28. 1 Pet. ii. 22. 24.

2 ‡ δὲ 5 ‡ ἡμῶν

chapter. Κληθῶμεν, *should be called*. See note Matt. v. 9. Οὐ γινώσκει, *knoweth us not*, does not acknowledge, approve us. Ὅτι οὐκ ἔγνω αὐτόν· *because it knew him not*. And this may comfort you against the persecutions of the world, that, the heathens being ignorant of the true God, and the Jews not knowing him according to his will, it is their want of that saving knowledge of the true God, which ministers so great happiness and such peculiar privileges to yourselves, which causes them to disaffect you.

2. Οἶδαμεν δὲ . . . ἐστι· *but we know that, when he shall appear, we shall be like him; for we shall see him as he is*. Ἐὰν φανερωθῇ, sc. τί ἐσόμεθα, and ἐὰν for ὅταν. It is not yet revealed what we shall be, what inheritance shall be made over to us as sons. But this we know, that when that blessed time shall come, we that are sons of God shall be like unto that Father of ours, like him in holiness, and like him in bliss, and that bliss shall consist in seeing him as he is, a fountain of all that is desirable to our natures. See Hammond. Some supply ὁ Χριστὸς before φανερωθῇ. Αὐτῷ refers to Θεοῦ in the former part of the verse. But, as Bp. Midd. observes, a question may be raised about the sense of Θεοῦ: Is the Father meant, or is it the Son? Ver. 5. seems strongly to favour the latter supposition, and in this case we have here a close parallelism to the received, though disputed, reading of Tim. iii. 16. deserving some notice in the controversy.

3. καθὼς ἐκεῖνος ἀγνός ἐστι· *even as he is pure*. We must be holy as he is holy, and perfect as our heavenly Father is perfect. But when we are commanded to be holy and perfect as God is, to walk as Christ

walked, and to purify ourselves as he is pure, it is *sicut similitudinis, non æqualitatis*. Vain, then, says Whitby, is that objection of the Socinians, that were Christ truly God, we could not possibly expect, nor therefore would it be our duty to imitate him; for seeing the example of God himself is made the matter of our imitation, the argument must equally conclude against the Deity of God the Father.

4. καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία· *for sin is the transgression of the law*. This appears to be an identical proposition, but, when considered as an assertion opposed to the Gnostics, it is far from being superfluous, because, evident as it appears to be, they virtually denied it. They rejected the legal commandments, as parts of the Christian religion, which were not warranted by the authority of Christ; consequently they denied that sin was a transgression of the Law. See Michaelis. "Dicentes, se, non solum presbyteris, sed et apostolis superiores, sinceram invenisse veritatem, apostolos autem admiscuisse ea, quæ sunt legalia Salvatoris verba: se incontaminatè et sincerè absconditum scire mysterium." Irenæus adv. hæres. L. iii. 2. In the same manner in ver. 7. the Apostle does not intend merely to deliver a precept, but to oppose the doctrine of those, who asserted that a man, though he sinned, might be righteous in respect to his spiritual soul, because sin proceeded only from the material body. But a good man, says he, is known by his works.

5. ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· *to take away our sins*; not only by suffering to remove the guilt of our past sins, but also to purify us from the power and dominion

- 6 ^e Πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτά-
 7 νων, οὐχ εἰώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν. ^f Τεκνία,
 μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός
 8 ἐστί, καθὼς ἐκεῖνος δίκαιός ἐστιν. ^g Ὁ ποιῶν τὴν ἁμαρ-
 τίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος
 ἁμαρτάνει· Εἰς τοῦτο ἐφανηρώθη ὁ Υἱὸς τοῦ Θεοῦ, ἵνα
 9 λύσῃ τὰ ἔργα τοῦ διαβόλου. ^h Πᾶς ὁ γεγεννημένος ἐκ τοῦ
 Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει·
 καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.
 10 ⁱ Ἐν τούτῳ φανερά ἐστὶ τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα

^e Supra ii. 4. Infra iv. 8. 3 John 11.

^f Supra ii. 26. 29. Rom. ii. 13.

^g Gen. iii. 15. Matt. xiii. 38. Luke x. 18. John viii. 44. xvi. 11. Heb. ii. 14.

^h 1 Pet. i. 23. Infra v. 18.

ⁱ Supra ii. 29. Infra iv. 8.

of it, that henceforth we might not serve sin. Καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι· Another reason this why we should abstain from sin; as Christ was without sin, so our likeness to him must consist in ceasing from it.

7. μηδεὶς πλανάτω ὑμᾶς . . . let no man deceive you . . . See note above ver. 4.

8. ὅτι ἀπ' ἀρχῆς ὁ διάβολος . . . for the devil sinneth from the beginning . . . i. e. from the beginning of the world, when the seed of the woman was promised to bruise the Serpent's head. See at note Heb. ii. 14. 15.

9. Πᾶς ὁ γεγεννημένος . . . γεγέννηται. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God. The true Christian believer may be justly said to be born of God, being ushered into a new moral existence. Σπέρμα is doctrina divina, or it may be, the immortal principle implanted by God in the heart, or the principle of sonship, of his divine origin. Milton has these remarks on this verse: "Unde sic disputatur; si non potest peccare, multo minus potest a fide deficere. At verò non est singularis aliquis versus ita præcisè a cæteris quasi interciendus, ut non sit cum aliis versibus ejusdem et capitis et epistolæ, immo cum aliis etiam scripturæ totius locis diligenter conferendus, ne Joannes vel secum vel cum aliis divinis auctoribus confligere videatur. Docet hoc versu nono quàm firmum præsidium contra peccatum a Deo sit in nobis collocatum: docuerat supra ver. 3. quid etiam a nobis requiratur; quisquis habet hanc spem in eo sitam, purificat se sicut et ille purus est. Et infra versu sequenti 10. in hoc manifesti sunt filii

Dei et filii diaboli; omnis qui non facit justitiam, non est ex Deo; et qui non diligit fratrem suum. Et cap. iv. 16. Deus charitas est; et qui manet in charitate, in Deo manet, et Deus in eo. Et v. 18. quisquis natus est ex Deo, non peccat; sed qui genitus est ex Deo, conservat seipsum. Quisquis igitur natus est ex Deo, non potest peccare, adeoque nec deficere; sed hoc simul intellecto, ut pro virili suâ parte se quoque purificet, ut faciat justitiam, ut diligat fratrem suum, ut ipse maneat in charitate, quò Deus Deique semen in ipso quoque maneat; ut seipsum denique conservet. Denique, quid hoc est, non potest peccare; cum dictum jam sit cap. i. 8. Si dixerimus nos peccatum non habere, nosmet ipsos fallimus? Proculdubio igitur non potest peccare intelligendum hic est, non facillè peccat, non suâ voluntate ac consilio, non deditâ operâ, non de industriâ, sed invitus ac dolens; nec in peccandi consuetudine persistit; unde et peccatum ei, maximèque propter Christum, non imputatur. Non posse enim, non semper, neque in communi usu loquendi, neque in aliis scripturæ locis impossibilitatem significat. Sic frequenter dicimus, non possum hoc facere, id est, non possum commodè, honestè, facillè, salvâ conscientiâ, verecundiâ, honore, dignitate, jurejurando. Ita hic, non potest peccare, id est, non potest facillè peccare, adeoque nec facillè deficere. Omnis igitur qui natus est ex Deo non potest peccare, quia semen ejus manet vel est in ipso; est autem in ipso, quamdiu ab ipso non extinguitur; potest nempe et Spiritus extingui: manet etiam in ipso, quamdiu is manet in charitate."

10. τὰ τέκνα τοῦ διαβόλου the children of the devil. See at note Matt. xiii. 38.

τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. ^k Ὅτι 11 αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· ^l Οὐ καθὼς Κάιν ἐκ τοῦ πονηροῦ ἦν, καὶ 12 ἔσφαξε τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. ^m Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ 13 ὑμᾶς ὁ κόσμος. ⁿ Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ 14 τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν, μένει ἐν τῷ θανάτῳ. ^o Πᾶς ὁ 15 μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστὶ· καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ^p Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι 16 ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι. ^q Ὃς δ' ἂν 17 ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ,

^k John xiii. 34. xv. 12. Supra i. 5. ii. 7. Infra ver. 23. iv. 7. 21. 2 John 5.

^l Gen. iv. 4. 8. Heb. xi. 4. Jude 11.

^m John xv. 18. 19. xvii. 14. 2 Tim. iii. 12.

ⁿ Supra ii. 9-11.

^o Matt. v. 21. 22. Infra iv. 20. Gal. v. 21. Rev. xxi. 8.

^p John iii. 16. xv. 13. Rom. v. 8. Eph. v. 2. 25. Infra iv. 9. 11.

^q Deut. xv. 7.

Luke iii. 11. Infra iv. 20.

13 † μου

'Αδελφὸς here is ὁ πλησίον, *homo quivis*, as above ii. 9. And see note above ver. 9.

12. Οὐ καθὼς Κάιν . . . αὐτοῦ· *Not as Cain, who was of that wicked one, and slew his brother.* The ellipsis may be thus supplied: οὐκ ὤμεν ἐκ τοῦ πονηροῦ καθὼς Κάιν ἦν, *Ne diabolicā simus indole, sicut Cain fuit.* See Bos. Καὶ has the force of *qui*. So Luke xix. 43. (*in which.*)

14. ὅτι μεταβεβήκαμεν . . . ζωὴν· *that we have passed from death unto life*; from a state of spiritual death, to a state of spiritual life. Or, that the Gospel found them in such a condition, as to be liable to condemnation and destruction, to the execution of a capital sentence. "Ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· *because we love the brethren.* The Apostle does not say, that by loving our brethren, we are translated from death to life; but that we may know that we have passed. It is the evidence and effect, and not the cause.

15. ἀνθρωποκτόνος ἐστὶ· *is a murderer.* Gr. Test.

The rancour and malice which he harbours in his heart would produce, if unrestrained, as they did in Cain, actual murder. See ἀνθρωποκτόνος at note John viii. 44.

16. Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην . . . *Hereby perceive we the love of God* . . . But the true reading is without τοῦ Θεοῦ. The love of which the Apostle speaks is rather the love of Christ. Though the reading which our translators have followed, is supported by iv. 10., where the love which was manifested by sending Christ as a propitiation, is evidently God's love. Τιθέναί ψυχὴν is *deponere vitam*, as John x. 11. Καὶ is *igitur*. The Apostle now gives a description of Christian love, of the effects and duties that flow from it, after first proposing that most perfect example of divine love, in the death of Christ, for the redemption of mankind.

17. Ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου . . . *But whoso hath this world's good* . . . *Bios* is often used by the Greeks for means of

- 18 πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; [†] Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ, μηδὲ γλώσση, ἀλλ' ἔργῳ καὶ ἀληθείᾳ.
- 19 [§] Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, 20 καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, [†] Ὅτι, εἰ καὶ καταγίνωσκη ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ Θεὸς 21 τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. [¶] Ἀγαπητοί, εἰ ἡ καρδιά ἡμῶν μὴ καταγινώσκη ἡμῶν, παρῤῥησίαν ἔχομεν 22 πρὸς τὸν Θεόν, [×] Καὶ ὁ εἰς αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώ- 23 πιον αὐτοῦ ποιοῦμεν. ^γ Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

[†] Ezek. xxxiii. 31. Rom. xii. 9. Eph. iv. 15. Jam. ii. 15. 1 Pet. i. 22.

[§] John xviii. 37. Supra i. 8.

[†] 1 Cor. iv. 4.

[¶] Job xxii. 26. Heb. x. 22.

Supra ii. 28. Infra iv. 17.

[×] Ps. xxxiv. 15. cxlv. 18. 19. Prov. xv. 29. Jer. xxix. 12.

Matt. vii. 8. xxi. 22. Mark xi. 24. John viii. 29. ix. 31. xiv. 13. xv. 7. xvi. 23. 24.

Jam. v. 16. Infra v. 14.

^γ Matt. xxii. 39. John vi. 29. xiii. 34. xv. 12. xvii. 3.

Eph. v. 2. 1 Thess. iv. 9. 1 Pet. iv. 8. Supra ver. 11. ii. 8. 10. Infra iv. 21.

18 ‡ μου ib. × τῇ ante γλώσση et ἐν ante ἔργῳ 19 || γνωσόμεθα 23 || πιστεύωμεν

subsistence, goods, possessions, *id unde vivitur, facultates*. Suid. βίος· ποτὲ μὲν ἡ οὐσία τῶν κτημάτων. See at note Mark xii. 44. Πῶς . . . αὐτῷ; *how dwelleth the love of God in him?* If, so far from laying down our life for our brother, we exercise no pity towards him, when he is in need, and refuse him a part of our worldly goods to support his life, the love of God can in no sense be said to abide in us.

19. Καὶ ἐν τούτῳ γινώσκουμεν . . . And hereby we know . . . By this Christian disposition and behaviour, we know that we are the true sons of God. Πείσομεν τὰς καρδίας ἡμῶν, *shall assure our hearts before him; nostras mentes tranquillare poterimus*. Πείθειν, *tranquillum reddere*, as rendered by the Syriac. Whoever has this Christian love, possesses also the love of God, and must feel his heart assured, pacified and tranquil.

20. Ὅτι, εἰ . . . πάντα For if our hearts condemn us, God is greater than our heart, and knoweth all things. There is much difference of opinion with respect to the repetition of ὅτι in this verse. Some translate the first by *because*, and the second by *certainly*. Some substitute ἔτι for the lat-

ter, and others divide the former as a pronoun ὅ, τι, *quodcunque, quiddquid*. But the second may be considered as redundant. Similar repetitions are to be found in Latin authors; thus Cic. "Tantum te oro, ut, quoniam meipsum semper amasti, ut eodem amore sis." Ep. 5. ad Att. iii. Thus Schol. on this passage of St. John, τὸ δεύτερον ὅτι παρέλκει· ὁ δὲ λέγει τοιοῦτόν ἐστιν. Εἰ γὰρ ἁμαρτανόντες τὴν καρδίαν ἐαυτῶν λαθεῖν οὐ δυνάμεθα, ὑπὸ τοῦ ἰδίου νυττόμενον συνειδότος, πῶς μάλλον τὸν Θεόν, ὃς μείζων ἐστὶ τῆς καρδίας. Whoever, by the clear conviction of his own mind, knows and feels himself guilty of secret wickedness, or of selfish disregard to the distresses of his brother, must be assured that God, who knows him better than he does himself, cannot fail to be his more severe judge and revenger.

23. Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ . . . And this is his commandment . . . The sum therefore of the Christian's duty is, faith and love, to rely upon Christ as our redeemer, and to obey his great command of loving one another with a pure heart fervently.

² Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ 24 αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος, οὗ ἡμῖν ἔδωκεν.

Κεφ. δ'. 4

^a Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκι- 1 μάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. ^b Ἐν τούτῳ 2 γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι· ^c Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν 3 σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν

^a John xiv. 23. xv. 10. xvii. 21. &c. Rom. viii. 9. Infra iv. 12. 13. ^a Jer. xix. 8. Matt. xxiv. 4. 5. 24. Acts xx. 30. 1 Cor. xiv. 29. 1 Thess. v. 21. 1 Tim. iv. 1. 2 Pet. ii. 1. 2 John 7. Rev. ii. 2. Supra ii. 18. ^b 1 Cor. xii. 3. Infra v. 1. ^c 2 Thess. ii. 7. 2 John 7. Supra ii. 18. 22.

2 || γινώσκεται 3 || Χριστὸν ἐν σαρκὶ ἐληλυθότα

24. Καὶ ὁ τηρῶν . . . αὐτῷ· *And he that keepeth his commandments dwelleth in him, and he in him.* This is an allusion to our Lord's words, John xiv. 23. The Apostle's meaning is that by keeping God's commandments we obtain fellowship with the Father, as well as with his Son Jesus Christ. We have the most intimate society and friendship with the Father and the Son, and are unspeakably happy by their love. See above i. 7. See Macknight. Ἐκ τοῦ Πνεύματος, οὗ ἡμῖν ἔδωκεν, *by the Spirit which he hath given us.* This denotes the ordinary influences of the Holy Spirit renewing the nature, enlightening the understanding, sanctifying the wills, and directing the actions of Christians. See Rom. viii. 16. The Apostle seems also to speak of the miraculous gifts of the Spirit, as appears from below iv. 13., where the same sentiment occurs, and where the Apostle speaks of the miraculous gifts with which he and the other Apostles were endowed.

believe not every spirit . . . that is, every teacher who pretends to be inspired and to have a divine mission; as also the doctrine he teaches. The Apostle in this chapter cautions the Christian converts against being deceived by seducing spirits, and again enjoins brotherly love. See note at Matt. vii. 15.

2. 3. Ἐν τούτῳ . . . *Hereby . . .* The fundamental principle of Christianity by which other doctrines were to be tried, is the confession of Christ's incarnation, that he came from God, with whom he was from the beginning; and by the agreement or disagreement of the doctrine of these teachers with that which the Apostles had preached with the Holy Ghost sent down from heaven, was the determination to be made. St. John seems here to oppose those false teachers who denied that Christ was come in the flesh. Now they, says Michaelis, who denied this, were not Cerinthians, but another kind of Gnostics, called Docetes. For, as on the one hand Cerinthus maintained, that Jesus was a mere, and therefore real, man; the Docetes on the other hand contended that he was an incorporeal phantom, in which the Æon Christ, or the divine nature,

CHAP. IV.

1. Ἀγαπητοί . . . πιστεύετε . . . *Beloved,*

- 4 τῷ κόσμῳ ἐστὶν ἤδη. ^d Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τέκνία,
καὶ νενικήκατε αὐτούς · ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ
5 ὁ ἐν τῷ κόσμῳ. ^e Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ, διὰ τοῦτο ἐκ
6 τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. ^f Ὑμεῖς
ἐκ τοῦ Θεοῦ ἐσμεν · ὁ γινώσκων τὸν Θεόν, ἀκούει ἡμῶν ·
ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου
γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς
πλάνης.
- 7 ^g Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους · ὅτι ἡ ἀγάπη ἐκ τοῦ
Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ
8 γινώσκει τὸν Θεόν · ^h Ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν,
9 ὅτι ὁ Θεὸς ἀγάπη ἐστίν. ⁱ Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη
τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλ-
10 κεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. ^k Ἐν

^d Infra v. 4. John xii. 31. xiv. 30. xvi. 11. 1 Cor. ii. 12. Eph. ii. 2. vi. 12.

^e John iii. 31. xv. 19. xvii. 14.

^f Isa. viii. 20. John viii. 47. x. 27. xiv. 17.

1 Cor. xiv. 37. 2 Cor. x. 7.

^g Supra iii. 10. 11. 23.

^h Supra ii. 4. iii. 6.

Infra ver. 16.

ⁱ John iii. 16. Rom. v. 8. viii. 32. Supra iii. 16. Infra v. 11.

^k John xv. 16. Rom. v. 8. 10. Tit. iii. 4. Supra ii. 2.

presented itself to mankind. Chap. i. 1., *our hands have handled*, appears likewise to be opposed to this error of the Docetes. It is to be observed that the Apostle does not assert that Christ was a mere man, for the words ἐν σαρκὶ ἐληλυθότα imply the contrary, but his chief caution to his disciples is directed against that kind of heretics, who asserted that Christ was a mere phantom. * Ὁ ἀκηκόατε ὅτι ἔρχεται, *whereof ye have heard that it should come*. St. Paul's Second Ep. to the Thess. chap. ii. contains that memorable prophecy of the *Man of Sin*, or *Antichrist*. And see above ii. 18.

4. νενικήκατε αὐτούς· *and have overcome them*; ye have through the teaching and assistance of the Spirit of Christ, which dwelleth in you, been able to withstand and overcome these false prophets and their pernicious doctrines.

5. 6. Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ . . . *They are of the world* . . . The character of these seducers and false teachers is, that they are men of worldly minds and interests, who aspired to secular advantages, though they professed to be Christians; whose language was agreeable to the maxims, and flattered the vices of men. The character the Apostle gives of himself and his fellow Apostles is, that they had their mission and message from God, who had given them his attesta-

tion by opening the ears and hearts of those who attended to their ministry, to receive and embrace their doctrine. And the inference which the Apostle draws from hence is, that by the doctrine and writings of the Apostles and Evangelists the truth and falsehood of doctrines may and must be judged. See Burkitt.

7. 8. ἀγαπῶμεν ἀλλήλους . . . *let us love one another* . . . The frequency and earnestness with which the Apostle inculcates this great characteristic virtue of a Christian, the peculiar attribute of God, all whose dealings with us proceed from love, must induce the belief that some in the first age professed themselves the disciples of Christ, who were deficient in love. The greatest part of the present chapter, and of chap. iii., is employed in pressing this great duty; see also ii. 10.

9. τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ . . . *his only-begotten Son* . . . See at note John i. 18. Christ is called God's *only-begotten Son*, says Macknight, to distinguish him from all others who in Scripture are called *the sons of God*; and to heighten our idea of God's love to us in giving a person of such dignity, and so beloved of God, to die for us. It is supposed that by giving Christ the title of God's *only-begotten Son* in this passage, the Apostle intended to overturn

τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν Υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. ¹ Ἀγαπητοὶ εἰ 11 οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. ^m Θεὸν οὐδεὶς πώποτε τεθέαται. Ἐὰν ἀγαπώ- 12 μεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. ⁿ Ἐν τούτῳ γινώσκομεν, ὅτι 13 ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. ^o Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυ- 14 ροῦμεν, ὅτι ὁ Πατὴρ ἀπέσταλκε τὸν Υἱὸν Σωτῆρα τοῦ κόσμου. ^p Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ 15 Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. ^q Καὶ 16 ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ. ^r Ἐν τούτῳ 17 τετελειώται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρῇσίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς

¹ Matt. xviii. 33. John xv. 12. 13. Supra iii. 16. ^m John i. 18. 1 Tim. vi. 16. Infra ver. 18. 20. Supra ii. 5. ⁿ John xiv. 20. Infra iii. 24. ^o John i. 14. iii. 17. Supra i. 1. 2. ^p Rom. x. 9. Infra v. 1. 5. ^q Supra ver. 8. 12. iii. 24. ^r Jam. ii. 13. Supra ii. 28. iii. 3. 19. 21.

the error of Ebion and Cerinthus, who affirmed that Christ was not God's Son by nature, but that, like other good men, he was honoured with the title of God's Son on account of his virtues: in which opinion these heresiarchs have been followed by some in modern times. They however who hold this opinion ought to show a reason why the epithet of *the only-begotten* is appropriated to Christ. See ἰλασμὸν, which occurs in the next verse, at note above ii. 1. 2.

12. Θεὸν οὐδεὶς πώποτε τεθέαται. Ἐὰν ἀγαπῶμεν ἀλλήλους . . . *No man hath seen God at any time. If we love one another . . .* God is not to be seen in his essence, but in man his image: we must therefore love God in man, his creature, made after his own image and likeness: and if we love the holy image of God in each other, it is an evidence that God dwelleth in us, and we in him; namely, by the inhabitation of his Holy Spirit. See Burkitt.

13. Ἐν τούτῳ . . . *Hereby . . .* See note above iii. 24.

14. Καὶ ἡμεῖς τεθεάμεθα . . . *And we have seen . . .* As if the Apostle said: Though

no man hath seen God at any time, yet we Apostles, who preach the doctrine of faith unto you, and press the duty of love upon you, have seen with our bodily eyes the Lord Jesus Christ, and do testify that God the Father glorified his love by sending his Son to be the Saviour of the world.

17. 18. Ἐν τούτῳ . . . ἡμῶν *Herein is our love made perfect . . . μεθ' ἡμῶν* is to be understood here of the love of God towards us; *μετὰ, towards*, so Luke i. 58. 72. x. 37. *ἵνα, so that* we may have confidence in the day of judgment. The order in which the Apostle puts this is, first, God loves us, then manifests his love to us; hence arises our love to God; and then our love to our fellow creatures. A true Christian knows, and experiences the love which God has shown towards him in the redemption wrought by his Son. This love is perfected in its blessed effects; the true Christian being brought to resemble God, and to cultivate and feel brotherly love towards others. And the confidence which he has in the prospect of the day of judgment is derived from this, because he is animated with holy love to do good to others, as

- 18 ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ^s Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἕξω βάλλει τὸν φόβον· ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ
 19 ἀγάπῃ. Ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἡγά-
 20 πησεν ἡμᾶς. ^t Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεόν· καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε, πῶς
 21 δύνανται ἀγαπᾶν; ^u Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Κεφ. ε'. 5.

- 1 ^a Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χριστὸς, ἐκ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ

^s Supra ver. 12.
 xv. 12. Supra iii. 23.

^t Supra ii. 4. iii. 17.

^u Matt. xxii. 37. 39. John xiii. 34.
^a John i. 12. 13. xv. 23. Supra ii. 22. 23. iv. 2. 15.

19 † αὐτὸν ib. || τὸν Θεὸν

Christ was, even against evil. See Matt. xvn. 34—40. Some by ἐν τῇ ἡμέρᾳ τῆς κρίσεως understand the day of trial and persecution, before tribunals and judges, and that we may be conformed to him, whose life was a continued series of sufferings; but the *day of judgment* is the more general and appears to be the real sense. Φόβος οὐκ ἔστιν . . . *There is no fear* . . . i. e. slavish fear. The true reason of our disquieting and tormenting fear is the imperfection and weakness of our love. Fear cannot stand with perfect love. Ὁ φόβος κόλασιν ἔχει *fear hath torment. Metus mentem humanam affligit*: κόλασις is *pœna, cruciatus*. Some would render κόλασις here *obstaculum, impedimentum*.

19. Ἡμεῖς ἀγαπῶμεν αὐτὸν . . . *We love him* . . . Or rather, Let us love him. St. John has ἡμεῖς, to mark more clearly the opposition to αὐτὸς ἡγάπησεν ἡμᾶς.

20. 21. Ἐάν τις εἴπῃ, Ὅτι . . . ὃν ἑώρακε . . . *If a man say, I love God, and hateth (and yet hate) his brother, he is a liar: for he that loveth not his brother whom he hath seen* . . . The love of our neighbour must be the test of our love of God; for a man will hardly love God, who is not the object of

his senses, if he hath no love for his brother, who is continually before him. Καὶ τὸν ἀδελφὸν αὐτοῦ, *his brother also*. Both duties are conjointly enjoined by the authority of the divine commandment: and God interprets the neglect of our duty to our brother, as a neglect of our obligations to himself.

CHAP. V.

1. Πᾶς . . . αὐτοῦ. *Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him*. See note above ii. 29. The Apostle now, in this and the following verses, resumes his subject respecting the character of those who are born of God, particularly describing them as lovers of Christ, as conquerors of the world, and as courageously maintaining the Gospel; on the witnesses to which, both in heaven and on earth, he more especially enlarges. The Jews gloried in the title of the *children of God*; but the Apostle assures them that this would be of no avail unless they truly believed that *Jesus is the*

τὸν γεγεννημένον ἐξ αὐτοῦ. Ἐν τούτῳ γινώσκουμεν ὅτι 2 ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ^b Αὕτη γάρ ἐστιν ἡ ἀγάπη 3 τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν · καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν · ^c Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ 4 Θεοῦ νικᾷ τὸν κόσμον · καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. ^d Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, 5 εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ; ^e Οὐ- 6 τὸς ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός · οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι · καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ

^b Matt. xi. 30. John xiv. 15. 21. 23. xv. 10. 2 John 6.^c John xvi. 33.

Supra iii. 9. iv. 4.

^d 1 Cor. xv. 57. Supra iv. 4. 15.^e John xiv. 17. xv. 26.

xvi. 13. xix. 34. 1 Tim. iii. 16.

6 ‡ δ ante Χριστός

Christ, and also loved those Christians which were born of God, (τὸν γεγεννημένον, every Christian;) which the unbelieving Jews and the false teachers were so far from doing, that they every where persecuted the true believers.

2. Ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν . . . *By this we know that we love* . . . By what mark can we know that our love to the children of God is of the right sort? Why, saith the Apostle, *by this we may know that we love the children of God* in a right manner, *when we love God*, and from that excellent principle *keep his commandments*, especially his commandment to love his children because they bear his image. True Christian love, therefore, is that which proceeds from love to God, from a regard to his will, and which leadeth us to obey all his commandments.

3—5. Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ . . . *For this is the love of God* . . . i. e. metonymically, the end designed, and the evidence afforded of our love of God, that we keep his commandments. Καὶ αἱ ἐντολαὶ . . . εἰσὶν, *and his commandments are not grievous*; the reason is immediately subjoined, because the observance of them enables men to overcome the world, its temptations, vices and calamities. This too *is the victory that overcometh the world*, a firm assent to the truths delivered in the Gospel, a stedfast reliance upon the merits of Christ's sufferings, and an assured expectation of his glorious promises. To true believers the difficulty of overcoming the

world is more than balanced by the absolute certainty and the excellence of the future reward. Ὁ Υἱὸς τοῦ Θεοῦ; *the Son of God?* *Son of God* is a title, says Bp. Horsley, that belongs to our Lord in his human character, describing him as that man who became the Son of God, by union with the Godhead; as *Son of man*, on the contrary, is a title which belongs to the eternal Word, describing that person of the Godhead, who was made man by uniting himself to the man Jesus. To believe therefore that Jesus is the Son of God, is to believe that he is God himself incarnate.

6. Οὗτός ἐστιν . . . ἀλήθεια· *This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.* And that Jesus is the Son of God is fully attested by his baptism, in water, and by his blood or death, followed by his resurrection, the miraculous power of God confirming this great fundamental article of our faith on both occasions. And the Holy Spirit, whose attestations are absolute truth and veracity, attested his divine mission by his miracles, by his resurrection, by the miraculous powers with which the Apostles were endowed, and even now in the illuminating and sanctifying influences of the Spirit on the hearts of Christians. Many commentators understand by τῷ ὕδατι καὶ τῷ αἵματι, the blood and water that issued from our Saviour's side, when it was pierced at the crucifixion, but ὕδωρ is no doubt here

7 ἀλήθεια. [†] Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ,
ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα · καὶ οὗτοι οἱ
8 τρεῖς ἐν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,]
τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα · καὶ οἱ τρεῖς εἰς

[†] Matt. xxviii, 19. John i. 1. x. 30. Rev. xix. 13.

7. 8 † ἐν τῷ οὐρανῷ ad ἐν τῇ γῇ inclusive

κατ' ἐξοχήν, *aqua baptismalis*, i. e. *baptismus ipse*.

7. 8. Ὅτι τρεῖς εἰσιν . . . *For there are three* . . . It cannot be expected that in short notes, as these must comparatively be, a very minute and extended critical dissertation on this celebrated and much disputed passage should be introduced, so as to embrace every argument on the subject. The words included between brackets have been considered by several learned and orthodox divines as spurious; but surely few persons will be at once advocates for their expunction from the text, while so much yet remains to be done before the mystery in which the verses are confessedly involved can be wholly developed, and while there remains so much internal evidence of their authenticity. Not to enlarge here upon the various circumstances which have been adduced, and in the opinion of many learned critics, very satisfactorily, to account for the omission of the passage in ancient Greek Mss., the first part of ver. 7. and the latter part of ver. 8. being universally admitted to be genuine, to what can the article τὸ ἐν have a reference, if not to the former ἐν in the preceding verse; and how can it be reconciled with the extermination of ver. 7.? And as to the grammatical construction, with what can the first part of ver. 7. τρεῖς εἰσιν οἱ μαρτυροῦντες agree, if the subsequent masculine nouns in the same verse be expunged? an expression which the Apostle carries on in ver. 8., on account of the correspondence and similarity of the three earthly witnesses that bear record to the truth of the religion of Christ. The insertion moreover of the disputed clause is required for the sake of the connexion. "If the genuineness of the seventh verse," says Ernesti, "depended on Greek Mss. alone, and was to be estimated by them solely, Griesbach would have gained his cause. But learned critics require other helps also. In my opinion, its connexion with the antecedent and subsequent verses prevents me from subscribing to their decisions, who think this verse ought to be expunged: for in ver. 9. a comparison is

introduced between the testimony of men, and the testimony of God himself; in which the Apostle undoubtedly refers to these heavenly witnesses, of whom he had made mention a little before." "This seventh verse," says Mr. Nolan, "as far as respects the external evidence, must be admitted on the single testimony of the Western Church. And though it may seem unwarrantable to set aside the authority of the Greek Church, and pay exclusive respect to the Latin, where a question arises on the authenticity of a passage which properly belongs to the text of the former, yet when the doctrine inculcated in that passage is taken into account, there may be good reason for giving even a preference to the Western Church over that of the Eastern. The former was uncorrupted by the heresy of the Arians, who rejected the doctrine of the passage in question; the latter was wholly resigned to that heresy for at least 40 years, while the Western Church retained its purity. And while the testimony borne by the latter on the subject before us is consistent and full; that borne by the former is internally defective. It is delivered in language, which has not even the merit of being grammatically correct; while the testimony of the latter is not only unexceptionable in itself, but possesses the singular merit of removing the forementioned imperfection, on being merely turned into Greek; and inserted in the context of the original. Under these circumstances there seems little reasonableness in allowing the Western Church any authority, and denying it, in this instance, a preference over the Eastern.—With respect to 1 John v. 7. 8. it has been already observed, that it was directed against the peculiar errors of the Nicolaitans and Cerinthians. Those sects respectively denied that Jesus was the Son of God, and came in the flesh, though they mutually expressed their belief in a Trinity. Such are the fundamental errors which the Apostle undertakes to refute. Against those who denied that *Jesus was the Son of God*, he appeals to the heavenly witnesses; and against those who denied that *he was come in the*

τὸ ἐν εἰσιν. ^ε Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβά- 9
νομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη
ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ
Υἱοῦ αὐτοῦ. ^η Ὁ πιστεύων εἰς τὸν Υἱὸν τοῦ Θεοῦ, ἔχει 10
τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύ-
στην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρ-
τυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ Υἱοῦ αὐτοῦ.
^ι Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν 11
ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ Υἱῷ αὐτοῦ ἐστίν. ^κ Ὁ 12
ἔχων τὸν Υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν Υἱόν τοῦ
Θεοῦ, τὴν ζωὴν οὐκ ἔχει. ^λ Ταῦτα ἔγραψα ὑμῖν, τοῖς 13
πιστεύουσιν εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ· ἵνα εἰδῇτε ὅτι

^ε Matt. iii. 16. 17. xvii. 5. John viii. 17. 18. ^η John iii. 33. v. 38. Rom. viii. 16.
Gal. iv. 6. ^ι John i. 4. Supra ii. 25. iv. 9. ^κ John iii. 36. v. 24.
^λ John xx. 31. Supra i. 1.

9 = ὅτι μεμαρτύρηκε 10 || ἐν αὐτῷ ib. τῷ Υἱῷ
13 ‡ τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ

flesh, he appeals to the earthly. And this appeal to the witnesses is as obvious as the argument deduced from it is decisive: those who abjured the *divinity* of our Lord, being as naturally confuted by the testimony of the *heavenly* witnesses, as those who denied his *humanity*, by the testimony of the *earthly*. The object of the Apostle's writing therefore, not less than the tenor of his sense, requires that the disputed passage should be considered an integral part of his text." But this note may be thought too much extended. It will suffice therefore to remark that although there has been in many divines a tendency to subscribe to the opinion entertained by Porson, Griesbach, and the learned translator of Michaelis, that the passage is spurious; later writers, besides Pearson, Stillingfleet, Bull, Grabe, Mill, Bengelius, Ernesti, Horsley, &c., not to omit Mr. Nolan, and the pious and learned Bp. Burgess, have formed a different conclusion. The following remark also of Dr. Hey (in his dissertation on the disputed clause) is not without weight, that if (as he decidedly proves) it might be more easily *expunged* unfairly, than admitted unfairly, it is more easy to conceive it genuine than spurious. After all, should the genuineness of this controverted passage not be fully established, and should it even be finally found to be spurious, still the irresistible evidence which other undisputed

passages afford to the doctrine of the Trinity will remain unimpeached and unshaken, and it has been a question with many whether too pertinacious, at least too warm, a zeal has not been shown by some to secure the authenticity of this text, as if the doctrine it contained rested solely on its authority. For, as Bentley observes, if the fourth century knew that text, let it come in, in God's name: but if that age did not know it, then Arianism in its height was beat down, without the help of that verse; and let the *fact* prove as it will, the *doctrine* is unshaken. And with regard to the divinity of our Saviour, "there are," to use the words of Griesbach, as quoted by Mr. Horne, "so many arguments for the true deity of Christ, that I see not how it can be called in question; the divine authority of Scripture being granted, and just rules of interpretation acknowledged. The exordium of St. John's Gospel, in particular, is so perspicuous and above all exception, that it never can be overturned by the daring attacks of interpreters and critics."

9. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν . . . If we receive the witness of men . . . See in ver. above Ernesti's observations; and note at John viii. 13—18.

10. ψεύστην πεποίηκεν αὐτὸν . . . hath made him a liar . . . See at note John v. 23.

11. Καὶ αὕτη . . . ἐστὶν and this life is in his Son. . . See note John i. 4.

ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ
Υἱοῦ τοῦ Θεοῦ.

- 14 ^m Καὶ αὕτη ἐστὶν παρρησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι
ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν.
15 Καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν
16 ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν παρ' αὐτοῦ. ⁿ Ἐάν
τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς
θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι
μὴ πρὸς θάνατον. ^o Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ
17 περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. ^p Πᾶσα ἀδικία ἁμαρτία

^m Supra iii. 22.

ⁿ Job xlii. 8. Jer. vii. 16. xiv. 11. Matt. xii. 31. 32.
Mark iii. 29. Luke xii. 10. John xvii. 9. Heb. vi. 4. 6. x. 26. Jam. v. 14. 15.

^o Supra iii. 4.

13 || αἰώνιον ἔχετε οἱ πιστεύοντες

13. καὶ ἵνα πιστεύητε . . . and that ye may believe . . . my design is to encourage you to perseverance in the faith. As πιστεῖν sometimes signifies to embrace the Christian faith, so here it expresses constancy and perseverance in the profession of it.

14. 15. Καὶ αὕτη ἐστὶν παρρησία . . . And this is the confidence . . . To enforce the foregoing exhortation to believers, namely, to be confirmed and constant in the faith, the Apostle shows them here what a special advantage believers have above other persons, namely, confidence in all their approaches to God, and a full assurance. There seems to be in these two verses an allusion to the promise which our Lord made to his Apostles, and which John has recorded in his Gospel, chap. xiv. 12—14.; also chap. xvi. 23. 24. "Ὅτι . . . αὐτοῦ, that, if we ask any thing according to his will; such as may tend to his glory, and to our spiritual good. Inest inprimis hoc, says Rosenmüller, ut omnia relinquamus divinæ voluntati, juxta quam totum regitur universum, ad exemplum Christi rogantis, ut, si fieri possit, eum liberet a malis perferendis, additis tamen: Ad non mea, sed tua voluntas fiat. Οἶδαμεν, we know: the Syriac renders the latter οἶδαμεν properly by certusumus. See αἰτήματα at note Phil. iv. 6.

16. Ἐάν τις . . . ἐρωτήσῃ: If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. Καὶ δώσει αὐτῷ ζωὴν, i. e. God will give him life, Θεὸς und. This passage

is difficult: and various interpretations have been given of it. And some think, that the sin unto death, means a capital crime, and that the sin not unto death, signifies an offence of a less heinous nature. But the Apostle's meaning seems to be, that, as in the first age, the open miscarriages of individuals were often punished with visible temporal judgments, see 1 Cor. xi. 30. when he directs any one, who saw his brother sinning a sin not unto death, to ask God to give him life, he does not mean any ordinary Christian, but any spiritual man, who was endowed with the gift of healing diseases; and the brother for whom the spiritual man was to ask life, was not every brother who had sinned, but the brother only who had been punished for his sin with some mortal disease, but who having repented of his sin, it was not a sin unto death. And the life to be asked for such a brother was not eternal life, but a miraculous recovery from the mortal disease under which he was labouring. John seems to be here treating briefly of the subject which James has treated more at large, v. 14—16. which see. Ἔστιν ἁμαρτία πρὸς θάνατον, i. e. a sin obstinately continued in, or at least not repented of, the punishment of which is therefore to end in the sinner's death. This the spiritual man knowing, by his not being inwardly moved of the Holy Ghost to pray for his recovery, the Apostle in the subsequent clause forbade him, in such a case, to ask it of God. Upon this verse also the Papists have built their sacrament of extreme unction; see at notes Mark vi. 13. James v. 14.

ἐστί· καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. ^p Οἶδαμεν ὅτι 18
 πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ
 γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ
 ἄπτεται αὐτοῦ. ^q Οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἔσμεν, καὶ ὁ 19
 κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. ^r Οἶδαμεν δὲ ὅτι ὁ Υἱὸς 20
 τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν
 ἀληθινόν· καὶ ἔσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ
 Ἰησοῦ Χριστῷ. Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ
 αἰώνιος. ^s Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. 21
 Ἀμήν.

^p Supra iii. 9. Jam. i. 27. 1 Pet. i. 23.
 liv. 5. Luke xxiv. 45. John xvii. 3. xx. 28.
 Tit. ii. 13. Heb. i. 8. Supra ver. 11-13.

^q Gal. i. 4.

^r Isa. ix. 6. xlv. 6.

Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16.
^s 1 Cor. x. 14.

20 = καὶ οἶδαμεν

ib. × Θεὸν post ἀληθινόν

ib. ‡ ἡ

21 ‡ Ἀμήν

18. πᾶς ὁ γεγεννημένος· *is born of God*; see at note John viii. 47. Οὐχ ἁμαρτάνει, *sinneth not*; see at note above iii. 9. Ὁ πονηρὸς . . . αὐτοῦ· *and that wicked one toucheth him not*. Ἀπτομαι is here *lædo, noceo*. *Diabolus non nocebit ei*, h. e. *non se faciliè ad peccata allici patietur*. The Syriac version is, *malus non appropinquat ei*.

19. καὶ ὁ κόσμος . . . κεῖται· *and the whole world lieth in wickedness*; or rather, *lieth under the power of the wicked one*. See ver. above; and at note Matt. v. 37. Seneca, Ep. 59. says, *Diu in istis vitiis jacuimus*. Κεῖσθαι ἐν τῷ πονηρῷ is *agì nutu et arbitrio Diaboli*.

20. Οὗτος . . . αἰώνιος· *This is the true God, and eternal life*. These words relate to Jesus Christ, and are treated as a proof of his divinity by the ancients, and by the

great majority of modern commentators. It is peculiar to John to call Christ *eternal life*, μεταωνμικῶς. The demonstrative pronoun οὗτος has Jesus Christ for its immediate and evident antecedent; and having said "*this is the true God*," the Apostle concludes, says Scott, by solemnly cautioning his beloved children "*to keep themselves from idols*," which must imply, they would do this, by adhering to the worship of the Son as "*the true God*."

21. Τεκνία . . . εἰδῶλων· *Little children, keep yourselves from idols*. It appears to be the intention of St. John to warn his readers against taking part in heathen sacrifices, which was allowed by those Gnostics who are called Nicolaites; or to describe the system of the Gnostics in general as a system of idolatry, which in fact it was.

ΙΩΑΝΝΟΥ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

1 ^a Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ Κυρίᾳ, καὶ τοῖς τέκνοις
αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, (καὶ οὐκ ἐγὼ μόνος,
2 ἀλλὰ καὶ πάντες οἱ ἐγνωκότης τὴν ἀλήθειαν,) Διὰ τὴν
ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν
3 αἰῶνα · ^b Ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη παρὰ
Θεοῦ Πατρὸς, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ
τοῦ Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

^a John viii. 32. Gal. ii. 5. 14. iii. 1. v. 7. Col. i. 5. 2 Thess. ii. 13. 1 Tim. ii. 4.
Heb. x. 26. 1 John iii. 18. 3 John 1. ^b 1 Tim. i. 2.

3 ‡ Κυρίου

1—3. Ὁ Πρεσβύτερος ἐκλεκτῇ Κυρίᾳ . . .
The elder unto the elect lady . . . It has
been supposed by some who doubt the au-
thenticity of this and the following Epistle,
that they were written by one John, a con-
temporary of the Apostle, a presbyter or
elder of the Church at Ephesus. But St.
John, who, at this time, being the only
Apostle living, was very advanced in years
and the most distinguished father of the
Church, might with great propriety assume
the title of elder. And it is worthy of re-
mark that neither in his Gospel nor in the
preceding Epistle he mentions himself di-
rectly, but by some similar periphrasis.
The three Epistles also bear strong internal
evidence, from a similarity of the sentiments
and language, of having been written by
the same author. The date is uncertain.
But there is very great probability that
both the Epistles were written some time

between the years 80 and 90. Dr. Hales
makes the date 68. There is much variety
of opinion respecting the object of the ad-
dress. The common interpretation renders
ἐκλεκτῇ Κυρίᾳ, *to the elect*, or *excellent*, or
chosen lady. Some think ἐκλεκτῇ to be a
proper name, *to the lady Electa*. Some are
of opinion that the Church at Jerusalem
was so called, as the sister Church to that
at Ephesus, ver. 13. ἐκκλησίᾳ being sup-
plied, the elect Church or community,
which comes together on Sundays. And
others suppose, with Schleusner and Rosen-
müller, that Κυρία is a proper name, *to Cy-
ria the elect*; that she had a sister, equally
distinguished for her piety, who was equally
a deaconess, and who received the Chris-
tian brethren, when travelling from place to
place, at the expense of the Church; below
ver. 13. The name Cyria occurs in Gru-
ter's Inscriptions, and in books of martyro-

Ἐχάρην λίαν ὅτι εὑρηκα ἐκ τῶν τέκνων σου περιπα- 4
 τούντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ
 Πατρός. ^d Καὶ νῦν ἐρωτῶ σε, Κυρία, οὐχ ὡς ἐντολὴν 5
 γράφων σοι καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγα-
 πῶμεν ἀλλήλους. ^e Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπα- 6
 τῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. Αὕτη ἐστὶν ἡ ἐντολή,
 καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῇτε.
^f Ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολο- 7
 γοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν
 ὁ πλάνος καὶ ὁ ἀντίχριστος. ^g Βλέπετε ἑαυτοὺς, ἵνα μὴ 8
 ἀπολέσωμεν τὴν εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολά-
 βωμεν. ^h Πᾶς ὁ παραβαίνων, καὶ μὴ μένων ἐν τῇ διδαχῇ 9
 τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ
 Χριστοῦ, οὗτος καὶ τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει. ⁱ Εἰ 10
 τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ
 λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε.
 Ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς 11
 πονηροῖς.

^c 3 John 3. ^d John xiii. 34. xv. 12. Eph. v. 2. 1 Pet. iv. 8. 1 John ii. 7. 8.
 iii. 11. 23. ^e John xiv. 15. 21. xv. 10. 1 John ii. 24. v. 3. ^f 1 John ii. 22. iv. 1-3.
^g Mark xiii. 9. Gal. iii. 4. Heb. x. 32. 35. ^h 1 John ii. 23. ⁱ Rom. xvi. 17.
 1 Cor. v. 11. xvi. 22. Gal. i. 8. 9. 2 Tim. iii. 5. Tit. iii. 10.

7 || ἐξῆλθον 8 — ἀπολέσητε ἂν εἰργάσασθε . . . ἀπολάβητε

logy: and in many other books its diminutive Cyrilla is frequently found. The relative οὗς agrees in sense both with the mother and the children, τέκνοις. Our translation has rendered ἐν ἀληθείᾳ and τὴν ἀλήθειαν after the same manner, *the truth*. The first should be *in truth*, or rather *sincerely*; the latter, *the truth*, that is, evangelical truth. John exhorts this lady to the practice of charity and Christian love, and at the same time cautions her against deceivers or false teachers, not to countenance or encourage them.

7. Ὅτι πολλοὶ πλάνοι . . . For many deceivers . . . See note at 1 John ii. 18. Ἐρχόμενον, for the præter. ἐληλυθότα. Οὗτός, that is, πᾶς τοιοῦτος, qui talia docet, est impostor, et adversarius Christi. Ὁ πλάνος and ὁ ἀντίχριστος have both the article, because, says Bp. Midd., the intention of the writer is not to assume the identity of the two characters, but to assert, that they

are united in those, who denied that Christ had appeared in the flesh.

8. Βλέπετε . . . ἀπολάβωμεν. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Those things which we have wrought, by metonymy for the fruit of faith and good works. A change of number and person is frequent in profane authors. The Apostle's desire was that he and they together might receive a full reward.

10. 11. Εἰ τις ἔρχεται πρὸς ὑμᾶς . . . If there come any unto you . . . See at note above ver. 1—3. Καὶ ταύτην τὴν διδαχὴν οὐ φέρει . . . and bring not this doctrine . . . φέρω is here doceo, trado: et hanc doctrinam non tradit. Thus Eurip. Heraclid. 637. Idem Iphig. in Aul. 1536. Χαίρειν αὐτῷ μὴ λέγετε, neither bid him God speed; i. e. nor wish him happiness. See χαίρειν at note James i. 1. To prevent this lady from

- 12 ^k Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη.
- 13 Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Ἀμήν.

^k John xvii. 13. 1 John i. 4. 3 John 13.

12 = ἐλπίζω γὰρ γένεσθαι

ib. || ὑμῶν

13 † Ἀμήν

being deceived by impostors, the Apostle directed her to require these teachers to give an account of the doctrines which they taught; and if she found that they did not hold the true doctrine concerning the person of Christ, he advised her not to receive them into her house, nor even to give them the common salutation of wishing them health and happiness. The Apostle's advice was perfectly proper, because they who entertained or otherwise showed respect to false teachers, enabled them by their sanction and hospitality the more effectually to spread their erroneous doctrine, to the ruin of those whom they deceived; consequently, as the Apostle observes, they became partakers in their evil deeds. See

Macknight.

12. οὐκ ἠβουλήθην διὰ χάρτου καὶ μέλανος· *I would not write with paper and ink.* Many derive χάρτης from χαράσσω; but it is doubtless a Latinism, *charta*. Πάπυρος γνώριμός ἐστι πᾶσιν, ἀφ' ἧς ὁ χάρτης κατασκευάζεται. Dioscor. Compare the 3rd Ep. ver. 13. where the Apostle says, οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι. Bos supplies χρώματος after μέλανος. As the Apostle proposed to visit this lady and her children soon, and to converse with them personally, he did not think proper to write more fully in a letter.

13. Ἀσπάζεται . . . ἐκλεκτῆς· *The children of thy elect sister greet thee.* See at note above ver. 1—3.

I Ω A N N O Υ

ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ.

^a Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ 1
ἀγαπῶ ἐν ἀληθείᾳ.

Ἀγαπητὲ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγι- 2
αίνειν, καθὼς εὐδοῦταί σου ἡ ψυχὴ. ^b Ἐχάρην γὰρ λίαν, 3
ἐρχομένων ἀδελφῶν καὶ μαρτυροῦντων σου τῇ ἀληθείᾳ,
καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. ^c Μειζοτέραν τούτων 4

^a 2 John 1.

^b 2 John 4.

^c 1 Cor. iv. 15. Philem. 10.

1. Ὁ Πρεσβύτερος . . . ἀληθείᾳ. *The elder unto the well-beloved Gaius, whom I love in the truth, i. e. sincerely.* See introductory observations at note 2 Ep. 1—3. It is conjectured by some with a great degree of probability that this Gaius, or Caius, was an eminent Christian, who lived not far from Ephesus, where St. John resided: while it is argued by others that this Caius was St. Paul's host at Corinth, who had been one of his first converts, 1 Cor. i. 14. and who was honourably distinguished for his hospitality by him, Rom. xvi. 23. His hospitable temper is strongly marked in the 5th, 6th, 7th and 8th verses of this chapter. There is much similarity in the doctrinal parts and expressions in this and the former Epistle. The Apostle threatens to correct by his apostolical authority, ver. 9. 10., an overbearing leader, Diotrephes, who resisted the Apostle's recommendation, disclaimed his authority, and proceeded such lengths as to excommunicate the persons who were willing to entertain the strangers.

2. Ἀγαπητὲ . . . ψυχῇ. *Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.* As Caius was perhaps of a weak constitution, the Apostle earnestly desires the confirmation of his health; as for spiritual blessings, he knew that his soul prospered exceedingly. *Περὶ πάντων* may be joined either with *εὐχομαι* or with *εὐδοῦσθαι*. Connected with *εὐχομαι* it would be for *ὑπὲρ, above all things*; with *εὐδοῦσθαι* it will be *concerning or in respect to all things*, which is the proper rendering. See *εὐδοῶ* at note Rom. i. 9.

3. 4. ἐρχόμενων . . . ἀληθείᾳ. *when the brethren came and testified of the truth that is in thee . . .* These brethren seem to have been preachers of the Gospel, who came from the residence of Caius, and bore testimony to the sincerity of his faith, and his perseverance in it. *Καθὼς, even as*, as they are evidenced by the consistency of his discourse and conduct. *Μειζοτέραν* compared from *μείζων*, as we find *χειριστοτέρη* and

οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα.

- 5 Ἀγαπητὲ, πιστὸν ποιεῖς, ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς
6 καὶ εἰς τοὺς ξένους, Οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως
7 τοῦ Θεοῦ. ^d Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον, μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν. Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.
9 Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν
10 Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. Διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκοῦμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς
11 ἐκκλησίας ἐκβάλλει. ^e Ἀγαπητὲ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστίν· ὁ

^d 1 Cor. ix. 12. 15.

^e Ps. xxxvii. 27. Isa. i. 16. 1 Pet. iii. 11. 1 John ii. 29. iii. 6. 9.

5 — καὶ τοῦτο εἰς τοὺς ξένους

7 * ὀνόματος αὐτοῦ

8 || ὑπολαμβάνειν

ἐσχατώτερον. There is an ellipsis of ἡ before ἵνα, than that I may hear. Τούτων, sc. ἔργων, πραγμάτων.

5. 6. πιστὸν ποιεῖς... thou doest faithfully... i. e. actest agreeably to the faith... or rather, it may be for ἔργον πιστοῦ ἄξιον, opus Christiano homine dignum. Καὶ εἰς τοὺς ξένους, see at note above ver. 1. and Rom. xii. 13.; and see προπέμπω at note Acts xv. 3.

7. Ὑπὲρ... ἐθνῶν. Because that for his name's sake they went forth, taking nothing of the Gentiles. The received reading αὐτοῦ after ὀνόματος appears to be spurious. But as the article before ὀνόματος has here the force of his, the inference is the same. Ὑνόματος can be meant only of the name of Christ, and referring as it must to Θεοῦ immediately preceding, he is here, as elsewhere, called God. Μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν. Those who went forth to publish the Gospel among the Gentiles, would take nothing of them, as a reward for their labour; and therefore they were recommended by the Apostle to charitable and hospitable Christians. Λαμβάνω is four times repeated with ἀπὸ at Matt. xvii. 25. 26. Ἀπολαμβάνειν in the next verse is hospitio accipere.

9. 10. Ἐγραψα... I wrote... viz. to the Church where Caius resided, to recommend the brethren as mentioned above. But Diotrophes, who probably was a pastor of that Church, would not own the authority of the aged Apostle, or pay any regard to his counsel. Some would read ἔγραψα αὐν, I should have written: that is, that the Apostle would have written to the Church, if he had not foreseen the inutility of such a step, on account of the opposition of Diotrophes, and that he preferred therefore to address his letter to Caius. See note above ver. 1. Φιλοπρωτεύων *primum ambio*, φιλοπρωτεύων *homo ambitiosissimus*. Plutarch has πάντα πρωτεύειν βουλόμενος. Ὑπομνήσω... I will remember... rather, I will call to his remembrance, I will make him remember; an authoritative and apostolical denunciation. Private offences against ourselves, says Whitby, must be forgiven and forgotten; but when the offence εἰς τὴν πίστιν ἐμπόδιον φέρει, is an impediment to the faith, and very prejudicial to the Church, it is to be opposed and openly reproved. Ἐκ τῆς ἐκκλησίας ἐκβάλλει, and casteth them out of the church. This is applicable only to the actual members of the Church; not to the strangers.

κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. ὁ Δημητρίῳ μεμαρτύρη- 12
ται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας · καὶ ἡμεῖς
δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής
ἐστι.

Ἐ Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ 13
καλάμου σοι γράψαι. Ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ 14
στόμα πρὸς στόμα λαλήσομεν. Εἰρήνη σοι · Ἀσπάζονται 15
σε οἱ φίλοι · Ἀσπάζου τοὺς φίλους κατ' ὄνομα.

† John xxi. 24. 1 Tim. iii. 7.

§ 2 John 12.

11 * ὁ δὲ κακοποιῶν 12 || οἶδας

11. οὐχ ἑώρακε τὸν Θεόν· *hath not seen God: ὁρᾶν pro pōsse.* He hath no proper knowledge of God, or of his divine will.

12. Δημητρίῳ . . . ἀληθείας· *Demetrius hath good report of all men, and of the truth itself:* or, All men, and even truth herself, bear testimony to Demetrius. Whoever Demetrius was, his character and behaviour were the reverse of the character and behaviour of Diotrephes. Benson believes him to be the bearer of this letter, and one of

the brethren who went out to preach to the Gentiles. Καὶ οἶδατε . . . ἐστι, *and ye know that our record is true.* This expression, says Macknight, is twice used by John in his Gospel, xix. 35. xxi. 34. which is a clear internal evidence that this Epistle was written, not by John the presbyter, but by John the Apostle.

13. ἀλλ' . . . γράψαι· *but I will not with ink and pen write unto thee.* See at note 2 Ep. 12.

Ι Ο Υ Δ Α

ΕΠΙΣΤΟΛΗ.

- 1 ^a **ΙΟΥΔΑΣ** Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ Πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ Χριστῷ τετηρη-
 2 μένοις κλητοῖς · ^b Ἐλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πλη-
 θυνθείη.
 3 ^c Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν, περὶ τῆς κοινῆς σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν, πα-
 ρακαλῶν ἐπαγωνίζεσθαι τῇ ἁπαξ παραδοθείσῃ τοῖς ἀγίοις

^a Luke vi. 16. John xvii. 11. 12. 15. Acts i. 13. Rom. i. 7. 1 Pet. i. 5.

^b 1 Pet. i. 2. 2 Pet. i. 2.
 Tit. i. 4.

^c Phil. i. 27. 1 Tim. i. 18. vi. 12. 2 Tim. i. 13. iv. 7.

1 || ἡγαπημένοις

1. 2. **Ἰούδας** . . . *Jude* . . . Jude, one of the Apostles, was brother of James, who wrote the Epistle of St. James. He was called Thaddeus, and sometimes Lebbeus, Matt. x. 3. Luke vi. 16. He was therefore *Τριώνυμος*, as Jerome calls him. It was not uncommon for a person to have more than one name; thus Peter and Thomas. The Epistle of St. Jude has a very great similarity to the second Epistle of St. Peter, both in sentiments and in expressions. Its date is very uncertain, being fixed by some as early as 64, as late as the year 90 by others; and in some of the intervening years, as is conjectured by others. It appears to be addressed not to Jewish converts merely, but to Christians in general. The

Apostle, while he cautions the believers to persevere in their holy faith, denounces threats against deceivers and false teachers whose character he describes. Καὶ Ἰησοῦ . . . κλητοῖς · and preserved in *Jesus Christ, and called*; that is, as Schleusner renders it, *Christianis, qui constantes manserunt in religione Christianâ*. Some render it, who have been reserved, or destined, that is by the Deity, to be called by Jesus Christ. Πληθυνθείη, be multiplied: an apostolic salutation, as 1 Pet. i. 2.

3. παρακαλῶν . . . πίστετε and exhort you that you should earnestly contend for the faith which was once delivered unto the saints. When the Apostle applied himself to his fellow-Christians concerning their

πίστει. ^d Παρεισέδυσαν γάρ τινες ἄνθρωποι οἱ πάλαι προ- 4
γεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ
ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσ-
πότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.
^e Ὑπομῆσαι δὲ ὑμᾶς βούλομαι, εἰδότες ὑμᾶς ἅπαξ τοῦτο, 5
ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σῶσας, τὸ δεύτερον τοὺς
μὴ πιστεῦσαντας ἀπώλεσεν. ^f Ἀγγέλους τε τοὺς μὴ τη- 6
ρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον
οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς αἰδίοις ὑπὸ

^d Rom. ix. 21. 22. Gal. ii. 4. Tit. i. 16. Heb. xii. 15. 1 Pet. ii. 8. 2 Pet. ii. 1. 3. 10.
1 John ii. 22. ^e Num. xiv. 29. 37. xxvi. 64. Ps. cvi. 26. 1 Cor. x. 9. Heb. iii. 17-19.

^f John viii. 44. 2 Pet. ii. 4. Rev. xx. 10.

4 † Θεὸν

5 † ὑμᾶς alterum

ib. τοῦτο

ib. || Ἰησοῦς

common salvation, it appeared to him on mature consideration most needful to address them upon the duty of *contending with the utmost earnestness and zeal*, ἐπαγωνίζεσθαι, for the great fundamentals of that doctrine, violently assaulted as it now was, which had been once delivered to the saints by the Apostles and Evangelists, who first preached the Gospel after the day of Pentecost. (Eumenius on this place says: παρακαλεῖ αὐτοὺς ἀγωνίζεσθαι καὶ ἐμμένειν τῇ παραδοθείσῃ αὐτοῖς πίστει. See the parallel passage 2 Pet. ii. 21.

4. Παρεισέδυσαν . . . ἀρνούμενοι. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. See παρεισδύν at note Rom. v. 20. We are not, says Bp. Tomline, to infer from hence that God, by an ordinance, causes these men to be thus ungodly; but that he ordained that those, who he foresaw would be guilty of such practices, should suffer a severe condemnation; and accordingly the Apostle proceeds to enumerate many instances of wicked men, who drew down upon themselves the vengeance of their offended Maker. Προγεγραμμένοι . . . qui olim designati sunt ad hanc pœnam. Πρὸ, ante, in composition often denotes also, publicè, palam, in publico loco. Those who were summoned before the courts of judicature, were said to be προγεγραμμένοι εἰς κρίσιν, because they were cited by posting up their names in some public place, and to these judgment was published or declared in writing. Elsner remarks, that the Greek

writers apply the term προγεγραμμένους to those whom the Romans called *proscriptos*, i. e. whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered for their death. Δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστόν this passage may be considered as applicable to Mr. Sharp's and Bp. Middleton's rule; see Eph. v. 5. and δεσπότην Θεὸν καὶ Κύριον as explained of one person. There is however some difficulty in ascertaining the true reading, as many authorities omit Θεὸν. That the Syr. translator, says Bp. Midd., understood the passage of one person is most certain: he puts Κύριον in apposition with δεσπότην Θεὸν, and renders "the only Lord God (viz.) our Lord Jesus Christ." The Copt. does the same. See the parallel passage to this verse, and note 2 Pet. ii. 1—3.

5. εἰδότες ὑμᾶς ἅπαξ τοῦτο . . . though ye once knew this . . . Ἄπαξ is semel, but here, as in several other places, it is *prorsus, omnino: rem vobis omnibus notissimam*. Suid. ἅπαξ· διόλου, παντελῶς. Τὸ δεύτερον . . . ἀπώλεσεν" afterward destroyed them that believed not. The Apostle intimates that God will punish the wicked who after professing Christianity have departed from the faith, as he destroyed the rebellious Jews in several instances.

6. 7. Ἀγγέλους . . . ἀρχήν" and the angels which kept not their first estate . . . i. e. their dignity and principality. So 1 Chron. xxvi. 10. υἱοὶ φυλάσσοντες τὴν ἀρχήν, filii primogeniturae prerogativas tuentes. See for this passage notes at 2 Pet. ii. 4—10. Ἀλλὰ . . . οἰκητήριον, but left their own habitation; they ambitiously and rebel-

7 ζόφον τετήρηκεν · ^g Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ
αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ
8 ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα, πυρὸς
αἰωνίου δίκην ὑπέχουσαι. ^h Ὁμοίως μὲν τοι καὶ οὗτοι
ἐνυπνιαζόμενοι σάρκα μὲν μαινοῦσι, κυριότητα δὲ ἀθετοῦσι,
9 δόξας δὲ βλασφημοῦσιν. ⁱ Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος,
ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως
σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγεῖν βλασφημίας,

^g Gen. xix. 24. Deut. xxix. 23. 2 Pet. ii. 6. ^h Exod. xxii. 28. 2 Pet. ii. 10.

ⁱ Dan. x. 13. xii. 1. Zech. iii. 2. 2 Pet. ii. 11. Rev. xii. 7.

lously left the seat assigned them by their Creator. Dr. Hales does not understand this of the fallen angels or outcasts from heaven, but of the degenerate Sethites, in the age of Enoch, who left their proper habitation, to take wives of the daughters of men, or apostate Cainites. Gen. vi. 2. *Εἰς κρίσιν μεγάλης ἡμέρας, unto the judgment of the great day*; by hypallage for *εἰς ἡμέραν κρίσεως*, as 2 Pet. ii. 9. *Καὶ αἱ περὶ αὐτὰς πόλεις, and the cities about them*, Admah, Zeboim, and Zoar. *Τούτοις* refers to Σόδομα and Γόμορρα, and is in the neuter gender. *Ἐκπορνεύσασαι, giving themselves over to fornication, tota in scortationem effusa*; equivalent to which is the expression *ἀπέρχεσθαι ὀπίσω σαρκὸς ἐτέρας, going after strange flesh*. Husband and wife are one flesh; and therefore *σὰρξ ἐτέρα* is the wife of another husband. *Δίκην ὑπέχουσαι, suffering the vengeance*; *δίκην ὑπέχειν* is *pænas dare*; as *ὑπέχειν δίκας τῆς κακοζενίας*, Xenoph. Mem. ii. 1. 8. *Δεῖγμα, see ὑπόδειγμα* at note 2 Pet. ii. 4—10.

8. *Ὁμοίως . . . βλασφημοῦσιν* *Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Likewise, i. e. though these false teachers have these examples before them, yet they rush headlong to the same dangers and ruin.* *Ἐνυπνιαζόμενοι, these filthy dreamers, who followed vain and delusive opinions and errors.* Cic. de Divin. ii. 71. "*Nihil tam præposterè, tam inconditè, tam monstruosè cogitari potest, quod non possimus somnare.*" *Κυριότητα δὲ ἀθετοῦσι, despise dominion*; see at note 2 Pet. ii. 4—10. The Archangel, who treated his adversary even with gentleness, would have given these insolent and rebellious teachers, viz. the Gnostics, a very different instruction and example.

9. *Ὁ δὲ Μιχαὴλ . . . Κύριος* *Yet Michael the archangel, when contending with the devil he disputed about the body of Moses,*

durst not bring against him a railing accusation, but said, The Lord rebuke thee. We may hence collect that Moses was buried by the ministry of angels. But the spot was purposely concealed, lest his tomb might be converted into an object of idolatrous worship among the Israelites, like the brazen serpent. See Deut. xxxiv. 6. The dispute between Michael and the devil originated in this, that the devil contended Moses should be buried publicly, on pretence of doing him honour, but in reality to give the Israelites an opportunity of raising his body and worshipping it. St. Jude, according to Origen, derived his account from an apocryphal book, called the Assumption of Moses. Not that he considered the story as a real fact, which he himself believed, or required his readers to believe, but merely as an instructive fable, which served to illustrate the doctrine which he himself inculcated, namely, that we ought not to speak evil of dignities. With this view he might quote from the Assumption of Moses the conversation of Michael, as an example of diffidence worthy of imitation, without intending to assert that the story was true, or that the book from which he quoted was of divine authority. And as Bp. Newcome observes, we may be instructed by the moral, without admitting the fact. Some however suppose that St. Jude alludes to Zech. iii. 2. in which Joshua the high-priest is represented standing before the angel of the Lord, and Satan standing at his right hand to resist him; to whom the angel said, *The Lord rebuke thee.* Joshua the high-priest may thus stand for the Jewish people; which the *body of Moses* in this passage may also represent, as St. Paul calls Christians the *body of Christ*. *Οὐκ ἐτόλμησε . . . durst not . . . τολμᾶω* is here *sustineo, to bring one's mind to a thing.*

ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι Κύριος. ^k Οὗτοι δὲ, ὅσα μὲν 10
οὐκ οἶδασι, βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα
ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται. ^l Οὐαὶ αὐτοῖς· ὅτι 11
τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ
μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.
^m Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχού- 12
μενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ
ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ, ἄκαρπα, δις
ἀποθανόντα, ἐκριζωθέντα. ⁿ Κύματα ἄγρια θαλάσσης, 13

^k 2 Pet. ii. 12.^l John iii. 12.

2 Pet. ii. 13. 17.

¹ Gen. iv. 5. Num. xvi. 1. &c. xxii. 7. 21. 2 Pet. ii. 15.^m Prov. xxv. 14. Matt. xv. 13. 1 Cor. xi. 21. Eph. iv. 14.ⁿ Isa. lvii. 20. Phil. iii. 19. 2 Pet. ii. 17.

12 — οὗτοί εἰσιν οἱ ἐν

ib. * περιφερόμενοι

10. φυσικῶς, naturally, by natural instinct. Φυσικῶς ἐπίστασθαι is here the same as what Cicero says: *Bestiæ nil sentiunt nisi voluptatem*. St. Jude insinuates that these ungodly teachers, chiefly the Nicolaitans, notwithstanding they made high pretensions to knowledge, had no knowledge, at least concerning the use of their body, but what they derived from natural instinct, as brute animals: they made their lusts the only rule of their actions, and a Christian duty of the most impure practices. Ἐν τούτοις φθείρονται in those things they corrupt themselves. See at note 2 Pet. ii. 12—16.

11. τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ after the error of Balaam for reward, ἕνεκα und. Many commentators, says Bp. Midd., make τοῦ to be the article of μισθοῦ, so that the sense may be in the error of Balaam's hire. This is however extremely improbable. The arrangement would then have been τοῦ μισθοῦ Βαλαάμ. See at note 2 Pet. ii. 12—16. Ἐκχέσθαι signifies, *effusè ruere in aliquid, studio ingenti flagrantique cupiditate aliquid facere*, and is chiefly applied to him, *qui se in flagitia conjicit et præceps in perniciem ruit*. Καὶ . . . ἀπώλοντο, and perished in the gainsaying of Core. Ἀντιλογία is here rebellio: *ad exemplum Corachi seditiosi et rebellis pereunt*. The rebellion of Korah was against Moses; this of the false teachers is against Christ.

12. Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες . . . These are spots in your feasts of charity . . . The Agapæ of the primitive Christians were frugal and friendly repasts, provided at the expense of the rich, who,

on those occasions, associated and ate with the poor; instituted for the promotion of Christian charity and friendship; and generally preceded or followed by the Eucharist. Σπιλάδες are rocks, at the surface of the sea, according to the Greek epigram,

— χερειοῦς

Τὰς ὑφάλους πέτρας τῶν φανερῶν σπιλάδων.

and therefore it may signify dangerous and pernicious men. But it means here i. q. σπῖλοι καὶ μῶμοι, 2 Pet. ii. 13. and so understood by Hesych. σπιλάδες· μεμιασμένοι, defiled members of your feasts of charity. Συνευωχοῦμενοι, when they feast with you; but, says Schleusner, συνεωχέσθαι expresses not so much the feasting together, as *feasting luxuriously, luxuriosa convivium agitare*. See 1 Cor. xi. 21. Νεφέλαι ἄνυδροι, clouds they are without water; see at note 2 Pet. ii. 17. Δένδρα φθινοπωρινὰ, trees whose fruit withereth; from φθίνω deficio, and ὁπώρα autumn, i. e. withered, without leaves and fruits. But Phavorinus derives the word from φθινόπωρον, a kind of disease, which blights the fruit, preventing it from ripening; a symbol of these worthless and unprofitable teachers. Thus Pindar Pyth. E. 161. μὴ φθινοπώρῃς ἀνέμων χειμερία καταπνῶα δαμαλίζῃς χρόνον, ne fructibus exitialis ventorum hibernus flatus profiget ei tempus. Δὺς ἀποθανόντα, twice dead; δὺς may mean *prorsus, omnino*; or paraphrased, according to Macknight, twice, once in the Jewish, and a second time in the Christian vineyard; on which account they are rooted out.

- ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας · ἀστέρες πλανῆται, οἷς ὁ
 14 ζόφος τοῦ σκότους εἰς αἰῶνα τετῆρηται. ° Προεφήτευσε δὲ
 καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων, Ἴδου ἦλθε
 15 Κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ, ^p Ποιῆσαι κρίσιν κατὰ
 πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ
 πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ
 πάντων τῶν σκληρῶν, ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτω-
 16 λοὶ ἀσεβεῖς. ^q Οὗτοί εἰσι γογγυσταί, μεμψίμοιροι, κατὰ
 τὰς ἐπιθυμίας αὐτῶν πορευόμενοι · καὶ τὸ στόμα αὐτῶν
 λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα, ὠφελείας χάριν.
 17 ^r Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρη-
 μένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 18 ^s ° Ὅτι ἔλεγον ὑμῖν ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκ-
 ται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.
 19 ^t Οὗτοί εἰσιν οἱ ἀποδιορίζοντες ἑαυτοὺς, ψυχικοὶ, Πνεῦμα
 μὴ ἔχοντες.

° Gen. v. 18. Deut. xxxiii. 2. Dan. vii. 10. Zech. xiv. 5. Matt. xxv. 31.

2 Thess. i. 7. Rev. i. 7.

^p 1 Sam. ii. 3. Ps. xxxi. 18. xciv. 4. Mal. iii. 13.

^q Prov. xxviii. 21. Jam. ii. 1. 2. 9. 2 Pet. ii. 18.

^r 2 Pet. iii. 2.

^s 1 Tim. iv. 1.

2 Tim. iii. 1. iv. 3. 2 Pet. ii. 1. iii. 3.

^t Prov. xviii. 1. Ezek. xiv. 7. Hos. iv. 14.

ix. 10. 1 Cor. ii. 14. Heb. x. 25. Jam. iii. 15.

13 * εἰς τὸν αἰῶνα

14 * μυριάσιν ἀγίαις

15 || ἐλέγξαι

ib. † αὐτῶν prius

18 = ἐπ' ἐσχάτου τοῦ χρόνου

19 † ἑαυτοὺς

13. ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας · *foaming out their own shame*; an allusion to Isa. lviii. 26. ἐπαφρίζω, properly *despumo*: *mare ebullit caenum et lutum*. So these turbulent teachers show forth their filthy deeds and discourses to their own disgrace, *turpissima quævis sine ullo pudore palam dicentes et agentes*. Ἀστέρες πλανῆται, *wandering stars*; the Jews called their teachers *stars*; under which emblem the teachers in the Christian Church are represented, Rev. i. 20. ii. 1. *Stellas vocant Hebraei eos, qui doctores sunt, aut doctorum sibi personam sumunt*. Grotius. The Schol. says, φωτισμὸν ἐπαγγελλόμενοι, πλανῶντες δὲ καὶ πλανώμενοι. ° Ζόφος τοῦ σκότους, i. e. *tenebrosissima caligo*, sc. *infernī*. See at note 2 Pet. ii. 4—10.

14. 15. Προεφήτευσε . . . Ἐνὼχ . . . And Enoch also, the seventh from Adam, prophesied of these . . . That Enoch was endowed with the spirit of prophecy, is apparent from the name which he gave his son, Methuselah; which signifies, *he dieth, and the flood cometh*. He is called the seventh from Adam, to distinguish him from Enoch,

the son of Cain, who was only the third from Adam. Τούτοις is *to these*; he solemnly denounced that the divine vengeance would fall upon them. But this denunciation is applicable to the wicked of every age. Ἦλθε Κύριος . . . *the Lord cometh* . . . The past or present for the future, in the prophetic style, to show the absolute certainty of the event foretold. Ἐν ἀγίαις μυριάσιν, *with ten thousand of his saints*, literally *in or with holy myriads*, sc. of angels, the ministers and executioners of his vengeance. Ἀμαρτωλοὶ ἀσεβεῖς, *ungodly sinners*, in *homines Deumque injurii*, as Grotius explains it.

16. Μεμψίμοιροι, *complainers*; from μέμψις *querela*, and μοῖρα *fatum*, *homines qui temere suam sortem deplorant et accusant, et nunquam suâ sorte contenti vivunt*. Λαλεῖ ὑπέρογκα, *speakeeth great swelling words*; see at note 2 Pet. ii. 18. Θαυμάζοντες πρόσωπα, *having men's persons in admiration*; this phrase is commonly employed by the LXX. to express the meaning of *προσωπολήπτης*, *a respecter of persons*.

17—19. Ὑμεῖς δὲ . . . ὑπὸ τῶν ἀποστό-

^u ἤμεῖς δὲ, ἀγαπητοί, τῇ ἀγιοτάτῃ ὑμῶν πίστει ἐποι- 20
κοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι ἀγίῳ προσευχόμενοι,
^x Ἐαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος 21
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. Καὶ 22
οὓς μὲν ἐλεεῖτε διακρινόμενοι * ^y Οὓς δὲ ἐν φόβῳ σώζετε, 23
ἐκ τοῦ πυρὸς ἀρπάζοντες * μισοῦντες καὶ τὸν ἀπὸ τῆς σαρ-
κὸς ἐσπιλωμένον χιτῶνα.

^z Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους, καὶ στῆ- 24
σαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,
^a Μόνῳ Θεῷ σωτῇρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος 25
καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας * Ἀμήν.

^u Rom viii. 26. Eph. vi. 18. Col. ii. 7. 1 Tim. i. 4. ^x Tit. ii. 13. 2 Pet. iii. 12.

^y Amos iv. 11. Zech. iii. 2. 4. Rom. xi. 14. 1 Cor. iii. 15. 1 Tim. iv. 16. Rev. iii. 4.

^z Rom. xvi. 25. Eph. iii. 20. Col. i. 22. ^a Rom. xvi. 27. 1 Tim. i. 17. ii. 3.

22. 23 || καὶ οὓς μὲν ἐλέγχετε διακρινομένους* οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες* οὓς δὲ
ἐλεεῖτε ἐν φόβῳ 25 * σοφῶ Θεῷ ib. X διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν
post ἡμῶν ib. X πρὸ παντὸς τοῦ αἰῶνος, post ἐξουσία

λων . . . But, beloved, remember ye the words which were spoken before of the Apostles . . . rather, by the Apostles. See note 2 Pet. iii. 1—4. Ἀποδιορίζοντες, who separate themselves, qui semet ipsos a Deo quasi separant vitā flagitiosā; but without ἑαυτοὺς which is omitted in several Mss. it may be thus interpreted, qui falsā suā doctrinā hæreses et schismata in ecclesiā efficiunt, schismatici.

20. 21. ἐποικοδομοῦντες ἑαυτοὺς . . . building up yourselves . . . See ἐποικοδομέω at note Acts xx. 32. Ἐν Πνεύματι ἀγίῳ προσευχόμενοι, praying in the Holy Ghost; quickening and calling into action, as much as possible, by prayer, the gift of the Holy Ghost. Ἐαυτοὺς . . . τηρήσατε . . . keep yourselves in the love of God . . . Hence it is evident, says Whitby, that we are not so kept by the power of God, but that something must be done on our parts to preserve ourselves in the divine favour; and also that men, once in this state, may neglect

to keep themselves in the love of God.

22. 23. Καὶ οὓς . . . διακρινομένους and of some have compassion, making a difference; making a distinction between the lapsed, suitable to the nature of their offence. Οὓς δὲ ἐν φόβῳ σώζετε . . . And others save with fear . . . i. e. by rousing their fears, terrore injecto divinæ iræ. Such of the disciples of the false teachers as had erred through corruption of heart, they are exhorted to endeavour to save ἐν φόβῳ. Ἐκ τοῦ πυρὸς ἀρπάζοντες* pulling them out of the fire. See at note 1 Cor. iii. 10—15. Artemidor. Oneirocrit. i. 50. θάπτον, καὶ ὡς εἰπεῖν, ἐκ πυρὸς ἀρπάζουσιν. Μισοῦντες . . . χιτῶνα* hating even the garment spotted by the flesh. This implies that in doing them this kind office they should take care to preserve their own purity, by avoiding all familiarity with them, even as they would avoid touching a garment infected with the plague. Compare Rev. iii. 4.

ΑΠΟΚΑΛΥΨΙΣ.

Κεφ. α'. 1.

1 ^a ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσημανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ

^a John iii. 32. viii. 26. xii. 49. Infra iv. 1. xxii. 16.

CHAP. I.

1. Ἀποκάλυψις Ἰησοῦ Χριστοῦ . . . *The Revelation of Jesus Christ* . . . The Revelation of St. John, though never rejected by the ancient Church, and as fully authenticated as any part of the Canon of the New Testament, yet from the obscurity of the prophecy before its completion, was less known and less studied than the Gospels, Acts and Epistles: not from any suspicion concerning its authenticity or genuineness, but from its mysteriousness it was thought less fit to be read publicly and generally. Perhaps also this might arise from principles of prudence in the primitive Church, as it distinctly foretold the subversion of the Roman empire, and the establishment of another dynasty on its ruins. This book was written by St. John in the isle of Patmos, whither he was banished. The date of it may with great probability be referred to the time of Domitian. The ancients gave John the name of Θεολόγου, *the Divine*, because his writings set forth fully and openly the divine nature of Christ, *quod de Divinitate Filii nemo unquam hominum apertius aut divinius scripserit*. Sir Isaac Newton declares that " whilst no part of Holy Writ has gone through such an or-

deal of criticism, none is so strongly attested or so early commented upon." And Dr. Priestley himself affirms " that he thinks it impossible for any intelligent and candid person to peruse it, and not be struck in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any writings whatever, so as to be convinced that, considering the age in which it appeared, it could only have been written by a person divinely inspired."—" The language of the Apocalypse," says Michaelis, as translated by Bp. Marsh, " is both beautiful and sublime, is affecting and animating: and this not only in the original, but in every, even the worst translation of it. Who can read, if he reads without prejudice, the following address of Jesus to John, sinking to the ground through fear; and not be affected by the greatness of the thoughts and the expressions? *Fear not, I am the first and the last; I am he that was dead, but now liveth: Behold I am alive for evermore, Amen, and have the keys of hades and of death*, i. 17. 18. The Apocalypse has something in it which enchants and insensibly inspires the reader with the sublime spirit of the author. When future blessedness is promised to the righteous or the

Ἰωάννη· ^b Ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ, καὶ τὴν 2 μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε. ^c Μακάριος ὁ ἀναγι- 3 νώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

^d Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· 4 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμε- νος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐστὶν ἐνώπιον τοῦ θρόνου αὐτοῦ· ^e Καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ 5 πιστὸς, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἀρχὼν τῶν βασι- λείων τῆς γῆς· τῷ ἀγαπῶντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, ^f Καὶ 6 ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ,

^b 1 Cor. i. 6. 1 John i. 1. Infra ver. 9. vi. 9. xii. 17. ^c Luke xi. 28. Rom. xiii. 11. Jam. v. 8. 1 Pet. iv. 7. Infra xxii. 7. 10. ^d Exod. iii. 14. Zech. iii. 9. iv. 10. John i. 1. Infra ver. 8. iii. 1. iv. 5. v. 6. ^e John viii. 14. xiii. 34. xv. 9. 1 Cor. xv. 20. Gal. ii. 20. Eph. i. 20. Col. i. 18. 1 Tim. vi. 13. Heb. ix. 14. 1 John i. 7. Infra iii. 14. xvii. 14. xix. 16. ^f 1 Tim. vi. 16. Heb. xiii. 21. 1 Pet. ii. 5. 9. iv. 11. v. 11. Infra v. 10. xx. 6.

2 * ὅσα τε εἶδε 4 † τοῦ ib. ἐστίν 5 * ἐκ τῶν νεκρῶν ib. ἀγαπήσαντι.
6 * βασιλεῖς καὶ ἱερεῖς

New Jerusalem described, a man must be devoid of feeling who is not affected: and when the author denounces judgment to the wicked, and represents the smoke of their torment, ascending up for ever and ever, before the throne of God, and his angels, one must be instantly prejudiced before one reads, or one cannot read without terror." Nothing in the Jewish prophecies themselves exceeds the sublimity of the exordium, the magnificent description of our Lord's last appearance on earth, and the divine instructions to the Asian Churches, and in them to the Churches of all succeeding times: ver. 1—11. ^a Ἀ δεῖ γένεσθαι ἐν τάχει, which must shortly come to pass. This must be understood to be spoken in the language of heaven, in which a thousand years are as one day, and not to denote an immediate completion.

4. Χάρις . . . αὐτοῦ· Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne. John wishes the benediction of grace to the seven churches in Asia. Ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος represent here the indeclinable Hebrew noun יהוה, Jehovah; the Hebrew not admitting, like the Greek, inflexion in the oblique cases; but these defining terms are to be taken as a genitive. Ἀπὸ τῶν

ἑπτὰ πνευμάτων, i. e. angels: this is agreeable to the opinion of the Jews. Tob. xii. 15. ἐγὼ εἰμι Ῥαφαήλ εἰς ἐκ τῶν ἑπτὰ ἁγίων ἀγγέλων, οἱ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, καὶ εἰσπορεύονται ἐνώπιον τῆς δόξης τοῦ ἁγίου.

5. Καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς . . . And from Jesus Christ, who is the faithful witness . . . This nominative coming after the genitive, is upon the principle mentioned in the preceding note. Ὁ μάρτυς ὁ πιστὸς represents here the indeclinable Hebrew noun אמן, Amen, as may be seen in ch. iii. 14. where having expressed the Hebrew word in Greek letters, thus saith the Amen, the writer instantly gives a Greek translation of the Hebrew term, adding ὁ μάρτυς ὁ πιστὸς, thereby intimating that, wherever he uses this Greek expression, he speaks of him who, in the O. T. Scriptures, is called the Amen. It is owing to a similar cause that the words which follow these, namely, ὁ πρωτότοκος . . . ὁ ἄρχων, are also found in the nominative. The Apostle here applies other two indeclinable Hebrew nouns to Jesus Christ, thus informing the reader that these epithets, FIRST-BORN, THE PRINCE or RULER, applied to the Messiah in Ps. lxxxix. 27. belong to Jesus Christ, or, in other words, that he alone is the Messiah: ΕΛΙΟΥΝ (the most

- αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ·
 7 ἀμήν. ⁸ Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται
 αὐτὸν πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν · καὶ
 κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς · ναὶ, ἀμήν.
 8 ^h Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεὸς, ὁ ὢν, καὶ
 ὁ ᾄων, καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.
 9 ⁱ Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν, καὶ συγγενὴς ἐν τῇ
 θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην
 ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ,
 10 καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. ^k Ἐγενόμην ἐν
 πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ · καὶ ἤκουσα ὀπίσω μου
 11 φωνὴν μεγάλην ὡς σάλπιγγος, λεγούσης, ^l Ἐγὼ εἰμι τὸ
 Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος · καὶ, ^o Ὁ βλέπεις
 γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς
 Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυά-
 τειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδί-

⁸ Dan. vii. 13. Zech. xii. 10. Matt. xxiv. 30. xxvi. 64. John xix. 37. Acts i. 11.

^h Isa. xli. 4. xliv. 6. xlviii. 12. Supra ver. 4. Infra ver. 11. 17. ii. 8. iv. 8. xi. 17. xvi. 5. xxi. 6. xxii. 13.

ⁱ Rom. viii. 17. Phil. i. 7. iv. 14. 2 Tim. i. 8. ii. 12. Supra ver. 2. Infra vi. 9.

^k John xx. 26. Acts xx. 7. 1 Cor. xvi. 2. 2 Cor. xii. 2. Infra iv. 1. 2. x. 8. xvii. 3. xxi. 10.

^l Supra ver. 8. Infra ver. 17.

8 * Ω, ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὢν 9 * ὁ καὶ ἀδελφὸς ib. ἐν τῇ βασιλείᾳ
 ib. † Χριστοῦ 11 † ἐγὼ usq. ἔσχατος καὶ ib. * ταῖς ἐκκλησίαις ταῖς ἐν Ἀσίᾳ

high) in the Psalm. See Tilloch. The datives τῷ ἀγαπῶντι, καὶ λούσαντι are connected with what follows, αὐτῷ ἡ δόξα. Καὶ ἐποίησεν, and hath made us . . . ver. 6. is in the place of a participle, connected with the preceding, as if he had said ποιήσαντι. See 1 Pet. iv. 11.

8. Ἐγὼ εἰμι . . . ὁ παντοκράτωρ I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. As interpreted by Rosenmüller: *Ego sum ab aeterno in aeternum. Omnium primus sum, nec unquam finem sum habiturus.* Τὸ Α καὶ τὸ Ω, i. e. ante me non fuit alius Deus et post me non erit ullus. It is an expression taken from the Rabbins, who say, *ab Aleph usque ad Tau.* John writing in Greek adapted it to the Greek alphabet. Some understand this of the Father speaking: but the Son appropriates these titles to himself, xxi. 6. xxii. 13. And these

sublime expressions descriptive of his eternal pre-existence establish the Deity of Christ. See at note Phil. ii. 9—11. Compare this verse with verses 11. 17. and the first of this chapter, in which St. John calls this “The Revelation of Jesus Christ;” and how is it possible to get over this strong testimony to the divinity of Jesus Christ? And, says Origen, who is the Almighty to come, except Christ?

9. Πάτμῳ . . . Patmos was one of the Cyclades, in the Egean sea: it is now called Palmosa. A deportation of criminals, or suspected persons, to those small and almost deserted islands was frequent in those days; as Seriphus and Gyaros in Juvenal and Tacitus.

11. ταῖς ἑπτὰ ἐκκλησίαις . . . unto the seven churches . . . These churches lie in a circular order; so that by beginning at Ephesus, they may be visited all in the rotation marked by the Apostle.

κειαν. ^m Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλησε 12
 μετ' ἐμοῦ · καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,
ⁿ Καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον ὧν ἄνθρώπου, ἐν- 13
 δεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς
 ζώνην χρυσῇν · ^o Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες, 14
 λευκαὶ ὡς ἔριον λευκόν, ὡς χιών · καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς
 φλόξ πυρός · ^p Καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, 15
 ὡς ἐν καμίνῳ πεπυρωμένοι · καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ
 ὑδάτων πολλῶν · ^q Καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ 16

^m Infra ver. 20. Exod. xxv. 37. Zech. iv. 2. ⁿ Ezek. i. 26. Dan. vii. 13.
 x. 5. 16. Infra ii. 1. xiv. 14. xv. 6. ^o Dan. vii. 9. x. 6. Infra ii. 18. xix. 12.
^p Ezek. i. 7. 24. xliii. 2. Dan. x. 6. Infra ii. 18. xiv. 2. xix. 6. ^q Isa. xlix. 2.
 Acts xxvi. 13. Eph. vi. 17. Heb. iv. 12. Infra ver. 20. ii. 1. 12. 16. iii. 1. x. 1. xix. 15. 21.

12 = ἐλάλει 13 ‡ ἑπτὰ 14 * ὥσει ἔριον

12. Καὶ ἐπέστρεψα .. χρυσᾶς. *And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks: the first clause would be better thus: Upon this I turned to discover the voice that had spoken to me. There is in this book a frequent allusion to the ceremonies of the Jewish worship: the seven candlesticks allude to the golden lamp with its branches in the temple of Jerusalem. The seven candlesticks are symbolical of the seven Churches. This is the first terrestrial vision.*

13. Καὶ ἐν μέσῳ ... ἀνθρώπου. *And in the midst of the seven candlesticks one like unto the Son of man ...* The person seen in the midst of the golden candlesticks was Jesus Christ, the Son of God, the Amen, he who dictated the Epistles to the seven Churches. ὧν ἄνθρωπον, without the article, and therefore rendered by many, *a Son of man*, that is, in a human form. But this passage, as the commentators have remarked, is taken from Dan. vii. 13. It should therefore be rendered κατ' ἐξοχὴν, *the Son of man*. In the Hebrew the article could not be admitted. The Septuagint, adhering closely to the original, rendered it ὡς υἱὸς ἀνθρώπου, and thus also the Apostle in preserving the quotation. Καὶ περιεζωσμένον ... χρυσᾶς, and *girt about the paps with a golden girdle*, rather, girded round his breast. In the next verse, ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες, that is, the hair of his head, were white as white wool, like the *Ancient of days* in Daniel's vision vii. 9.

15. ὅμοιοι χαλκολιβάνῳ, *like unto fine brass*; so named from mount Libanus.

Suid. χαλκολιβανον, εἶδος ἡλέκτρον, τιμώτερον χρυσοῦ. This is symbolical of the power of Christ, which nothing can resist. Φωνὴ ὑδάτων πολλῶν, *the sound of many waters*; this also is descriptive of the majesty of Jesus. So Ezek. i. 24. xliii. 2. It may not be improper to give a short sketch of the symbolical language, and the construction of the phraseology of prophecy, as chiefly taken from Faber. The heaven, temporally considered, denotes the government, and in ecclesiastical interpretation is the Church, with reference to its governing powers. The sun is the supreme ruler of an empire, and ecclesiastically the sun is Christ, the head of the Church. The moon is the imperial authority of the realm, and the general ecclesiastical authority of the Church. And the stars, as they are the various kings of the empire, so also they are the bishops and priests of the Church. The earth imports the platform or territorial domain of the empire; mountains and islands, are kingdoms and states; trees, men of eminence; grass, men of an humble condition. The earth, ecclesiastically considered, is the territorial platform of a church; and mountains and islands are subordinate ecclesiastical establishments. The waters import the collective body of the people. The sea in a state of agitation, shadows out nations in a state of war or revolution. An earthquake is a sudden convulsion or revolution, also the overthrow of any particular Church. A storm of hail is an invasion from the north. The removal of islands and mountains is the subversion of kingdoms and communities. The fall of

ἀστέρας ἑπτὰ· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστο-
 17 μος ὀξεία ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει
 ἐν τῇ δυνάμει αὐτοῦ. [†] Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς
 τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκε τὴν δεξιὰν αὐτοῦ
 ἐπ' ἐμὲ, λέγων, Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ
 18 ἔσχατος, [§] Καὶ ὁ ζῶν· καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν
 εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων· καὶ ἔχω τὰς κλεῖς τοῦ
 19 θανάτου καὶ τοῦ ᾗδου. [†] Γράψον οὖν ἃ εἶδες, καὶ ἃ εἰσι, καὶ
 20 ἃ μέλλει γίνεσθαι μετὰ ταῦτα· [¶] Τὸ μυστήριον τῶν ἑπτὰ
 ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας

[†] Isa. xli. 4. xliv. 6. xlviii. 12. Ezek. i. 28. Dan. viii. 18. x. 10. Infra ii. 8.
 xxii. 13. Supra ver. 11. [§] Ps. lxxviii. 20. Rom. vi. 9. Infra iv. 9. v. 14. xx. 1.
[†] Supra ver. 12. &c. Infra ii. 1. &c. iv. i. &c. [¶] Supra ver. 12. 16. Infra ii. 1. &c.
 Zech. iv. 2. Mal. ii. 7. Matt. v. 15. Phil. ii. 15.

17 * ἐπέθηκε ib. χεῖρα ἐπ' ἐμὲ, λέγων μοι 18 * αἰώνων ἄμην ib. τοῦ ᾗδου καὶ
 τοῦ θανάτου 19 * γράψον ἃ εἶδες 20 * ἑπτὰ λυχναὶ ὧς εἶδες

a star from heaven is the apostacy of a bishop or priest. The descent of soft dew and rain from heaven represents the sanctifying grace of the Holy Spirit. In an ecclesiastical sense a wild beast is an ecclesiastical empire. The four cherubic animals are styled ζῶα by St. John; the two persecuting beasts of the sea and the earth, θηρία. A horn of such a beast is an ecclesiastical kingdom. The head of such a beast is the governing polity; the body, is the persons who constitute the body politic of the empire. A war-horse typifies a military empire. In the Apocalypse a city represents chiefly an ecclesiastical body politic. And the city of the dragon bearing the mystic name of *Babylon*, is the whole Roman empire, which conjointly as a temporal and a spiritual sovereignty is exhibited under the hieroglyphic of a wild beast ridden by a harlot. The ten parts or streets of the great city, answering to the ten horns of the first Apocalyptic wild beast, denote the ten kingdoms of the divided Roman empire. By a throne we are to understand a domination. The merchants who trade with the great city are the great men of the earth or the princes of the Roman territory. The holy city of the Lamb is the Church of Christ: and an olive-tree and a candlestick are alike hieroglyphics of a church. A woman denotes a community. Hence a chaste woman is a type of the true Church: a harlot or an adulteress is a symbol of an apostate and idolatrous

church: the flesh of such a harlot denotes her temporal possessions: and her riding a wild beast marks her influence over the empire thus symbolized. A vineyard, a vine, a field of corn, and harvest, also symbolize a church. A wilderness conveys the idea of spiritual barrenness and ignorance. Thunder and lightning represent wars and invasions. Locusts and caterpillars, destroying armies. White and clean robes denote righteousness and happiness; sackcloth, humiliation with persecution. To seal up a prophecy is to suffer it to remain unintelligible till its accomplishment: and to eat a prophecy is to receive and digest it for the purpose of communication. There will be however some variation in the sense and interpretation of prophetic and symbolical phraseology according to the nature of the subject, context, and temporal or ecclesiastical application.

16. ἀστέρας ἑπτὰ, *seven stars*, or angels, are the bishops of the seven Churches, who were to give light before men as *burning and shining luminaries*, as the stars give light to the world in the night-season. Ῥομφαία δίστομος, *a sharp two-edged sword*, (see at note Heb. iv.) is symbolical of the severe judgments to be inflicted on apostate churches.

18. καὶ ἔχω . . . ᾗδου· *and have the keys of hell and of death*; that is, I have power to unlock them, and give life to my true disciples.

19. 20. Γράψον οὖν ἃ εἶδες . . . *Write the*

τὰς χρυσᾶς. Οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ λυχνίαι αἱ ἑπτὰ, ἑπτὰ ἐκκλησίαι εἰσί.

Κεφ. β'. 2.

^a Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον, Τάδε 1
λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περι-
πατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν. ^b Οἶδα 2
τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονὴν σου, καὶ
ὅτι οὐ δύνῃ βαστάσαι κακοὺς· καὶ ἐπείρασας τοὺς λέγοντας
ἑαυτοὺς ἀποστόλους εἶναι, καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς
ψευδεῖς, ^c Καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά 3
μου, καὶ οὐκ ἐκοπίασας. Ἄλλ' ἔχω κατὰ σοῦ, ὅτι τὴν 4
ἀγάπην σου τὴν πρώτην ἀφῆκας. ^d Μνημόνευε οὖν πόθεν 5
πέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον.

^a Supra i. 13. 16. 20.
2 Pet. ii. 1. 1 John iv. 1.

^b Ps. i. 6. Infra ver. 9. 13. 19. iii. 1. 8. 15. 2 Cor. xi. 13.
^c Gal. vi. 9. Heb. xii. 3. 5. ^d Matt. xxi. 41. 43.

1 * τῆς Ἐφεσίῃς 2 * ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους 3 * ἐβάστασας,
καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας, καὶ οὐ κέκμηκας 5 * ἐκέπτωκας

things which thou hast seen . . . John being sufficiently strengthened and composed, his instructions are repeated, to write the vision he saw; and also the state of the Church, both present and future, to the angels of the seven Churches. There seems here an allusion to the Jewish Church, the priests of which were styled angels or messengers, as bringing the commands of God to the people, and carrying or offering their prayers to God. The ruler of the synagogue also was called angel or bishop. See also *ἀστέρες* at note Jude 13.

CHAP. II.

1. Τῷ ἀγγέλῳ . . . *Unto the angel* . . . See note above i. 19. 20. These two chapters, ii. and iii., contain the seven Epistles to the seven Churches of Asia. They contain certain predictions which were accomplished. The present state of these Churches

shows the truth of what St. John wrote to them, and should warn Christians of the judgments of God. These messages contain both encouragement and reproof, caution against false teachers and seducers, warnings and consolations.

2. 3. καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, *and thy labour, and thy patience*; this is ἐν διὰ δυοῖν, for τὴν ἐν τῷ κόπῳ ὑπομονήν. Οὐ δύνῃ βαστάσαι κακοὺς, *thou canst not bear them which are evil*: Limborch, Theol. lib. v. c. 37. has shown the absurdity of opposing such a text as this to the great Christian doctrine of toleration, in opposition to the tenor of the whole New Testament. Οὐ δύνῃ βαστάσαι—and ἐβάστασας are elegantly opposed to each other. *Ferre potes molestias propter Christum: at non potes ferre pseudapostolos. Novi laborem tuum, in ferendis malis: non tamen despondes animum neque fatiscis.* Κοπιᾶν here is *delassari, lassum fieri*.

- εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω τὴν λυχνίαν σου ἐκ
 6 τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς. ^ε Ἀλλὰ τοῦτο ἔχεις,
 7 ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ μισῶ. ^ι Ὁ
 ἔχων οὖς ἀκουσάτω, τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις·
 Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ
 ἐστὶν ἐν τῷ παραδείσῳ τοῦ Θεοῦ.
 8 ^ε Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον,
 Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς, καὶ
 9 ἔζησεν· ^η Οἶδά σου τὰ ἔργα, καὶ τὴν θλίψιν, καὶ τὴν
 πτωχείαν, (ἀλλὰ πλούσιος εἶ,) καὶ τὴν βλασφημίαν τῶν
 λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ
 10 συναγωγὴ τοῦ Σατανᾶ· ^ι Μηδὲν φοβοῦ ἃ μέλλεις πάσ-
 χειν· ἰδοὺ μέλλει βαλεῖν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν,
 ἵνα πειρασθῇτε· καὶ ἔξετε θλίψιν ἡμερῶν δέκα. Γίνου
 πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

^ε Infra ver. 15. ^ι Gen. ii. 9. Matt. xi. 15. xiii. 9. 43. Infra ver. 11. 17. 29.
 iii. 6. 13. 22. xiii. 9. xxii. 2. 14. ^ε Supra i. 8. 17. 18. ^η Luke xii. 21. Rom. ii. 17.
 28. 29. ix. 6. 1 Tim. vi. 18. Jam. ii. 5. Supra ver. 2. Infra iii. 9. ^ι Matt. x. 22.
 xxiv. 13. Jam. i. 12. Infra iii. 11.

5 † ταχὺ 7 * ἐν μέσῳ τοῦ παραδείσου
 Σμυρναίων 9 † τὰ ἔργα, καὶ
 λεγόντων

ib. × μου post Θεοῦ 8 * ἐκκλησίας
 ib. * πλούσιος δὲ εἶ ib. × ἐκ ante τῶν

5. καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τό-
 που αὐτῆς· and will remove thy candlestick
 out of his place . . . This intimates how
 terrible a thing it would be to have the
 Gospel taken away from them, and their
 Church extinguished. This denunciation
 is intended to awaken the rest, and equally
 addressed to all. And at present how deso-
 late is that Church, which, for her luke-
 warmth, Christ threatened to spue out of
 his mouth in disgust, iii. 16.

6. ὅτι μισεῖς . . . μισῶ that thou hatest
 the deeds of the Nicolaitans, which I also
 hate. Yet the Church of Ephesus, better
 than some other Churches, had this honor
 and praise remaining of hating the lewd
 practices of the Nicolaitans, which sectaries
 considered all impure practices as matters
 of indifference.

7. ἐκ τοῦ ξύλου τῆς ζωῆς of the tree of
 life; the tree of life is a symbol of eternal
 life. Ξύλον, wood, is put for the tree, and
 the tree for the fruit, the nutriment by
 which that life is sustained. Thus the act

of giving eternal life is ascribed to Christ.
 See John x. 27. 28.

9. ἀλλὰ πλούσιος εἶ· but thou art rich;
 namely, in faith and good works. Βλασ-
 φημίαν is here calumny, or malediction,
 maledicta gravissima. Ἰουδαίους the Jews
 boasted even at this time that they were
 exclusively the people of God. But see
 Rom. ii. 28. The inveteracy of the Jews
 against the Gospel is well known, and their
 spirit of persecution; and there were great
 numbers of them in the proconsular Asia,
 who were still very formidable to the Chris-
 tians, though their power was now much
 weakened.

10. ἡμερῶν δέκα ten days. In prophecy
 days are to be taken for years; and this may
 refer to the persecution under Diocletian,
 or of Domitian, which continued about ten
 years. But it may only signify a short and
 limited time. Γίνου . . . ζωῆς· Be thou
 faithful unto death, and I will give thee a
 crown of life. An encouragement this,
 says Dr. Hales, peculiarly adapted to their

^k Ὁ ἔχων οὖς ἀκουσάτω, τί τὸ Πνεῦμα λέγει ταῖς ἐκκλη- 11
σίαις · Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέ-
ρου.

^l Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, 12
Τὰδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν ·

^m Οἶδα τὰ ἔργα σου, καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ 13
Σατανᾶ · καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν
πίστιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου
ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

ⁿ Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν 14
διδαχὴν Βαλαὰμ, ὃς ἐδίδασκε τῷ Βαλακ βαλεῖν σκάνδα-
λον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορ-
νεῦσαι. ^o Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν 15
Νικολαϊτῶν, ὁ μισῶ. ^p Μετανόησον · εἰ δὲ μὴ, ἔρχομαί 16
σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ
στόματός μου. ^q Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει 17
ταῖς ἐκκλησίαις · Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ
κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν

^k Supra ver. 7. Infra xliii. 9. xx. 14. xxi. 8.

^l Supra i. 16.

^m Supra ver 2. 9.

ⁿ Num. xxiv. 14. xxv. 1. xxxi. 16. Infra ver. 20. Acts xv. 29. 1 Cor. vi. 13. &c.

^o Supra ver. 6.

^p Isa. xi. 4.

^q 2 Thess. ii. 8. Supra i. 16. Infra xix. 15. 21.

^r Supra ver. 7. 11. Infra iii. 12. xix. 12.

Isa. lxii. 2.

13 † καὶ ante ἐν ταῖς ἡμέραις ib. ἐν ante αἷς 14 * τὸν Βαλακ 15 = Νικολαϊτῶν
ὁμοίως. 16 X οὐν post μετανόησον 17 * φαγεῖν ἀπὸ τοῦ μάννα

angel. or bishop, the venerable Polycarp, who suffered martyrdom rather than apos-
tatize, A. D. 167. "Fourscore and six
years have I served Christ, and he never
injured me: How then can I blaspheme
my King and my Saviour?"

11. Ὁ νικῶν . . . δευτέρου· *He that over-
cometh shall not be hurt of the second death* ;
i. e. eternal misery after death: *liber erit
a miseria post mortem corporis*. The second
death is often mentioned by the Rabbins.
It signifies eternal condemnation or misery.

13. Ἀντίπας ὁ μάρτυς μου . . . Nothing is
known for certain of Antipas from eccle-
siastical history; but it is probable that he
suffered martyrdom for the faith in the re-
cent persecution under Domitian. Μάρτυς
is here a martyr. Origen informs us, that,
in the ecclesiastical sense of the word, none
were styled μάρτυρες, save those only who
had sealed the truth with their blood.

15. Οὕτως . . . ὁ μισῶ· *So hast thou also
them that hold the doctrine of the Nicolai-
tans, which things I hate*. See at note
Jude 10. Κρατέω here is *obseruo, obsequium
præsto*.

17. τοῦ μάννα τοῦ κεκρυμμένου· *of the
hidden manna*: manna, that bread that
came down from heaven among the Israel-
ites, was so called from מנא, *præparavit*,
ἄρτος ἑτοιμος ἀπ' οὐρανοῦ. By this may
fitly be denoted that inward comfort and
joy which arise from the practice of Chris-
tian virtues, which carry with them a bless-
edness in this life, especially of confessing
and suffering for Christ. And that is here
bestowed upon the conqueror, i. e. on him
who perseveres in the Christian faith, and
does not fall away to idolatry. The manna
is said to be κεκρυμμένον, because it is en-
joyed in the heart of the Christian only.
Ψῆφον λευκὴν, a white stone; in popular

ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

- 18 ^r Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ·
- 19 ^s Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην, καὶ τὴν πίστιν, καὶ τὴν διακονίαν, καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ
- 20 ἔσχατα πλείονα τῶν πρώτων. ^t Ἀλλ' ἔχω κατὰ σοῦ, ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἣ λέγουσα ἐαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἑμοὺς δούλους πορνεῦσαι καὶ
- 21 φαγεῖν εἰδωλόθυτα. ^u Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.
- 22 Ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων
- 23 αὐτῆς, ^x Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ · καὶ γνώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας · καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ
- 24 ἔργα ὑμῶν. ^y Ὑμῖν δὲ λέγω, τοῖς λοιποῖς τοῖς ἐν Θυατεί-

^r Supra i. 14. 15.

^s Supra ver. 2.

^t Supra ver. 14. Exod. xxxiv. 15.

1 Kings xvi. 31. xxi. 25. 2 Kings ix. 7. Acts xv. 20. 29. 1 Cor. x. 19. 20. ^u Rom. ii. 4. Infra ix. 20.

^x 1 Sam. xvi. 7. 1 Chron. xxviii. 9. xxix. 17. 2 Chron. vi. 30. Ps. vii. 9. lxii. 12. Jer. xi. 20. xvii. 10. xx. 12. Matt. xvi. 27. John ii. 24. 25. Acts i. 24. Rom. ii. 6. viii. 27. xiv. 12. 2 Cor. v. 10. Gal. vi. 5. Infra xx. 12. ^y Acts xv. 28.

17 ib. οὐδεὶς ἔγνω

19 * καὶ τὴν διακονίαν, καὶ τὴν πίστιν

ib. καὶ τὰ ἔσχατα

20 * κατὰ σοῦ ὀλίγα

ib. ὅτι ἔῃς τὴν γυναῖκα Ἰεζάβελ, τὴν λέγουσαν . . . δι-

δάσκει καὶ πλανᾶσθαι

21 * ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν

22 * ἐγὼ

βάλλω 24 * καὶ λοιποῖς

judicatures, or elections, the votes were given by means of the *calculus*, ψῆφος. The *white* was a token of absolution or approbation, the black of condemnation or rejection. But here it refers to the judges who presented to conquerors in the games a white stone, assigning and containing the name and the prize of him that conquered.

18. Καὶ τῷ ἀγγέλῳ . . . γράψον· And unto the angel of the church of Thyatira write . . . Thyatira lay to the south-east of Pergamos. The Son of God reminds the pastors of that Church, that he saw with approbation their love of him, and that their last works were more abundant than those which they had at first performed. But there was a worm at the root of such prosperity. The Lord Jesus has to allege against

the presiding minister and the pastors, that they suffered those persons who taught those abominable tenets, and practised those impurities which he hated, viz. the same heresy as in the preceding Epistle. The woman Jezebel, mentioned ver. 20. denotes, figuratively, persons of her character, under one principal deceiver; just as the Roman Antichrist is represented by the emblem of a harlot.

23. 24. ὅτι ἐγὼ . . . καρδίας· that I am he which searcheth the reins and hearts: the Son of God employs the peculiar style of the Deity, as it is the peculiar prerogative of God to discern the most secret imaginations, purposes and inclinations of men. Δώσω ὑμῖν, I will give unto every one of you; there is here, as in the prophetic

ροισ, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, (ὡς λέγουσιν,) οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο βάρος. ^z Πλὴν ὃ ἔχετε, κρατήσατε, ἄχρις οὗ ²⁵ ἂν ἤξω. ^a Καὶ ὁ νικῶν, καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα ²⁶ μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, ^b Καὶ ποιμανεῖ ²⁷ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντριβεται, ὡς καὶ γὰρ εἴληφα παρὰ τοῦ Πατρὸς μου. ^c Καὶ ²⁸ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. ^d Ὁ ἔχων οὖς ἀκου- ²⁹ σάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

Κεφ. γ'. 3.

^a Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, 1
Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ, καὶ τοὺς
ἑπτὰ ἀστέρας. Οἶδ'α σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι
ζῆς, καὶ νεκρὸς εἶ. Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ, 2

^z Infra iii. 11. ^a Matt. xix. 28. Luke xxii. 29. 30. John vi. 29. 1 Cor. vi. 3.
1 John iii. 23. Infra iii. 21. xx. 4. ^b Ps. ii. 8. 9. xlix. 14. Dan. vii. 22. Infra xii. 5.
xix. 15. ^c 2 Pet. i. 19. Infra xxii. 16. ^d Supra ver. 7. ^a Supra i. 4. 16. ii. 2.
Infra iv. 5. v. 6. Eph. ii. 1. 5. 1 Tim. v. 6.

24 καὶ οἵτινες ib. τὰ βάθη 1 * τὸ ὄνομα 2 = στήρισον

style is often the case, a transition from the third to the second person: and in the next verse, ὅσοι οὐκ ἔχουσι, the third is put for or changed from the second. Τοῖς λοιποῖς are the good who separated from the evil, and did not hold their false and impure doctrines. Ὡς λέγουσιν, as they speak; the Gnostics called their mysteries *profunda Dei*, and *profunda Bythi*. Irenæus ii. 38. 39. They fancied that they could see deeper than other men, and that fornication, the worship of idols, or partaking of things offered to them, were things indifferent in themselves. But Christ says that such mysteries of iniquity were τὰ βαθέα τοῦ Σατανᾶ.

27. 28. Καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ . . . And he shall rule them with a rod of iron . . . See Ps. ii. 9. Τὸν ἀστέρα τὸν πρωϊνόν, the morning star. The morning star is the emblem of glory, as also of joy and gladness. His victorious disciples shall

Gr. Test.

shine as the brightness of the firmament, and as stars for ever and ever.

CHAP. III.

1. Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον . . . And unto the angel of the church in Sardis write . . . See at note ii. 1. The divine Saviour commands the bishop and the Church at Sardis to be zealous in its revival. They had a name to live, they professed the truth, and had not deviated into heresy; but their works were not perfect or complete: the Lord therefore calls on them to hold fast pure and undefiled religion, to be vigilant and zealous; for unless they repented, he would visit them with some terrible judgments. There were however a few Christians at Sardis, who had not disgraced their profession by worldly lusts and sinful practices: Christ assures

III.

2 U

- ἃ ἔμελλον ἀποθανεῖν · οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπλη-
 3 ρωμένα ἐνώπιον τοῦ Θεοῦ. ^b Μνημόνευε οὖν, πῶς εἴληφας
 καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν μὴ γρη-
 γορήσῃς, ἦξω ἐπὶ σε ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς ποῖαν
 4 ὥραν ἦξω ἐπὶ σε. ^c Ἀλλ' ἔχεις ὀλίγα ὀνόματα ἐν Σάρδε-
 σιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν · καὶ περιπατήσουσι
 5 μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. ^d Ὁ νικῶν, οὗτος
 περιβαλεῖται ἐν ἱματίοις λευκοῖς · καὶ οὐ μὴ ἐξαλείψω τὸ
 ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ
 ὄνομα αὐτοῦ ἐνώπιον τοῦ Πατρὸς μου, καὶ ἐνώπιον τῶν
 6 ἀγγέλων αὐτοῦ. ^e Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα
 λέγει ταῖς ἐκκλησίαις.
 7 ^f Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον,
 Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινὸς, ὁ ἔχων τὴν κλεῖν τοῦ Δα-
 βιδ, ὁ ἀνοίγων, καὶ οὐδεὶς κλείει, καὶ κλείει, καὶ οὐδεὶς

^b Infra ver. 11. xvi. 15. Matt. xxiv. 42. 43. xxv. 13. Mark xiii. 33. Luke xii. 39. 40.
 1 Thess. v. 2. 6. 2 Pet. iii. 10. ^c Acts i. 15. Jude 23. Infra iv. 4. vi. 11. vii. 9. 13.
^d Exod. xxxii. 32. Ps. lxi. 28. Matt. x. 32. Luke xii. 8. Rom. viii. 37. Phil. iv. 3.
 1 John v. 4. 5. Infra xii. 11. xiii. 8. xvii. 8. xix. 8. xx. 12. xxi. 27. ^e Supra ii. 7.
^f Infra ver. 14. Supra i. 5. 18. Infra vi. 10. xix. 11. Job xii. 14. Isa. xxii. 22. Matt.
 xvi. 19. Luke i. 32. Acts iii. 14. 1 John v. 20.

2 * μέλλει ἀποθανεῖν ib. × μου post Θεοῦ 4 * ἔχεις ὀλίγα ib. καὶ ἐν Σάρδεσιν
 5 * ἐξομολογήσω 7 * τὴν κλεῖδα

them that they should walk with him in white, the emblem of perfect purity and triumph; and that they should not be blotted out of the book of life, in which his chosen servants are registered. "Ὅτι ὄνομα ἔχεις ὅτι ζῆς, that thou hast a name that thou livest; dicaris vivere, as rendered by Beza, who, ver. 4., renders ὄνόματα, capita hominum, i. e. personas; see at note Acts i. 15. Καὶ νεκρὸς εἶ, and art dead, i. e. spiritually, intimating the loss of divine grace.

7. Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον . . . And to the angel of the church in Philadelphia write . . . The bishop and Church at Philadelphia maintained their faith with greater constancy than the others; and Christ promised to keep them from the hour of temptation; supposed by some to refer to Trajan's persecution. This city was the last taken by the Mohammedans: and there has been since a succession of a few Christians there, though at present they may not, it is to be feared, have much of the power of godli-

ness. Gibbon thus expresses himself: "The captivity or ruin of the seven Churches of Asia was consummated, (viz. by the Ottomans, 1312); and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation; the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus, and three stately theatres of Laodicea, are now peopled with wolves and foxes; Sardis is reduced to a miserable village; the God of Mohammed, without a rival, is invoked in the mosques of Thyatira and Pergamus; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant sons defended their religion and freedom above

ἀνοίγει · ^g Οἶδά σου τὰ ἔργα · ἰδοὺ δέδωκα ἐνώπιόν σου 8
 θύραν ἀνεωγμένην ἣν οὐδείς δύναται κλείσαι αὐτήν · ὅτι
 μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ
 ἡρνήσω τὸ ὄνομά μου. ^h Ἰδοὺ διδάμι ἐκ τῆς συναγωγῆς 9
 τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ
 εἰσὶν, ἀλλὰ ψεύδονται · ἰδοὺ ποιήσω αὐτοὺς, ἵνα ἤξωσι καὶ
 προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ
 ἡγάπησά σε · ⁱ Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς 10
 μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελ-
 λούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς
 κατοικοῦντας ἐπὶ τῆς γῆς. ^k Ἐρχομαι ταχύ · κράτει ὁ 11
 ἔχεις, ἵνα μὴδεὶς λάβῃ τὸν στέφανόν σου. ^l Ὁ νικῶν, 12
 ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ
 μὴ ἐξέλθῃ ἔτι · καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου,
 καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερου-
 σαλὴμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου,
 καὶ τὸ ὄνομά μου τὸ καινόν. ^m Ὁ ἔχων οὖς ἀκουσάτω τί 13
 τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

ⁿ Καὶ τῷ ἀγγέλῃ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον, 14
 Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ
 ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ · ^o Οἶδά σου τὰ ἔργα, ὅτι οὔτε 15
 ψυχρὸς εἶ, οὔτε ζεστός · ὅφελον ψυχρὸς ᾤης, ἢ ζεστός.

^g Supra ver. 1. 1 Cor. xvi. 9. 2 Cor. ii. 12.

^h Supra ii. 9. Isa. xlix. 23. lx. 14.

ⁱ Isa. xxiv. 17. 2 Pet. ii. 9.

^k Phil. iv. 5. Supra ver. 3. i. 3. ii. 10. 25. Infra xxii. 7.

12. 20. ^l 1 Kings vii. 21. Gal. ii. 9. iv. 26. Heb. xii. 22. Supra ii. 17. Infra xiv. 1.

xxi. 2. 10. xxii. 4.

^m Supra ii. 7.

ⁿ Isa. lxxv. 16. Col. i. 15. 1 John v. 20.

Supra ver. 7. i. 5. Infra xix. 11. xxii. 6.

^o Supra ver. 1.

8 * καὶ οὐδεὶς

9 || ἤξουσι

ib. † ἐγὼ

11 * Ἰδοὺ ἔρχομαι

12 * καταβαίνει

14 * τῆς ἐκκλησίας Λαοδικέων

15 * ψυχρὸς εἶης

fourscore years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and Churches of Asia, Philadelphia is still erect; a column in a scene of ruins, a pleasing example that the paths of honour and safety may sometimes be the same." Ὁ ἔχων τὴν κλεῖν τοῦ Δαβὶδ· he that hath the key of David, elliptically for, of the house of David, as Isa. xxii. 22. Qui ad regnum divinum, quosquos voluerit, admittit potest. Ὅραν ἀνεωγμένην, an open door; an image which is often

used by St. Paul, 1 Cor. xvi. 9. 2 Cor. ii. 12. and again Col. iv. 3. Ἐπὶ τῆς οἰκουμένης ὅλης, ver. 10. upon all the world, i. e. the Roman empire, which then comprised the known world.

14. ὁ μάρτυς ὁ πιστὸς . . . the faithful and true witness . . . See at note i. 5. Ἡ ἀρχὴ τῆς κτίσεως, auctor omnis creaturæ. See Col. i. 16.

15. Οἶδά . . . ζεστός· I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. Many of those who

- 16 Οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ζεστός οὔτε ψυχρὸς, μέλλω
 17 σε ἐμέσαι ἐκ τοῦ στόματός μου. ^p Ὅτι λέγεις, Ὅτι πλού-
 σιος εἰμί, καὶ πεπλούτηκα, καὶ οὐδενὸς χρεῖαν ἔχω· καὶ
 οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς, καὶ πτωχὸς
 18 καὶ τυφλὸς καὶ γυμνός· ^q Συμβουλεύω σοι ἀγοράσαι παρ'
 ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα πλουτήσης· καὶ
 ἱμάτια λευκὰ, ἵνα περιβάλλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχὺνῃ
 τῆς γυμνότητός σου· καὶ κολλούριον ἐγχρίσαι τοὺς ὀφθαλ-
 19 μούς σου, ἵνα βλέπῃς. ^r Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω
 20 καὶ παιδεύω· ζήλωσον οὖν καὶ μετανόησον. ^s Ἰδοὺ ἑστηκα
 ἐπὶ τὴν θύραν, καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου,
 καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτόν, καὶ δεῖπ-
 21 νήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. ^t Ὁ νικῶν, δώσω
 αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνί-
 κησα, καὶ ἐκάθισα μετὰ τοῦ Πατρὸς μου, ἐν τῷ θρόνῳ αὐ-
 22 τοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς
 ἐκκλησίαις.

^p Hos. xii. 8. 1 Cor. iv. 8.^q Isa. lv. 1. Matt. xiii. 44. xxv. 9. 2 Cor. v. 3.Infra vii. 13. xvi. 15. xix. 8. ^r Job v. 17. Prov. iii. 11. 12. Heb. xii. 5. 6. Jam. i. 12.^s Cant. v. 2. Luke xii. 37. John xiv. 23.^t Matt. xix. 28. Luke xxii. 30.

17 × ὁ ante ἐλεεινὸς · 18 * ἐγχρισον 19 || ζήλευε 20 × καὶ ante εἰσελεύσομαι

departed from the simple truth and purity of the Christian religion, especially the Gnostics, thought it ἀδιάφορον, an indifferent thing, to renounce Christ in time of persecution. This is that lukewarmness, which is a middle indifferent disposition between being Christians and not Christians; and instead of that the divine Saviour commends to them πεπυρωμένον χρυσόν, pure refined gold, even the crown of martyrdom, (contrary to that mixture and alloy of dross that is now in them,) and the shining royal robe that belongs to martyrs.

16. μέλλω . . . μου· I will spue thee out of my mouth; throw, or cast thee out of my mouth, as it is in Wicklif. See at note ii. 5.

17. ὅτι σὺ εἶ ὁ ταλαίπωρος· that thou art wretched; Grotius thinks that the article is here employed in the κατ' ἐξοχὴν sense. But Bp. Midd. says that the Hebrew ת is frequently so used before adjectives; and that it is not improbable that the Greek article may in this place have the force of the Hebrew one; and the Hebraisms of this book are very numerous.

18. Συμβουλεύω . . . I counsel thee . . . See at note above ver. 15. Κολλούριον ἐγχρίσαι . . . anoint thine eyes with eye-salve . . . ad sanam mentem redi. Κολλούριον, properly parvus panis, hence medicinali genus quod in oculorum affectibus sumebatur.

Κεφ. δ'. 4.

^a Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἀνεωγμένη ἐν τῷ οὐ- 1
ρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος
λαλούσης μετ' ἐμοῦ, λέγων, Ἀνάβα ᾧδε, καὶ δείξω σοι, ᾧ
δεῖ γενέσθαι μετὰ ταῦτα. ^b Καὶ εὐθέως ἐγενόμην ἐν πνεύ- 2
ματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ
θρόνου καθήμενος· ^c Καὶ ὁ καθήμενος ἦν ὅμοιος ὀράσει 3
λίθῳ ἰάσπιδι καὶ σαρδίῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου

^a Supra i. 10. 19. Infra xi. 12. xii. 6.^b Supra i. 10. Infra xvii. 3. xxi. 10.

Isa. vi. 1. Jer. xvii. 12. Ezek. i. 26. x. 1. Dan. vii. 9.

^c Ezek. i. 28.1 * ἡνεωγμένη
καθήμενος ἦνib. λέγουσα
ib. * σαρδίῳ

2 ‡ καὶ prius

ib. || ἐπὶ τὸν θρόνον

3 ‡ καὶ ὁ

CHAP. IV.

1. Μετὰ ταῦτα . . . ταῦτα· *After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.* This chapter and the next constitute an introduction to the prophetic part of the book, especially to the opening of the seals, in the sixth and seventh chapters. A door is opened in heaven, which gives the Apostle a view of the *spiritual church* and worship. The remainder of the book, observes Dr. Hales, resolves itself into *four celestial visions*: the first and grand vision vouchsafed to the Apostle, beginning chap. iv. and ending chap. xi. 18. The second, beginning chap. xi. 19. and ending xiv. 20. The third, beginning chap. xv. and ending chap. xix. 10. And the fourth beginning chap. xix. 11. and ending chap. xxii. 5.

2. Καὶ εὐθέως . . . πνεύματι· *And immediately I was in the Spirit . . . i. e. under a strong and supernatural impulse, caused by the miraculous operation of the Spirit of God acting on the imagination in such a manner as to open the extraordinary scenes to the Apostle. We are not to imagine that the person sitting on the throne, mentioned in this verse, or the four animals mentioned below, or the four-and-twenty elders, were real beings existing in nature; though they represented, in a figurative*

manner, things that did really exist. Of the things symbolized by each symbol, it is allowed by many that in the description given of the throne, there is a reference to the tabernacle and temple-service. The throne which John saw, says Dr. Tilloch, is believed by some to have reference to the *mercy-seat*, and rightly so, for around the throne are *twenty-four seats*, answering to the twenty-four chambers of the chiefs of the priests, twelve on the south side and twelve on the north side of the priests' court—that which immediately surrounded the sanctuary; and to these seats are attached *twenty-four elders*, answerable to the twenty-four chiefs of the twenty-four courses of the priests. Here also there is *a glassy sea*, answerable to the *brazen sea* placed before the sanctuary, and consequently *before the seat*; likewise the *cherubims* which spread their wings over the mercy-seat in the holy of holies, sufficiently indicated by the description given of the *four living creatures*; and also *seven lamps of fire burning before the throne*, answering to the seven lamps of the seven-branched lamp-stand, placed before the veil in the holy place. The Apostle does not attempt to describe him that sat on the throne; but this was emblematical of the universal and eternal dominion of Jehovah, and of his exaltation far above all creatures, as their great Creator and Sovereign Lord.

3. λίθῳ ἰάσπιδι καὶ σαρδίῳ· *like a jasper and a sardine stone . . .* These might be

- 4 ὁμοία ὁράσει σμαραγδίνῳ. ^d Καὶ κυκλόθεν τοῦ θρόνου
θρόνοι εἴκοσι τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσα-
ρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις
λευκοῖς· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.
- 5 ^e Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ
βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ
- 6 θρόνου, αἱ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ. ^f Καὶ ἐνώπιον
τοῦ θρόνου θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ· καὶ ἐν
μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέ-
7 μοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν. ^g Καὶ τὸ ζῶον
τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον
μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ἀνθρώπου, καὶ
8 τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ. ^h Καὶ τὰ τέσ-
σαρα ζῶα, ἐν καθ' ἐν αὐτῶν ἔχον ἀνὰ πτέρυγας ἕξ, κυκλό-
θεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ
ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντες, Ὁ Ἅγιος, ὁ Ἅγιος, ὁ Ἅγιος
Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν, καὶ ὁ ὢν, καὶ ὁ ἐρχό-
9 μενος. ⁱ Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ
εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς

^d Supra iii. 4. 5. Infra ver. 10. vi. 11. vii. 9. 13. 14. xi. 16. xix. 14. ^e Supra i. 4.
iii. 1. Infra v. 6. viii. 5. xvi. 18. Exod. xxxvii. 23. 2 Chron. iv. 20. Ezek. i. 13.
Zech. iv. 2. ^f Infra ver. 8. xv. 2. Exod. xxxviii. 8. Ezek. i. 5. ^g Num. ii. 2. &c.
Ezek. i. 10. x. 14. ^h Isa. vi. 2. 3. Supra ver. 6. i. 4. 8. ⁱ Supra i. 18. Infra v. 8.
14. xv. 7.

3 || ὅμοιος 4 * εἴκοσι καὶ τέσσαρες ib. εἶδον τοὺς εἴκοσι τέσσαρας ib. καὶ ἔσχον
ἐπὶ τὰς κεφαλὰς 5 × αὐτοῦ post τοῦ θρόνου 6 × ὡς ante θάλασσα 7 * ὡς
ἄνθρωπος ib. πετομένῳ 8 * καὶ τέσσαρα ζῶα, ἐν καθ' ἑαυτὸ ib. γέμοντα
ib. λέγοντα

emblematical of the purity, glory, and awful justice of the divine nature. Gems, or precious stones, are also the symbols of divine oracles, of God's will and commandments; his will, whether for good or bad, being known by the colors of the gems.

6. καὶ ἐν μέσῳ . . . ὀπισθεν' and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind; or rather, four living creatures. These may be supposed to represent the whole congregation of the faithful, in the four quarters of the world, who daily offer up their prayers and thanksgivings. See Ezek. i. 5—17. And the four-and-twenty elders represent the priesthood, correspon-

dent to the Jewish chief priests, or heads of the four-and-twenty courses. See at note above ver. 2.

8. Ὁ Ἅγιος, ὁ Ἅγιος, ὁ Ἅγιος Κύριος . . . Holy, holy, holy, Lord God Almighty . . . That the holiness of God was thrice proclaimed, is very emphatical. Instances of repeating a call three times occur both in the sacred and profane witnesses. See Jer. xxii. 29. Ezek. xxi. 27. 2 Cor. xii. 8. Ps. lv. 17. Matt. xxvi. 44. Dan. vi. 10. Ὁ ἦν, καὶ ὁ ὢν, καὶ ὁ ἐρχόμενος, which was, and is, and is to come. This expression denotes the eternity of God, by an induction of all the parts of time, past, present, and future.

αἰῶνας τῶν αἰώνων, ^k Πεσοῦνται οἱ εἴκοσι τέσσαρες 10
 πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ
 προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
 καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέ-
 γοντες, ¹ Ἄξιός εἰ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν 11
 καὶ τὴν δύναμιν ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ
 θέλημά σου εἰσὶ, καὶ ἐκτίσθησαν.

Κεφ. ε'. 5.

^a Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου 1
 βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, κατεσφραγισμένον
 σφραγῖσιν ἑπτά. Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα 2
 φωνῇ μεγάλῃ, Τίς ἐστὶν ἄξιός ἀνοῖξαι τὸ βιβλίον, καὶ

^k Supra ver. 4. 9. Infra v. 8. 14. ¹ Infra v. 12. x. 6. Gen. i. 1. Acts xvii. 24.
 Eph. iii. 9. Col. i. 16. ^a Isa. xxix. 11. Ezek. ii. 9. 10. Dan. xii. 4.

11 || ἦσαν 1 — ἔσωθεν καὶ ἔξωθεν 2 × ἐν ante φωνῇ ib. † ἐστὶν

10. καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν . . .
and cast their crowns . . . This circumstance
 may be illustrated by several cases which
 occur in history. Josephus, (*Antiq. lib.*
xv. 10.) relating how Herod the Great,
 going to meet Augustus Cæsar after his
 victory over M. Antony, whose party Herod
 had embraced, says, that before he entered
 into the city, and came into the emperor's
 presence, he took off his diadem, or crown,
 and having made his apology, Cæsar bid
 him put it on again. Tigranes king of Ar-
 menia did the same to Pompey. Cic. *Orat.*
p. Sextio. Plut. *vita Pomp.* Tiridates in
 this manner did homage to Nero, laying
 the ensigns of his royalty at the statue
 of Cæsar, to receive them again from his
 hand. Tacit. *Ann. lib. xv.*

CHAP. V.

1. Καὶ εἶδον . . . And I saw . . . See at
 note iv. 1. βιβλίον γεγραμμένον ἔσωθεν
 καὶ ὀπισθεν . . . a book written within
 and on the backside . . . Mr. Mede calls this
 book the *codex fatidicus*, the book of the

counsels of God. The long scrolls or books
 of the ancients were seldom written but on
 one side, here said to be ἔσωθεν, *within*,
 because that side was turned inwards in
 rolling. When any of these scrolls was
 written on both sides, it contained twice
 as much as if written in the usual way.
 A book executed in this manner the Greeks
 called *ἀπισθόγραφος*, which Juvenal ex-
 presses by, *scriptus et in tergo*. The chief
 intention of the prophet in mentioning
 this circumstance, must have been to signi-
 fy that this volume was replete with infor-
 mation, and that its contents were not to be
 measured by its size. It is sealed with
 seven seals to show that its contents were
 secret. The loosing or opening of each seal
 was followed by some discovery of the con-
 tents of the scroll. But it could by no
 means be opened till one qualified to give
 the interpretation should come and explain
 it.

2. κηρύσσοντα φωνῇ μεγάλῃ *proclaiming*
with a loud voice. This angel performs the
 office of a crier or herald. The Rabbies
 suppose such a crier in heaven among the
 angels, and give him the name of Acraziel.

- 3 λῦσαι τὰς σφραγίδας αὐτοῦ; ^b Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιος εὐρέθη ἀνοῖξαι τὸ βιβλίον, οὔτε βλέπειν αὐτό.
- 5 ^c Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ Λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοῖ-
6 ξαι τὸ βιβλίον καὶ τὰς ἐπτὰ σφραγίδας αὐτοῦ. ^d Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, Ἀρνίον ἐστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἐπτὰ, καὶ ὀφθαλμοὺς ἐπτὰ, οἱ εἰσι τὰ ἐπτὰ πνεύματα τοῦ Θεοῦ τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν.
- 7 ^e Καὶ ἦλθε καὶ εἴληψε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθη-
8 μένου ἐπὶ τοῦ θρόνου. ^f Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ Ἀρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.
- 9 ^g Καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες, Ἀξίος εἶ λαβεῖν τὸ

^b Infra ver. 13.^c Gen xlix. 9. 10. Isa. xi. 1. 10. Rom. xv. 12. Heb. vii. 14.

Infra vi. 1. xxii. 16.

^d Isa. liii. 7. Zech. iii. 9. iv. 10. John i. 29. 36. 1 Pet. i. 19.

Supra iv. 5. Infra ver. 9. 12. xiii. 8.

^e Supra iv. 2.^f Ps. cxli. 2. Supra iv. 8. 10.Infra viii. 3. 4. xiv. 2. xv. 2. ^g Ps. xl. 3. Dan. iv. 1. vi. 25. Acts xx. 28. Rom. iii. 24.

1 Cor. vi. 20. vii. 23. Eph. i. 7. Col. i. 14. Heb. ix. 12. 1 Pet. i. 18. 19. 2 Pet. ii. 1.

1 John i. 7. Supra ver. 6. iv. 11. Infra vii. 9. xi. 9. xiv. 3. 4. 6.

3 × ἄνω post οὐρανῷ 4 * ἀνοῖξαι καὶ ἀναγνῶναι 5 * ὁ ὢν ἐκ τῆς φυλῆς ib. λῦσαι
τὰς ἐπτὰ 6 * καὶ εἶδον καὶ ἰδοὺ ib. = τὰ ἀποστελλόμενα 7 ‡ τὸ βιβλίον

5—7. ὁ Λέων ὁ ἐκ τῆς φυλῆς Ἰούδα . . . *the Lion of the tribe of Judah* . . . Christ is thus called in allusion to Jacob's prophecy, Gen. xlix. 9. Ἀρνίον ἐστηκὸς ὡς ἐσφαγμένον, stood a Lamb as it had been slain . . . Even as it had been slain, with the marks of the mortal wounds upon it. This was, says Scott, a hieroglyphical representation of the Saviour's high-priesthood, before God, in our nature, as risen from the dead, through the merit of his sacrifice, in behalf of all who come to the Father through him: so that it was in consequence of that atonement, which the sacrificing of spotless lambs had prefigured from the beginning, that he prevailed to open the book. Κέρατα ἐπτὰ, seven horns; horns and eyes are the usual symbols of power and wisdom; and *seren* in Scripture language denotes what is complete and perfect. *The seven spirits of God*, i. e. the Holy Spirit, as given by Christ to re-

veal the truth and will of God, to apostles and prophets, and as illuminating the understanding and preparing the hearts of his people, to receive their instruction.

8. καὶ φιάλας . . . ἁγίων and golden vials full of odours, which are the prayers of saints. Vials were of common use in the temple-service; they were like cups on a plate, in allusion to the censers of gold, in which the priests offered incense in the temple. Some interpreters understand the delivering of this book into the hands of Christ, as an act of inauguration, or investiture, into his regal power and authority, and that many of the expressions here used are taken from the ceremonies of solemn investitures, in which there are several instances of its having been done by the delivery of a book.

9. Ἀξίος εἶ λαβεῖν τὸ βιβλίον . . . Thou art worthy to take the book . . . Such accla-

βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ · ὅτι ἐσφάγης,
καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης
φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, ^h Καὶ ἐποίησας 10
αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσουσιν
ἐπὶ τῆς γῆς. ⁱ Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων 11
πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυ-
τέρων · καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, καὶ
χιλιάδες χιλιάδων, ^k Λέγοντες φωνῇ μεγάλῃ, Ὁ Ἀξίον ἐστι 12
τὸ Ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον
καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.
^l Καὶ πᾶν κτίσμα ὃ ἐστὶν ἐν τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς, 13
καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ὃ ἐστι, καὶ τὰ
ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ
θρόνου καὶ τῷ Ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ
τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ^m Καὶ τὰ τέσσαρα 14
ζῶα ἔλεγον, Ἀμήν · καὶ οἱ πρεσβύτεροι ἔπεσαν, καὶ προσ-
εκύνησαν.

^h Exod. xix. 6. 1 Pet. ii. 5. 9. Supra i. 6. Infra xx. 6. xxii. 5. ⁱ Supra iv. 4. 6.
Ps. lxxviii. 17. Dan. vii. 10. Heb. xii. 22. ^k Supra iv. 11. ^l 1 Chron. xxix. 11.
Rom. ix. 5. xvi. 27. Phil. ii. 10. 1 Tim. vi. 16. 1 Pet. iv. 11. v. 11. Supra i. 6.
Infra vi. 16. vii. 10. ^m Supra iv. 9. 10. Infra xix. 4.

10 * καὶ ἐποίησας ἡμᾶς ib. βασιλεύσομεν 11 * κυκλόθεν 13 † ἐστὶν
ib. * ἐν τῇ γῇ ib. ‡ ὃ ἐστι ib. = τὰ ἐν αὐτοῖς, πάντας 14 * προσεκύνησαν
ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων

mations were common amongst the ancients. They were usual at the inauguration of the Roman emperors. When Probus was declared emperor, the acclamations were concluded in these words, *Et prius fuisti semper dignus imperio, dignus triumphis, felix agas, feliciter imperes*. The Byzantine emperors at their inauguration were proclaimed to be worthy of it, by the public and repeated acclamations of the words Ὁ Ἀξίος. It was sung by the patriarch, repeated by the choir, and lastly, by the voice of the multitude.

11. 12. ὁ ἀριθμὸς . . . χιλιάδων the num-

ber of them was ten thousand times ten thousand, and thousand of thousands; or ten thousands of ten thousands, &c., both plural; consisting of many millions; a countless number. Dan. vii. 10. Ps. xlviii. 18. Λαβεῖν . . . εὐλογίαν to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. This sevenfold praise corresponds to the sevenfold attributes, above. This is followed by the universal adoration of all the creation throughout the four quarters of the universe, to God and the Lamb conjointly. See at note Phil. ii. 9—11.

Κεφ. 5'. 6.

- 1 ^a Καὶ εἶδον ὅτε ἤνοιξε τὸ Ἀρνίον μίαν ἐκ τῶν σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνῇ
 2 βροντῆς, Ἐρχου καὶ ἴδε. ^b Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευ-
 κός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον· καὶ ἐδόθη
 3 αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ. ^c Καὶ
 ὅτε ἤνοιξε τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέ-
 4 ρου ζώου λέγοντος, Ἐρχου. ^d Καὶ ἐξῆλθεν ἄλλος ἵππος
 πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν
 τὴν εἰρήνην ἐκ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι·
 5 καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. ^e Καὶ ὅτε ἤνοιξε
 τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέ-
 6 γοντος, Ἐρχου καὶ ἴδε. Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέ-
 λας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ
 7 αὐτοῦ. ^f Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων
 ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοῖνικες
 κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

^a Supra iv. 7. v. 5-7.^b Infra xiv. 14. xix. 11. Ps. xlv. 4. 5. Zech. vi. 3. 11.^c Supra iv. 7. ^d Zech. vi. 2.^e Supra iv. 7. Zech. vi. 2.^f Infra ix. 4.

1 × ἐπὶ ante σφραγίδων ib. * φωνῆς ib. καὶ βλέπε 2 † καὶ εἶδον ib. * ἐπ'
 αὐτῷ 3 * ἔρχου καὶ βλέπε 4 * ἐπ' αὐτῷ ib. ἀπὸ τῆς γῆς 5 * τὴν
 τρίτην σφραγίδα ib. καὶ βλέπε ib. † καὶ εἶδον ib. * ἐπ' αὐτῷ

CHAP. VI.

1. 2. Καὶ εἶδον ὅτε ἤνοιξε τὸ Ἀρνίον μίαν
 ... And I saw when the Lamb opened one
 of the seals ... See at note iv. 1. The Lamb
 now proceeds to open the seals of the book
 of fate, and discloses to view a successive
 series of symbolical prophecies, unfolding
 the history of the Church which extends to
 the end of the world. Καὶ ὁ καθήμενος ἐπ'
 αὐτὸν ... And he that sat on him that
 is, Christ. The first seal refers to the tri-
 umph of Christianity over both Judaism
 and Paganism, and the foundation of the
 Church.

3. 4. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν
 δευτέραν ... And when he had opened the
 second seal ... This second seal is inter-

preted of the judgments of God upon the
 Jewish persecutors under Trajan and Ha-
 drian, A. D. 106 to 138, when the Jews had
 1000 cities and fortresses taken and de-
 stroyed, and 580,000 men slain. The rider
 of the red horse had a great sword, to inflict
 great slaughter.

5. 6. Ἴππος μέλας ... a black horse ...
 A black horse is accounted a bad omen.
 The symbols of the third seal are character-
 istic of a scarcity. The period of the seal
 is supposed to extend from 138 to 193.
 And history during that period gives ac-
 counts of long-continued scarcities, through
 the whole Roman empire. The chænix is a
 man's allowance for a day: Herod. vii.
 says, εὗρισκω γὰρ συμβαλλέμενος, εἰ χοινί-
 κα πυρῶν ἕκαστος τῆς ἡμέρας ἐλάμβανε, καὶ

^g Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα τοῦ τετάρτου ζώου λέγοντος, Ἔρχου καὶ ἴδε. ^h Καὶ εἶδον, καὶ 8 ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος· καὶ ὁ ᾄδης ἠκολούθει μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνειν ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς. ⁱ Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον 9 ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. ^k Καὶ 10 ἔκραξαν φωνῇ μεγάλῃ, λέγοντες, Ἔως πότε, ὁ Δεσπότης ὁ ἅγιος καὶ ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; ^l Καὶ ἐδόθη αὐτοῖς 11 στολὴ λευκὴ, καὶ ἐρρέθη αὐτοῖς, ἵνα ἀναπαύσωνται ἔτι χρόνον, ἕως πληρώθωσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

^g Supra iv. 7.^h Lev. xxvi. 22. Ezek. xiv. 21. Zech. vi. 3.ⁱ Supra i. 9.

Infra viii. 3. ix. 13. xii. 17. xiv. 11. xix. 10. xx. 4. 2 Tim. i. 8.

^k Zech. i. 12.

Supra iii. 7. Infra xi. 18. xix. 2.

^l Supra iii. 4. 5. Infra vii. 9. 14. xix. 13.

7 * ἤκουσα φωνὴν ib. λέγουσαν ib. καὶ βλέπε 8 * ἀκολοθεῖ ib. — ἐδόθη
αὐτῷ 10 * ἔκραζον ib. ὁ ἀληθινὸς ib. — ἐκ τῶν 11 * ἐδόθησαν
ἐκάστοις στολαὶ λευκαὶ ib. μικρὸν, ἕως οὗ πληρώσονται ib. — ἀποκτείνεσθαι

μηδὲν πλέον. The scarcity therefore must be great, when a man's labour could merely supply himself with food, and that only bread. Καὶ τὸ ἔλαιον . . . μὴ ἀδικήσης· and see thou hurt not the oil and the wine. This order given to the emblematical executioner of the sentence may imply that there should not be a total failure of the fruits of the earth.

8. Καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς . . . And I looked, and behold a pale horse . . . The rider was Death, attended by Hades. Pestilence is often called Death by Eastern writers, metonymically. We learn from the best writers that in the period subsequent to that mentioned above, so extensive and destructive a pestilence as that which wasted the empire for fifteen years together, is not met with in universal history.

9—11. Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα . . . And when he had opened the fifth seal . . . This seal is interpreted of the severe persecution under Dioclesian, from A. D. 270 to 304; which was the most extensive and furious of all; and so many Christians suffered death, that the heathens

boasted, in an ancient inscription, that they had effaced the name and superstition of the Christians. λέγοντες . . . saying . . . In a grammatical construction, this should be λέγουσά. But souls, ψυχαί, have often in Scripture a kind of personality attributed to them; that is, they are spoken of as of the persons themselves, in the masculine gender. Or perhaps αἱ ψυχαὶ τῶν ἐσφαγμένων is equivalent to οἱ μάρτυρες; which being mentally introduced here, will render ἐκάστοις, αὐτοῖς, and αὐτοί, ver. 11. strictly grammatical. See Dr. Owen. Ἔως πότε . . . οὐ κρίνεις . . . How long, O Lord holy and true, dost thou not judge . . . Or better, How long—tarriest thou to judge . . . Usque quo non judicas, in the Vul. and Beza. The French versions have either, *jusques à quand diffères-tu, or diffères-vous?* Here the title of Δεσπότης is given to the Son. See at note 2 Pet. ii. 1—3.; and see ἀναπαύομαι at note Philem. 20. Ἔως πληρώθωσι . . . until their fellow-servants—should be fulfilled, till the number be complete. This representation seems much to favour the consciousness of departed saints, being exhorted to wait patiently for a little

- 12 ^m Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην, καὶ σεισ-
 μὸς μέγας ἐγένετο, καὶ ὁ ἥλιος μέλας ἐγένετο ὡς σάκκος
 13 τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, ⁿ Καὶ οἱ ἀστέρες
 τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῇ βάλλει τοὺς ὀλύν-
 14 θους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη, ^o Καὶ ὁ οὐρανὸς
 ἀπεχωρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος
 15 ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν. ^p Καὶ οἱ βασιλεῖς τῆς
 γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ
 οἱ ἰσχυροὶ, καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυ-
 16 τοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων, ^q Καὶ
 λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς,
 καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ
 17 θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου. ^r Ὅτι ἤλθεν ἡ
 ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ· καὶ τίς δύναται στα-
 θῆναι;

Κεφ. ζ'. 7.

- 1 ^a Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ
 τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας

^m Infra xvi. 18. Joel ii. 10. 31. iii. 15. Matt. xxiv. 29. Acts ii. 20.
ⁿ Infra viii. 10. ix. 1. ^o Ps. cii. 26. Isa. xxxiv. 4. Jer. iii. 23. iv. 24. Heb. i. 12.
 Infra xvi. 20. ^p Isa. ii. 19. ^q Hos. x. 8. Luke xxiii. 30. Infra ix. 6.
^r Ps. lxxvi. 7. Isa. xiii. 6. &c. Zeph. i. 14. &c. Infra xvi. 14. ^a Dan. vii. 2.
 Infra ix. 4.

12 * καὶ ἰδοὺ σεισμός ib. x ὅλη post σελήνη 14 * καὶ οὐρανός 15 * καὶ οἱ
 πλούσιοι καὶ οἱ χιλιάρχοι καὶ οἱ δυνατοὶ ib. ‡ πᾶς alterum 1 || τοῦτο

while; and hardly to consist with that uncomfortable opinion of their insensible state, till after the resurrection.

12. Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην . . . And I beheld when he had opened the sixth seal . . . The sixth seal describes the great convulsions in the Roman empire, downfall of Paganism, and establishment of Christianity. Awful judgments and calamities are often described in symbolical and figurative diction, by such commotions and alterations in the natural world, as earthquakes, sun becoming black, stars falling, &c. and by such are chiefly described mutations and alterations in religious systems and in governments. The sixth seal

therefore may justly be interpreted, as it is by Mr. Lowman, of the great commotions in the empire, from Maximinian to Constantine the Great, who put an end to the persecution of heathen Rome, from A. D. 304 to 323, during which time there were many bloody battles between the contending emperors, till Constantine abolished Paganism, and established the Christian religion.

CHAP. VII.

1. 2. Καὶ μετὰ ταῦτα . . . And after these things . . . This chapter is a continuation of the sixth seal. The tranquillity which

ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον. Καὶ εἶδον ἄλλον 2 ἄγγελον, ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλη τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, ^b Λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν 3 θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. ^c Καὶ 4 ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ· Ἐκ φυλῆς Ἰούδα, ιβ' χιλιάδες ἐσφραγισ- 5 μένοι· ἐκ φυλῆς Ῥουβὴν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ιβ' χιλιάδες ἐσφραγισμένοι· Ἐκ φυλῆς 6 Ἀσὴρ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ιβ' χιλιάδες ἐσφραγισμένοι· Ἐκ φυλῆς Συμεὼν, ιβ' χιλιάδες 7 ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, ιβ' χιλιάδες ἐσφραγισμένοι· Ἐκ 8 φυλῆς Ζαβουλὼν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσήφ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν,

^b Ezek. ix. 4. Supra vi. 6. Infra ix. 4. xiv. 1. xxii. 4.^c Infra ix. 16. xiv. 1.

2 * ἀναβάντα

succeeded Constantine's accession to the empire seems to be characterized by the restraint which the four angels, the instruments of Providence throughout the nations, imposed upon the winds. This calm represents the suspension of divine judgments during the sealing with the cross in their foreheads, or baptism of 144,000 true Israelites and converts to the Church. Καὶ εἶδον ἄλλον ἄγγελον . . . And I saw another angel . . . Even the great angel of the covenant, Jesus Christ, ascending up from the Eastern coast, where Jerusalem stood; who, by virtue of his Mediatorship, had in his hand that seal, or mark of the living God, which in his eternal decree is set upon his elect, whereby they are sealed both to salvation in the end, and to a gracious protection till then: who did, by the

mighty voice of his word, command these four angels; saying . . . See Bp. Hall; and at note Gal. vi. 17.

4. ἑκατὸν . . . Ἰσραὴλ· *an hundred and forty and four thousand of all the tribes of the children of Israel.* The numbers added to the Church, including Gentile as well as Jewish converts, are thus figuratively declared, twelve times twelve thousand, a definite for an indefinite number. The tribe of Dan is omitted, because probably idolatry was first established in it; or because this tribe had become extinct, not being mentioned in the genealogies contained in the first of Chronicles. Levi is mentioned with the rest, since it is equally partaker of Christ; and Joseph is placed instead of Ephraim.

- 9 ιβ' χιλιάδες ἐσφραγισμένοι. ^d Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολλὸς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ Ἀρνίου, περιβεβλημένους
- 10 στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν. ^e Καὶ κρᾶζουσι φωνῇ μεγάλῃ, λέγοντες, Ἡ σωτηρία τῷ Θεῷ
- 11 ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ Ἀρνίῳ. ^f Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ
- 12 Θεῷ, ^g Λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
- 13 ^h Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσὶ, καὶ
- 14 πόθεν ἦλθον; ⁱ Καὶ εἶρηκα αὐτῷ, Κύριέ μου, σὺ οἶδας. Καὶ εἶπέ μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν
- 15 στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ Ἀρνίου. ^k Διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ

^d Rom. xi. 25. Supra iii. 5. 18. iv. 4. v. 9. vi. 11. Infra ver. 14.

^e Ps. iii. 8.

Isa. xliii. 11. Jer. iii. 23. Hos. xiii. 4. Supra v. 13. Infra xix. 1.

^f Supra iv. 6.

^g Supra v. 13. 14.

^h Supra ver. 9.

ⁱ Isa. i. 18. Zech. iii. 3-5. Heb. ix. 14.

1 John i. 7. Supra i. 5. vi. 9. Infra xvii. 6.

^k Isa. iv. 5. 6. Infra xxi. 3.

9 * περιβεβλημένοι

ib. = ἐλεύκαναν αὐτὰς

10 * κρᾶζοντες

11 * ἐπὶ πρόσωπον

14 * Κύριε,

9. Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολλὸς . . . After this I beheld, and lo, a great multitude . . . The innumerable multitude here spoken of, seem to have been the spirits of good men departed out of this world, and now with God in glory; and especially those who had endured the persecutions, during the first centuries of Christianity. Every one of this company was clothed in white robes, as perfectly justified, sanctified, and made happy in heaven; and as victors, they carried the well-known emblem of palm-branches. Then follows the grand chorus of the whole faithful Church on earth, in heaven, and the angelic host,

in solemn and rapturous worship ascribing blessing and glory to God, and also to the Lamb.

14. καὶ ἔπλυναν . . . Ἀρνίου· and have washed their robes, and made them white in the blood of the Lamb. Such passages as this, as Gilpin observes, and those in chap. i. 5. and v. 9. are so strong for the atonement of Christ, that it does not appear how they can be evaded. Πλύνω de vestimentis dicitur, λούω de corpore, νίπτω de manibus pedibusque.

15. καὶ λατρεύουσιν . . . αὐτοῦ· and serve him day and night in his temple: an allusion to the daily and nightly ministration

θρόνου, σκηνώσει ἐπ' αὐτούς. ¹ Οὐ πεινάσουσιν ἔτι, οὐδὲ 16
διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτούς ὁ ἥλιος, οὐδὲ πᾶν
καῦμα. ^m Ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμα- 17
νεῖ αὐτούς, καὶ ὁδηγήσει αὐτούς ἐπὶ ζώσας πηγὰς ὕδατων.
καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐ-
τῶν.

Κεφ. η'. 8.

^a Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο σιγὴ 1
ἐν τῷ οὐρανῷ ὡς ἡμίωριον. ^b Καὶ εἶδον τοὺς ἑπτὰ ἀγγέ- 2
λους, οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν· καὶ ἐδόθησαν αὐτοῖς
ἑπτὰ σάλπιγγες. ^c Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη 3
ἐπὶ τὸ θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη
αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν
ἀγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον

¹ Ps. cxxi. 6. Isa. xlix. 10. Infra xxi. 4. ^m Ps. cxliii. 1. xxxvi. 8. Isa. xxv. 8.
John x. 11. 14. Infra xxi. 4. ^a Supra vi. 1. ^b 2 Chron. xxix. 25-28.
Matt. xviii. 10. Luke i. 19. ^c Exod. xxx. 1. Supra v. 8. vi. 9.

17 = ἐπὶ ζωῆς πηγὰς ib. * ἀπὸ τῶν ὀφθαλμῶν αὐτῶν 3 = ἐστάθη τοῦ θυσιαστηρίου

of the Levites. After this John proceeds to give a further description of the state of the blessed; showing in a beautiful strain of figurative language the privative evils from which they shall be everlastingly delivered, and also the positive good in which they shall eternally rest.

CHAP. VIII.

1. 2. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην . . . And when he had opened the seventh seal . . . The seventh seal contains far more than all the others, including the period of the seven trumpets, before the sounding of which there is silence in heaven for half an hour; which is an allusion to a custom in the Jewish worship. When the priest went into the temple to burn incense, all the instruments which had united in grand chorus before, made a solemn pause. During this interval the

priest offered up his propitiatory devotion within the temple, while the people stood praying in silence without. This short silence at the same time shows that the peace of the Church would continue but a short time. As the seals foretold the state of the Roman empire before and till it became Christian, so the trumpets foreshadow the fate of it afterwards.

3. Καὶ ἄλλος ἄγγελος ἦλθε . . . And another angel came . . . The great angel of the covenant, as the high-priest of his Church, before the altar of heaven. And many holy and effectual prayers were offered unto him, that he might by his merciful mediation present them to God the Father. The placing of this circumstance immediately before the sounding of the trumpets suggests, that the subject of these prayers was the occasion of something to be called for by these trumpets; and what could this be, but that of the destruction of the Roman empire? It is plainly sug-

- 4 τοῦ θρόνου. ^d Καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς
 προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ
 5 Θεοῦ. ^e Καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμι-
 σεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν
 γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ
 6 σεισμός. Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλ-
 7 πιγγας, ἠτοίμασαν ἑαυτοὺς, ἵνα σαλπίσωσι. ^f Καὶ ὁ
 πρῶτος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα
 αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς
 κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς
 8 χόρτος χλωρὸς κατεκάη. ^g Καὶ ὁ δεύτερος ἄγγελος ἐσάλ-
 πισε, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν
 θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης, αἷμα·
 9 Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ,
 τὰ ἔχοντα ψυχάς· καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

^d Ps. cxli. 2. Luke i. 10.^e 2 Sam. xxii. 8. 1 Kings xix. 11. Acts iv. 31.

Infra xvi. 18.

^f Infra ix. 4. xvi. 2. Isa. ii. 13. Ezek. xxxviii. 22.^g Jer. li. 25.

Ezek. xiv. 19. Amos vii. 4. Infra xvi. 3.

6 * ἔχοντες sine articulo 7 * καὶ ὁ πρῶτος ἄγγελος ib. × ἐν ante αἷματι ib. Verba
 καὶ τὸ τρίτον τῆς γῆς κατεκάη desunt in textu rec. 8 † πυρὶ 9 || διεφθάρησαν

gested that the petition for some delay would be accepted; yet all further applications on that head are discouraged by a most significant emblem, the censer being cast away. See Whitaker. Ταῖς προσευχαῖς τῶν ἁγίων, ver. 4. together with the prayers of saints, as rendered by Abp. Newcome; there is an ellipsis of σὺν; see Bos.

7. Καὶ ὁ πρῶτος ἐσάλπισε. . . The first angel sounded . . . At the sounding of the first trumpet Alaric and his Goths invade the Roman empire. He entered the empire A. D. 395, and after spreading desolation by fire and sword through the provinces, took and plundered Rome, A. D. 410. Καὶ ἐγένετο χάλαζα καὶ πῦρ . . . And there followed hail and fire . . . The greatest calamities are described under these figures and images. Χάλαζα is the symbol of divine punishment below xi. 19. xvi. 21. On the decease of Theodosius, that great prince, 395, says Gibbon, the northern cloud, which had been so long gathering, discharged itself. He died in the month of January, and before the end of the same year, the Gothic nation was in arms. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their

forests; and the uncommon severity of the winter, allowed the poet to remark, that they rolled their ponderous waggons over the broad and icy back of the indignant river. The fertile fields of Phocis and Boeotia were covered with a deluge of barbarians, who massacred the males of an age to bear arms, and drove away the females with the spoil and cattle of the flaming villages.

8. Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε. . . And the second angel sounded . . . At the sounding of the second trumpet, Attila and his Huns waste the Roman provinces, during the space of many years. He called himself the scourge of God, and the terror of mankind. He was indeed a burning mountain cast into the sea, and turning it into blood; for he drenched the countries with the blood of the inhabitants, and destroyed every thing which came in his way. In the style of prophecy a mountain signifies a kingdom. See Jer. li. 25. And waters are expressly made the symbol of people in this prophecy, xvii. 15. The third part of the sea turned into blood is the emblem of the Roman empire, supposed to contain a third part of the world.

^h Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ 10
 ἄστὴρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ
 τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.
ⁱ Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ἄψινθος· καὶ γίνεται 11
 τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον· καὶ πολλοὶ τῶν ἀνθρώ-
 πων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν. ^k Καὶ ὁ 12
 τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ
 ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων,
 ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνη τὸ
 τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως. ^l Καὶ εἶδον, καὶ ἤκουσα 13
 ἐνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι, λέγοντος Φωνῇ με-
 γάλῃ, Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν
 λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν
 μελλόντων σαλπίζειν.

^h Isa. xiv. 12. Infra ix. 1. xvi. 4.
 xxiii. 15. ^k Isa. xiii. 10. Amos viii. 9.

ⁱ Exod. xv. 23. Ruth i. 20. Jer. ix. 15.
^l Infra ix. 12. xi. 14. xiv. 6. xix. 17.

10 || πηγὰς ὑδάτων
 13 * ἀγγέλου πετωμένου

11 — ὁ ἄψινθος

ib. * πολλοὶ ἀνθρώπων

12 || φωνῇ

10. 11. καὶ ἔπεσεν ... λαμπάς· and there fell a great star from heaven, burning as it were a lamp; or, as rendered in the Geneva Bible, like a torch. This is explained by some, of the Arian and Pelagian heresies, and the contests and persecutions connected with them. But a luminous meteor shooting from heaven does not inaptly represent Genseric, who unexpectedly invaded the empire with 300,000 Vandals and Moors from Africa, took Rome, and abandoned it to the cruelty and licentiousness of his soldiers. Genseric was however a bigoted Arian, and cruelly persecuted the orthodox Christians. The name wormwood denotes the embittering and poisoning of the rivers and fountains, and thus completing the former judgment of turning the sea into blood.

12. Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε ... And the fourth angel sounded ... Under

the fourth trumpet the sun, moon, and stars, or the great luminaries of the Roman empire, were eclipsed and darkened. Genseric, says Bp. Newton, left it in a weak and desperate condition: it struggled hard, and as it were gasped for breath, during eight short and turbulent reigns, for the space of twenty years, till at length it expired, A. D. 476. under Momyllus, who was in derision called Augustulus. The first four trumpets, says Faber, describe the removal of that power, which in the days of Paul prevented the developement of the man of sin; namely, the Western imperial dignity of Rome.

13. Καὶ εἶδον ... And I beheld ... A threefold woe is now denounced on the inhabitants of the earth; intimating that still greater evils would come on mankind in the subsequent ages.

Κεφ. θ'. 9.

- 1 ^a Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς
 2 τοῦ φρέατος τῆς ἀβύσσου. ^b Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ
 3 καπνοῦ τοῦ φρέατος. ^c Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν
 4 οἱ σκορπιοὶ τῆς γῆς. ^d Καὶ ἐρρέθη αὐταῖς, ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα
 5 τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. ^e Καὶ ἐδόθη αὐταῖς, ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου,
 6 ὅταν παίσῃ ἄνθρωπον. ^f Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζη-

^a Luke viii. 31. x. 18. Supra viii. 10. Infra ver. 11. xvii. 8. xx. 1.^b Joel ii. 2. 10.^c Exod. x. 4. Judg. vii. 12. Infra ver. 10.^d Supra vi. 6. vii. 3. viii. 7. Exod. xii. 23.

Ezek. ix. 4.

^e Infra ver. 10. xi. 7.^f Job iii. 21. Isa. ii. 19. Jer. viii. 3.

Supra vi. 16.

4 * ἀνθρώπους μόνους

CHAP. IX.

1. Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε . . . *And the fifth angel sounded . . .* The following verses predict the rise and progress of Mohammed or Mahomet, and his successors. The three last trumpets and the three woes correspond. And the fifth trumpet or first woe represents the false prophet, his religion and empire. The key given to him to open the bottomless pit is emblematical of the power and influence, which God permitted him to acquire, for the propagation of his Satanical delusions. By Mahomet's imposture, the Saracenic locusts are raised, and spread desolation through the nations. The Saracens resembled locusts in their numbers, and came from the same regions. The locusts were commanded not to hurt any green-thing, or any tree, but to hurt only the corrupt and idolatrous Christians. They fulfilled this commission.

They were to torment the Greek and Latin Churches, but not to extirpate them. Corrupt and hypocritical professors of Christianity are meant by those men who had not the seal of God in their foreheads.

5. ἵνα μὴ ἀποκτείνωσιν αὐτοὺς· and to them it was given that they should not kill them . . . They might kill them as individuals; but still they should not kill them as a political body, as a state or empire. Accordingly they miserably harassed the nations, but they could not extirpate them: they repeatedly besieged Constantinople, but they were always repulsed: they plundered Rome, but they could not make themselves permanent masters of it. Μῆνας πέντε, five months, in the language of prophecy, are 150 years. This is an allusion to the natural life of the locusts. They are hatched, as Bochart observes, about the spring, and die in the latter end of the summer. Mahomet began publicly to propagate his im-

τήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ εὐρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ἀπ' αὐτῶν ὁ θάνατος. ^g Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια 7 ἵπποις ἡτοιμασμένοις εἰς πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσοῖ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, ^h Καὶ εἶχον τρίχας ὡς τρίχας γυναι- 8 κῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, ⁱ Καὶ εἶχον θώ- 9 ρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. ^k Καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς 10 οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. ^l Ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν 11 ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ, Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. ^m Ἡ οὐαὶ ἡ 12 μία ἀπῆλθεν· ἰδοὺ ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα. Καὶ 13

^g Dan. vii. 8. Joel ii. 4. Nah. iii. 17.

^k Supra ver. 5.

^l Eph. ii. 2. Supra ver. 1.

^h Joel i. 6.

ⁱ Joel ii. 5-7.

^m Supra viii. 13.

6 * οὐχ εὐρήσουσιν

7 = ὡς στέφανοι χρυσοῖ

11 = ἐν δὲ τῇ Ἑλληνικῇ

posture, A. D. 612.; and 762, the Saracens ceased from their ravages, and became a settled people, and thus ceased to be locusts.

7. Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων... And the shapes of the locusts... These figurative locusts are next described. They are likened unto horses, and the Arabians were famous in all ages for their horses and horsemanship. The turban may be designated by the crowns on their heads like gold. The ancient Arabs suffered their hair to grow, as the hair of women. By the teeth of lions their ferocity and rapacity are indicated: and their fury and the rapidity of their conquests are designated by the sound of their wings: and the breast-plates are an allusion to the scales of the locusts.

11. Ἀβαδδὼν, Abaddon, is a Hebrew word signifying destruction, death. But here it is the abstract for the concrete, and means the angel of death, who executes the judgments of God against the wicked: and Ἀπολλύων is the destroyer, the exterminator.

12. Ἡ οὐαὶ... ταῦτα. One woe is past; and behold, there come two more woes hereafter. This is said, not only to distinguish the woes, and to mark more strongly each

period; but also to suggest that some time will elapse, between the first woe of the Arabian locusts, and the next of the Euphratean horsemen. At the sounding of the sixth trumpet, and the coming of the corresponding second woe, four angels are loosed from the river Euphrates, for an hour, a day, a month, and a year: that is, four Turkish sultanies let loose to slay the eastern corrupt Church, and to propagate their heresy for 391 years and fifteen days. The first conquest of the Turks over the Christians took place A. D. 1281; and the last success, by which they extended their dominions, was A. D. 1672, being exactly 391 years from the one to the other. And if, says Bp. Newton, we knew the precise day on which Kutahi was taken from the Greek emperor in 1281, as when Mahomet IV. took Caminie in Poland, 1672, the like exactness would probably be found in the additional fifteen days also. The Turks brought innumerable armies into the field, and especially of cavalry; they delight in scarlet, blue, and yellow. The use of great guns and gunpowder was then also among them. Their power to do hurt was in their tails, or the poisonous train of their religion.

ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν
 τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον
 14 τοῦ Θεοῦ, ὃ λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὁ ἔχων τὴν σάλ-
 πιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ
 15 τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. Καὶ ἐλύθησαν οἱ τέσ-
 σαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ
 μῆνα καὶ ἑνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώ-
 16 πων. ὃ Καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππικοῦ,
 17 δύο μυριάδες μυριάδων ἤκουσα τὸν ἀριθμὸν αὐτῶν. ῥ Καὶ
 οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους
 ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ
 θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων,
 καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς
 18 καὶ θεῖον. Ἀπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον
 τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου
 19 τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. ῑ Ἡ γὰρ
 ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστὶ· αἱ γὰρ
 οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς· καὶ ἐν αὐταῖς

ἂ Infra xvi. 12.

ὃ Ps. lxxviii. 17. Ezek. xxxviii. 4. Dan. vii. 10. Supra vii. 4.

ῥ 1 Chron. xii. 8. Isa. v. 28. 29.

ῑ Isa. ix. 15.

14 * ὃς εἶχε τὴν σάλπιγγα

18 * ὑπὸ τῶν τριῶν

θείου 19 * αἱ γὰρ ἐξουσίαι αὐτῶν
post ἐστὶ

16 * ἀριθμὸς στρατευμάτων

ib. X πληγῶν post τριῶν

ib. εἰσιν

ib. καὶ ἤκουσα

ib. * ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ
ib. X καὶ ἐν ταῖς οὐραῖς αὐτῶν

15. Καὶ ἐλύθησαν. . . And the four angels were loosed . . . Mr. Faber however proposes the punctuation and translation of this verse to be this : Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι, οἱ ἡτοιμασμένοι εἰς τὴν ὥραν, καὶ ἡμέραν καὶ μῆνα καὶ ἑνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. And the four angels, who had been prepared unto the appointed season, were loosed during both a day and a month and a year, in order that they might slay the third part of men. He considers the accusatives, ἡμέραν and μῆνα and ἑνιαυτὸν, as denoting continuance of time, and as depending not upon the preposition εἰς but upon the verb ἐλύθησαν. The duration of the freedom of the four angels for such purposes of extensive mischief, as might well constitute a pre-eminent woe, is accurately limited to a certain definite

prophetic period. Mr. Faber thinks also that the different expression of ἑνιαυτὸς in this place, and of καιρὸς at xii. 14., is purposely used by the Apostle to intimate a different mode of computation : that, in the first instance, according to the true length of the solar year, a day and a month and a year will be equal to 396½ prophetic days, or 396 natural years and three months ; but that no instance occurs, in which the prophetic time is ever employed to designate a term of more than 360 prophetic days, and therefore, according to the latter instance, the Apostle would have expressed the sum of 391 calendar years. The computation adopted by Mr. Faber differs in this particular from that of Bp. Newton ; he prefers that of Mr. Mede and Mr. Whiston. See note xii, 14.

ἀδικοῦσι· ¹ Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάν- 20
θησαν ἐν ταῖς πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ τῶν
ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμό-
νια, καὶ εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ
καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε
ἀκούειν, οὔτε περιπατεῖν· ² Καὶ οὐ μετενόησαν ἐκ τῶν φό- 21
νων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς
πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

Κεφ. ι'. 10.

^a Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ 1
τοῦ οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ ἵρις ἐπὶ τῆς
κεφαλῆς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ
πόδες αὐτοῦ ὡς στύλοι πυρός· ^b Καὶ εἶχεν ἐν τῇ χειρὶ 2
αὐτοῦ βιβλαρίδιον ἀνεωγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ
τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς
γῆς· ^c Καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται· 3
Καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν
φωνάς· ^d Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἔμελλον 4
γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν,

^r Lev. xvii. 7. Deut. xxxi. 29. xxxii. 17. Ps. cvi. 37. cxv. 4. cxxxv. 15. Dan. v. 23.
1 Cor. x. 20. ^s Infra xxii. 15. ^a Ezek. i. 28. Matt. xvii. 2. Supra i. 15. 16.
^b Matt. xxviii. 18. ^c Supra viii. 5. ^d Dan. viii. 26. xii. 4. 9.

20 = οὐ μετενόησαν ib. × τὰ ante εἰδωλα 1 × ἡ ante ἵρις ib. αὐτοῦ post
κεφαλῆς 2 = ἔχων ib. * τὴν θάλασσαν . . . τὴν γῆν 4 * καὶ ὅτε ἐλάλησαν
αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἑαυτῶν ib. λέγουσάν μοι

20. 21. οὔτε μετενόησαν . . . *repented not*
. . . These plagues, which were inflicted by
the ministers of divine wrath upon the cor-
rupt Christian world, did not produce a re-
formation. The remnant that were left did
not repent of their stupid and senseless
idolatries, still worshipping *demons* (or
saints and angels) and images of gold, sil-
ver, brass, stone, and wood; nor of their
impious *massacres, sorceries, fornications,*
and thefts. Though a check, however par-
tial and incomplete, to these *idolatries* and
corruptions in the western Church was pro-
duced by the three *angels* of reformation;
see xiv. 6—12.

CHAP. X.

1—5. Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν . . .
And I saw another mighty angel . . . This
must be either Christ himself, or an emble-
matical display of his glory. This chapter
contains a preparatory vision to the pro-
phesies relating to the western Church.
The little book which the angel held in his
hand is generally understood to have been
distinct from the larger book before men-
tioned; but it might be a part of that book,
for it had been sealed, but appeared as
having been opened, ἀνεωγμένον. And it
coincides with the contents of it. This

Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα
 5 γράψῃς. * Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης
 καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανὸν,
 6 † Καὶ ὥμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς
 ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν
 αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι
 7 ἔσται. * Ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου
 ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον
 τοῦ Θεοῦ, ὡς εὐηγγέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.
 8 † Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα
 μετ' ἐμοῦ, καὶ λέγουσα, Ὑπαγε, λάβε τὸ βιβλαρίδιον τὸ
 ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς
 9 θαλάσσης καὶ ἐπὶ τῆς γῆς. † Καὶ ἀπῆλθον πρὸς τὸν ἄγγε-
 λον λέγων αὐτῷ, δοῦναί μοι τὸ βιβλαρίδιον. Καὶ λέγει
 μοι, Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοι-
 λίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

* Exod. vi. 8. Dan. xii. 7. † Neh. ix. 6. Dan. xii. 7. Supra iv. 11. Infra xiv. 7.
 xvi. 17. * Infra xi. 15. † Supra ver. 4. † Jer. xv. 16. Ezek. ii. 8. iii. 1-3.

4 || αὐτὰ - 5 × τὴν δεξιὰν post αὐτοῦ
 ib. = τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας

6 * οὐκ ἔσται ἔτι
 8 * χειρὶ ἀγγέλου

7 * τελεσθῇ
 9 * δὸς μοι

little book seems to contain no more than the former part of the next chapter, which is an important appendix to the ninth chapter, as it gives a general account of the state of the western Church, during the period of the fifth and sixth trumpets. Then the former subject proceeds, the seventh trumpet is sounded, and a compendious view is given of the subsequent events to the end of the world. See Scott. It is not known what is meant by the seven thunders. Bp. Midd. thinks that from the insertion of the article there is a reference to some Jewish opinion, of which however he finds no vestige either in Lightfoot, Schoettgen, or Meuschen. The raising the hand to heaven is the ancient custom and gesture of those who took a solemn oath, as Gen. xiv. 22.

6. 7. ὅτι χρόνος οὐκέτι ἔσται· that there should be time no longer; or rather, that the time should not be yet: that is, that the time of the glorious state of the Church shall not be yet. Further delays must be expected till in the days of the voice of the

seventh angel, the mystery of God shall be fulfilled, in the destruction of every opposition, and the universal establishment of true religion, which is to continue till the consummation of all things. Καὶ ἐτελέσθῃ . . . should be finished . . . This is according to the Hebrew form of giving to a past tense the sense of the future. Thus Judges iv. 8. if thou wilt go with me, I will go; literally, and I went. According therefore to the Hebrew idiom, it will be here, the mystery shall be finished.

9. Λάβε . . . μέλι· Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. John is commanded to eat the book, that is, properly to consider and digest its contents, that he might be able to prophesy still further, respecting peoples, and nations, and tongues, and many kings, or kingdoms. Mr. Lowman's paraphrase of ver. 10. which will also explain the latter part of this verse, is: "I accordingly took the little book out of the angel's hand, and deeply meditated on the contents of it; and found it contain,

^k Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ 10
κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου, ὡς μέλι,
γλυκύ· καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου. Καὶ 11
λέγει μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι
καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

Κεφ. ια'. 11.

^a Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων, Ἔγει- 1
ραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον,
καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ· ^b Καὶ τὴν αὐλὴν τὴν 2
ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω καὶ μὴ αὐτὴν μετρήσης, ὅτι
ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆ-
νας τεσσαράκοντα δύο. ^c Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, 3

^k Ezek. ii. 10. iii. 3.^a Ezek. xl. 3. &c. Zech. ii. 1. Infra xxi. 15.^b Ps. lxxix. 1. Ezek. xl. 17. 20. Dan. viii. 10. Luke xxi. 24. Infra xiii. 5.^c Infra xii. 6. xix. 10. xx. 4.

* καὶ ὁ ἄγγελος εἰσῆκει, λέγων

in part, things of great consolation, and, in part, things that gave me great concern and sorrow."

CHAP. XI.

1. 2. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων· Ἔγειραι, καὶ μέτρησον . . . And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure . . . See Ezek. xl. 3. What this differs in from Ezekiel's representation, is the direction to measure only the temple and inner court where the altar stood, but to exclude the other court of the temple. This signifies plainly enough, that, in this period of the Church, but a small part of the Church should be preserved in purity. *Measuring* the servants of God, is equivalent to *sealing* them. The unmeasured tenants of the outer court, and the unsealed men throughout the Roman empire, are alike the votaries of the apostacy: while they that were measured, and they that were sealed, are the saints who refused to be partakers of its abominations. See Faber. The duration of the evil times, during which

the holy city is trodden under foot, that is, that the Christian Church is to be filled with idolatry and hypocrisy, is forty-two months, that is, in the prophetic language, twelve hundred and sixty years. See and compare Dan. vii. 23—27. viii. 9—14. xii. 5—13. The beginning of these 1260 years must be placed subsequent to the first four trumpets, on the subversion of the western empire, which was completed A. D. 566. This made way for the Pope, in process of time, to acquire a vast accession of ecclesiastical dominion. See at note 2 Thess. ii. 3. He became universal bishop, A. D. 606; and was fully established as a temporal prince, A. D. 756. Did we know exactly at what time to date the beginning of the 1260 years, we might show with certainty when they would terminate. But till the event shall explain this matter, it must be left undetermined. The beginning however of these years cannot well be fixed sooner than A. D. 606, nor later than 756. See Scott.

3. Καὶ δώσω τοῖς δυσὶ μάρτυσί μου . . . And I will give power unto my two witnesses . . . Two particular persons do not seem to be signified, but all who testify the

- καὶ προφητεύουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα,
 4 περιβεβλημένοι σάκκους. ^d Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ
 αἱ δύο λυχναὶ αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἐστῶτες.
 5 ^e Καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ
 στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ
 τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.
 6 ^f Οὗτοι ἔχουσι τὸν οὐρανὸν ἐξουσίαν κλεῖσαι, ἵνα μὴ ὑετὸς
 βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν· καὶ ἐξουσίαν
 ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατά-
 7 ξαι τὴν γῆν, ὅσάκις ἐὰν θελήσωσιν, ἐν πάσῃ πληγῇ. ^g Καὶ
 ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖ-
 νον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον, καὶ νική-
 8 σει αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς. ^h Καὶ τὸ πτῶμα αὐτῶν
 ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἣτις καλεῖται
 πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν

^d Ps. lii. 8. Jer. xi. 16. Zech. iv. 3. ii. 14.
 Jer. i. 10. v. 14. Ezek. xliii. 3. Hos. vi. 5.
 Jam. v. 16. 17.

^e Num. xvi. 29. 2 Kings i. 10. 12.
^f Exod. vii. 19. 1 Kings xvii. 1.
^g Dan. vii. 21. Zech. xiv. 2. Luke xiii. 32. Supra ix. 2. Infra xiii. 1.
^h Infra xiv. 8. xvii. 1. 5. xviii. 10. 24. Heb. xiii. 12.

4 * καὶ δύο λυχναὶ ib. τοῦ Θεοῦ τῆς γῆς ἐστῶσαι
 βρέχῃ ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας
 σωσι 8 * καὶ τὰ πτῶματα ib. Κύριος ἡμῶν

5 * θέλη bis 6 * ἵνα μὴ
 ib. πάσῃ πληγῇ, ὅσάκις ἐὰν θελή-

truth during this period. The number too may be used in allusion to the two witnesses which the law demanded. Mr. Faber however with every appearance of justice pronounces, that the Vallenses and the Albigenses are the two witnessing Churches of the Apocalypse: being the only two candlesticks which never submitted to the domination of the man of sin: which discharged the office of faithful preachers of the truth from the very commencement of the appointed 1260 years down to the present hour. The angel, i. e. the Lord Jesus, declares that he will give them power to prophesy during the assigned time, but it is *in sackcloth*, as expressing their afflicted persecuted state, and their sorrow of heart on account of the abominations against which they protested.

4. 5. Οὗτοί εἰσιν αἱ δύο ἐλαῖαι . . . *These are the two olive-trees* . . . This representation of the candlesticks and olive-trees seems to be taken from the prophecy of Zechariah, iv. where Zerubbabel and Joshua are represented as protected by Divine Pro-

vidence, to go through all the difficulties which lay in the way of finishing the temple and re-establishing the Jewish state. By the fire which proceeded out of the mouth of the witnesses, seems to be meant their great power in preaching the word of God.

6. Οὗτοι ἔχουσι τὸν οὐρανὸν ἐξουσίαν κλεῖσαι . . . *These have power to shut heaven* . . . See 1 Kings xvii. and xviii. Their prayers will be answered in judgments on those, who persist in persecuting them, during their prophesying. They have this power, like Elijah, and like Moses, *to turn the waters into blood*, that is, they would have as great an interest in heaven as the most eminent of the prophets.

8. Καὶ τὸ πτῶμα αὐτῶν . . . *And their dead bodies shall lie* . . . The dead bodies of the witnesses shall lie throughout the extent, in the most conspicuous places, or the chief and principal parts of the antichristian jurisdiction. Πνευματικῶς Σόδομα καὶ Αἴγυπτος, *spiritually*, i. e. mystically or figuratively, *is called Sodom and Egypt*. The

ἐσταυρώθη. ⁱ Καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλαῶν καὶ 9
 γλωσσῶν καὶ ἔθνων τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ
 ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς
 μνήμα. ^k Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' 10
 αὐτοῖς, καὶ εὐφρανθήσονται, καὶ δῶρα πέμψουσιν ἀλλήλοις,
 ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ
 τῆς γῆς. ^l Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, Πνεῦ- 11
 μα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς· καὶ ἔστη-
 σαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ
 τοὺς θεωροῦντας αὐτούς. ^m Καὶ ἤκουσαν φωνὴν μεγάλην 12
 ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς, Ἀνάβητε ἄδε· Καὶ
 ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ· καὶ ἐθεώρησαν

ⁱ Ps. lxxix. 2. 3. Infra xvii. 15.^k Esth. ix. 19. 22. Infra xii. 12. xiii. 8. xvi. 10.^l Supra ver. 9. Ezek. xxxvii. 5. 9. 10. 14.^m Infra xii. 5. 2 Kings ii. 1. 5. 7.

Isa. xiv. 13. lx. 8. Acts i. 9.

9 * βλέψουσιν

ib. τὰ πτώματα prius

ib. * μνήματα

10 * χαροῦσιν

11 * εἰσῆλθεν ἐπ' αὐτοὺς

12 || ἤκουσα

lewdness of Sodom, says Dr. Doddridge, and the cruelty of Egypt are so celebrated in Scripture, as to make them proper emblems of these evils in general. And the abominable wickedness of the Church of Rome, in both these respects, is most justly, as well as severely, expressed by these appellations. Mr. Faber shows the accomplishment of the prediction relative to the slaughter and revival of the two Apocalyptic witnesses in the history of the two Churches of the Vallenses and the Albigenses.

9—13. τὸ πτώμα . . . μνήμα· shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. It may here be premised as a general observation, that it was not the intention of the revealing Spirit that man should minutely settle and determine antecedently to the accomplishment of prophecy, particular future events; but so far as depends upon fulfilled prophecy, as far as human judgment can pronounce any prophecy to be fulfilled, it may be permitted to hazard the interpretation of several prophecies in this book of Revelation. And in accommodating the page of history to the Vallenses and Albigenses as the Apocalyptic witnesses Mr. Faber says, that the two witnesses were slain, or the two Churches were dissolved, on the 31st Jan. 1686. Their lacerated members however were not buried. On the contrary, they

Gr. Test.

III.

were not suffered to be absorbed by the several communions of those Protestant states, within whose dominions they had taken refuge. They were still preserved, in a separate and distinct and visible condition, on the surface of the earth, or the western Roman empire, notwithstanding the Popish inhabitants of that earth rejoiced over them as if irrecoverably dissolved and never more to be resuscitated. Their unexpected resurrection, however, was near at hand. For exactly three years and a half after this, on the 6th of August, 1689, the exiles in a body crossed the lake of Geneva and invaded Savoy. The spirit of life from God entered into them, and they stood upon their feet. Victory attended their progress: and great fear, as history most remarkably and most literally bears testimony to the truth of prophecy, fell upon those that saw them. For, notwithstanding the opposition made by the troops of France and Savoy, the two united Churches were again firmly placed in their ancient seats, restored from their allegorical death and instinct with new vitality. Shortly after this extraordinary political resuscitation, prophecy teaches us, that they heard a great voice from the symbolical heaven, saying to them, Come up hither: and accordingly on the 4th June, 1690, the edict for their full and legal establishment as independent Churches was signed by the sovereign of the country. It

2 Z

- 13 αὐτοὺς οἱ ἐχθροὶ αὐτῶν. ^η Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμβοφοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. ^ο Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
- 15 ^ρ Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες, Ἐγένετο ἡ βασιλεία τοῦ κόσμου, τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. ^α Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς

^η Supra iii. 4. vi. 12. xiv. 7. xv. 4. xvi. 19.

^ο Supra viii. 13. ix. 12. Infra xv. 1.

^ρ Supra x. 7. Infra xii. 10. xvi. 17. xix. 6. Isa. xxvii. 13. Dan. ii. 44. vii. 14. 18. 27.

^α Supra iv. 4. v. 8. Infra xix. 4.

13 || ἐκείνῃ τῇ ἡμέρᾳ
τέσσαρες

15 * λέγουσαι· ἐγένοντο αἱ βασιλείαι

16 * καὶ οἱ εἴκοσι καὶ

is however foretold, that the two witnessing Churches should prophesy in sackcloth throughout the *whole* period of the latter 1260 years: but a marked difference is made, between the character of their prophesying *anterior to their dissolution*, and the character of their prophesying *subsequent to their figurative resurrection*. During the *first* of these two terms, they are described as bearing a bloody testimony to the truth; and, when they have finished their testimony or martyrdom, they are politically slain: but during the *second* of these two terms, after they have been politically raised from the dead, though they still continue to prophesy in sackcloth, to preach the Gospel in a state of contemptuous and afflicting and oppressive and discouraging toleration, (inasmuch as *both* the two terms are alike included within the period of the latter 1260 years,) yet their station has now become the allegorical heaven of a legal recognition or establishment.

13. 14. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας . . . And the same hour was there a great earthquake . . . Synchronically with the short period mentioned above, a great earthquake is said to occur; in which a tenth part of the city falls and seven thousand names of men are slain, while the remnant are awe-struck and give glory to the God of heaven. In the language of symbolical prophecy an earthquake denotes a revolution, and this is thus applied by Mr. Faber to our happy revolution of 1688.

When James II. attempted by every means in his power to force Papacy upon these realms, commenced a course of direct tyranny over the Anglican Church, and as it seems entered into a regular plan, in close concurrence with the persecuting king of France, to overturn from its very foundations the cause of English Protestantism, at this precise time, took place this great earthquake or revolution. James had already sent an embassy of congratulation to the Pope, upon the union of England to the Papacy in the person of its head. But upon the landing of William of Orange, he abdicated the crown of England: the jurisdiction of the mystical Babylon was finally dissolved, within one of the ten kingdoms of the divided Roman empire: and by the legalised exclusion or suppression of Papal supremacy and power within the realm of England, 7000 names of men (the Scriptural mode of expressing *universality*, for seven is the number of completeness and perfection) were slain or reduced to a state of political non-entity. Meanwhile the Protestant remnant, who are placed in contradistinction to those who were politically slain by the earthquake, were awe-struck at this wonderful revolution by which their liberty and their religion were secured to them, and gave to the God of heaven the glory of their deliverance.

15—19. Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε . . . And the seventh angel sounded . . . When the seventh angel had sounded, there

θρόνους αὐτῶν, ἔπεςαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσε-
κύνησαν τῷ Θεῷ, Ἦ λέγοντες, Εὐχαριστοῦμέν σοι, Κύριε ὁ 17
Θεὸς ὁ παντοκράτωρ, ὁ ὢν, καὶ ὁ ᾄς, ὅτι εἴληφας τὴν δύνα-
μίν σου τὴν μεγάλην, καὶ ἐβασίλευσας. Ὡ καὶ τὰ ἔθνη 18
ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν
νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς
προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου
τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθεί-
ροντας τὴν γῆν. Ἦ καὶ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρα- 19
νῷ, καὶ ᾤφθη ἡ κιβωτὸς τῆς διαθήκης τοῦ Κυρίου ἐν τῷ
ναῷ αὐτοῦ· καὶ ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταὶ
καὶ σεισμός καὶ χάλαζα μεγάλη.

Κεφ. ιβ'. 12.

Καὶ σημεῖον μέγα ᾤφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλη- 1
μένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ

^r Supra i. 4. 8. iv. 8. Infra xvi. 5. xix. 6.
Infra xiii. 10. xviii. 6. xix. 5. Dan. vii. 9. 10.
xvi. 18. 21.

^s Supra ver. 2. 9. vi. 10.
^t Supra viii. 5. Infra xv. 5. 8.

17 * καὶ ὁ ᾄς, καὶ ὁ ἐρχόμενος

19 * διαθήκης αὐτοῦ

were great voices in heaven ; all the blessed inhabitants rejoicing, because the kingdoms of this world, which had so long lain under the wicked one, were become willingly subject to Jehovah, and to his anointed king, who would reign over them for ever. What follows ver. 18. is explained by some, to relate to the execution of the wrath of God on the nations before the millennium. Others suppose it to refer to the temporary opposition raised against the Gospel, after the millennium, and just before the general resurrection, and the final judgment. The nineteenth verse introduces a new subject, and should have been placed at the beginning of the next chapter.

CHAP. XII.

1. Καὶ σημεῖον μέγα ᾤφθη ἐν τῷ οὐρανῷ
... And there appeared a great wonder in

heaven . . . On a view of the temple of God, as opened in consequence of the seventh trumpet, a vision appears of a woman representing the Church persecuted by the great red dragon. In order to understand this part of the prophecy the better, the interpretation of Bp. Newton is adopted, who supposes that the Apostle resumes here his subject from the seventh chapter, in order to give a more detailed prediction of those events, especially relating to the western world, which had before been very compendiously intimated. So that we are here brought back to the primitive ages of the Church. "We would divide," says Bp. Newton, "the revelation into two parts ; or rather the book so divides itself. For the former part proceeds, as we have seen, in a regular and successive series from the Apostle's days to the consummation of all things. Nothing can be added, but it must fall some where or other within the com-

- 2 ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα. ^a Καὶ ἐν γαστρὶ ἔχουσα κράζει, ὠδίνουσα καὶ βασανιζομένη τε-
 3 κεῖν. ^b Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα,
 4 καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα. ^c Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν ἐνώ-
 5 πιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκη, τὸ τέκνον αὐτῆς καταφάγῃ. ^d Καὶ ἔτεκεν υἱὸν ἄρρῆνα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον
 6 αὐτοῦ. ^e Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν

^a Isa. lxi. 7. Gal. iv. 19. ^b Infra xiii. 1. xvii. 3. 9. 10. ^c Supra ix. 10. 19. Infra xvii. 18. Exod. i. 16. Dan. viii. 10. ^d Ps. ii. 9. Supra ii. 27. Infra xix. 15. ^e Supra xi. 3.

5 * καὶ τὸν θρόνον αὐτοῦ

6 * ἔχει τόπον

pass of this period ; it must be a resumption of the same subjects ; and this latter part may most properly be considered as an enlargement and illustration of the former. Several things, which before were only touched upon, require to be more copiously handled, and placed in a stronger light. It was said that the beast should make war against the witnesses, and overcome them ; but who, or what *the beast* is, we may reasonably conjecture ; but the Apostle himself will more surely explain. The transactions of the seventh trumpet are all summed up and comprised in a few verses ; but we shall see the particulars branched out and enlarged into as many chapters. In short, this latter part is designed, as a supplement to the former, to complete what was deficient, to explain what was dubious, to illustrate what was obscure : and as the former described more the destinies of the Roman empire, so this latter relates to the fates of the Christian Church." Mr. Daubuz thinks, that the sun with which the woman is clothed may signify Christ, the moon the Holy Ghost, and the twelve stars the twelve Apostles. But as the moon is under her feet, it rather denotes the Church's superiority to the feeble light of the Mosaic dispensation, and to all sublunary objects. By the woman's pregnancy is designated the propagation of the Gospel, and

the peculiar difficulties with which that was attended.

3—6. δράκων μέγας πυρρὸς . . . a great red dragon . . . The emblem of imperial Rome, the principal agent of Satan. Purple or scarlet was the distinguishing color of the Roman emperors. The *seven heads* signify the seven hills of Rome ; and the *ten horns*, the ten kingdoms into which the western empire was at length divided, though the power was still vested in the emperors at Rome, not till afterwards in those kingdoms. By the tail of the dragon drawing a third part of the stars, is signified the subjection of the princes of the earth to her power. By the monster watching the woman, as prepared to devour her offspring, is signified the jealousy of the Roman emperors in watching the progress of Christianity. By the woman's delivery of a male child seems to be designated Christians in general, but particularly Constantine, who escaped the rage of the red dragon, and who, by the special favour of God, was exalted to very high honour and authority. The woman *fleeing into the wilderness* is an image taken from the flight of the Virgin Mary into Egypt with the infant Jesus. The termination of Pagan persecution made way for those events, which at length terminated in the anti-christian power, the continuance of which was

ἡμέρας χιλίας διακοσίας ἐξήκοντα. ^f Καὶ ἐγένετο πόλεμος 7
 ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολε-
 μῆσαι μετὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε καὶ οἱ
 ἄγγελοι αὐτοῦ, Καὶ οὐκ ἴσχυσαν, οὐδὲ τόπος εὑρέθη αὐτῶν 8
 ἐν τῷ οὐρανῷ. ^g Καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ 9
 ἀρχαῖος, ὁ καλούμενος διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν
 τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν· καὶ οἱ ἄγγελοι
 αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. ^h Καὶ ἤκουσα φωνὴν μεγάλην 10
 ἐν τῷ οὐρανῷ, λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ
 ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ
 Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν
 ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας
 καὶ νυκτός· ⁱ Καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ 11
 Ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν· καὶ οὐκ
 ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. ^k Διὰ τοῦτο 12
 εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· Οὐαὶ
 τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς,

^f Dan. x. 13. 21. xii. 1. Supra ver. 3. Infra xx. 2.

^g Gen. iii. i. 4. Luke x. 18.

John xii. 31. Infra xx. 2. 3.

^h Supra xi. 15. Infra xix. 1. Job i. 9. ii. 5. Zech. iii. 1.

ⁱ Luke x. xiv. 26. Rom. viii. 33. 34. 37. xvi. 20.

^k Ps. xcvi. 11. Isa. xlix. 13.

Supra viii. 13. x. 6. xi. 10. Infra xviii. 20.

7 * ἐπολέμησαν κατὰ τοῦ δράκοντος

8 * ἴσχυσαν, οὐτε

ib. || αὐτῷ

10 * λέγου-

σαν ἐν τῷ οὐρανῷ ib. || ἐβλήθη

ib. = ὁ κατήγορος

12 * τὴν γῆν καὶ τὴν

θάλασσαν

fixed to 1260 years. The sixth verse appears to be an anticipation of what is resumed with some additional circumstances, ver. 14.

7. Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ . . . *And there was war in heaven . . .* The vision of war in heaven, says Bp. Horsley, represents the vehement struggles between Christianity and the old idolatry in the first ages of the Gospel. The angels of the two opposite armies represent, in a figurative description, two opposite parties in the Roman state, at the time which the vision more particularly regards. Michael's angels are the party which espoused the side of the Christian religion, the friends of which had, for many years, been numerous, and became very powerful under Constantine: the dragon's angels are the party which endeavoured to support the old idolatry.

9. Καὶ ἐβλήθη ὁ δράκων ὁ μέγας . . . *And the great dragon was cast out . . .* The meaning is, that after a contest the Christian cause prevailed, heathenism was abolished, and Constantine established Christianity in the Roman empire. And to show how the prophecy was then understood, we learn that a picture of Constantine was set up over the palace gate, with a cross over his head, and under his feet the grand enemy of mankind in the form of a dragon, transfixed with a dart through the midst of its body, and falling headlong into the depth of the sea.

12. Οὐαὶ . . . ἔχει. *Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.* Woe is denounced, because though idolatry was suppressed, it was not yet destroyed, and its partisans would excite new

- 13 ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. ¹ Καὶ ὅτε
 εἶδεν ὁ δράκων, ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα
 14 ἣτις ἔτεκε τὸν ἄρρενα. ^m Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέ-
 ρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς
 τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς, καὶ
 15 ἡμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως. ⁿ Καὶ ἔβαλεν ὁ
 ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς
 16 ποταμὸν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. Καὶ ἐβοήθη-
 σεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ
 κατέπιε τὸν ποταμὸν, ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόμα-
 17 τος αὐτοῦ. ^o Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ
 ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος
 αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἐχόντων
 τὴν μαρτυρίαν Ἰησοῦ.
 18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

¹ Supra ver. 5.^m Exod. xix. 4. Dan. vii. 25. xii. 7. Supra ver. 6. Infra xvii. 3.ⁿ Isa. lix. 19.^o Gen. iii. 15. 1 Cor. ii. 1. 1 John v. 10. Supra i. 2. 9. vi. 9. xi. 7.

Infra xiii. 7. xiv. 12. xx. 4.

15 * ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ
 Χριστοῦ

ib. ἵνα ταύτην

17 * τοῦ Ἰησοῦ

commotions, and with greater fury; especially, as Satan would know that his time was short, that Pagan idolatry would soon be crushed, and that the seed of the woman would at length bruise his head.

14. καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ, *for a time and times and half a time.* So Daniel vii. 25. xii. 7. i. e. 1260 days or years. For each day in prophecy must be estimated as a year. In the prophecies of Daniel and St. John, says Mr. Faber, we find several different numbers specified, as the measures of certain chronological periods. These numbers are, three times and a half, 42 months, 1260 days, 2300 days, 1290 days, 1335 days, 70 weeks, 5 months, 10 days, three days and a half, and a day and a month and a year. (See Dan. vii. 25. viii. 14. ix. 24. xii. 7. 11. 12. Rev. ii. 10. ix. 5. 15. xi. 2. 3. xii. 6. 14. xiii. 5. xi. 9.) Of such numbers, the three times and a half, the 42 months, and the 1260 days, are mutually equivalent; those terms expressing only, in varied phraseology, one and the same period: for, if we reckon a time or a year to contain 360 days; 42 months, or 1260 days, will in that case be exactly equal to three such years and a

half. By a similar mode of reduction, 5 months are equal to 150 days: 70 weeks, to 490 days: but a day and a month and a year conjointly, to 396 days. For in this number, a day and a month and a year, the year must be computed as comprehending, not 360 days, but 365 days. For which variation see note ix. 15.

15—17. Καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ . . . *And the serpent cast out of his mouth water . . .* This is explained by many expositors, says Scott, with great propriety of the inundations of the Huns, Goths, and Vandals, by which the western empire was overwhelmed. For it is known that the strenuous adherents to Paganism encouraged these irruptions, in hopes of subverting Christianity by their means; and no doubt Satan expected to overwhelm the Church, when idolaters overturned the empire. But the event proved contrary to their expectations. *The earth helped the woman, and swallowed up the flood;* the victorious barbarians united themselves to the vanquished Romans, and formed one people with them, in the several provinces of the empire; they even embraced, in form at least, the Christian religion. But the

Κεφ. ιγ'. 13.

^a Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέ- 1
ρατα δέκα καὶ κεφαλὰς ἑπτὰ· καὶ ἐπὶ τῶν κεράτων
αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα
βλασφημίας. ^b Καὶ τὸ θηρίον ὃ εἶδον, ἦν ὅμοιον παρ- 2
δάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς
στόμα λέοντος. Καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν
αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἔξουσίαν μεγάλην, ^c Καὶ 3
μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον·
καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη, καὶ ἐθαύμασεν
ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, ^d Καὶ προσεκύνησαν τῷ δρά- 4
κοντι, ὅτι ἔδωκε τὴν ἔξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν
τὸ θηρίον, λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται
πολεμῆσαι μετ' αὐτοῦ; ^e Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν 5
μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ ἔξουσία ποιῆσαι

^a Dan. vii. 2. 7. Supra xii. 3. Infra xvii. 3. 9. 12. ^b Dan. vii. 4-6. Supra xii. 4. 9.
Infra xvi. 10. ^c Infra ver. 12. 14. xvii. 8. ^d Infra xviii. 18. ^e Dan. vii. 8.
11. 25. xi. 36. Supra xi. 2. xii. 6.

1 = ὀνόματα 2 * ὡς ἄρκου 3 * καὶ εἶδον μίαν τῶν 4 * τὸν δράκοντα ὃς
ἔδωκεν ἔξουσίαν ib. = προσεκύνησαν τῷ θηρίῳ ib. X καὶ ante τίς δύναται
5 = βλασφημίαν ib. * πόλεμον ποιῆσαι ib. ‡ ποιῆσαι

dragon, being disappointed in this attempt, was the more enraged, and took another method of making war against true Christians, as *the seed of the church*. These were but a remnant: for superstitions and heresies of various kinds, and corruptions, had long before this increased exceedingly; which afforded the enemy his opportunity for the assault and success predicted in the next chapter.

CHAP. XIII.

1—3. Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον ... *And I saw a beast rise up out of the sea* ... This is meant of antichristian Rome, or the Roman power professing Christianity, not of Pagan Rome. The Roman empire was divided into ten kingdoms, over which afterwards the Popes exercised sovereign authority. Antichristian Rome assumed similar names of blas-

phemy as the Roman emperors had done. They styled themselves *divi*; and the bishops of Rome assumed the titles of vicegerents of Christ, God upon earth, and vice-God. This ten-horned beast is successor to the great red dragon. See at note 2 Thess. ii. 3. Saints and angels now succeeded to gods and demi-gods. By the leopard, the bear, and the lion, may be understood hypocrisy, cunning, and cruelty. By the *deadly wound* inflicted on one head of the beast is supposed to be meant the revolution by which the Pagan persecuting emperors were succeeded by Christian emperors; and by the healing of the deadly wound to be meant the establishment of this other persecuting power, bearing the Christian name. Ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, *all the world wondered after the beast*, i. e. attended it with admiration. *Admirari post bestiam* is, *admirabunda bestiam sequi*.

5—10. Καὶ ἐδόθη αὐτῷ ... *And there*

- 6 μῆνας τεσσαράκοντα δύο. ^f Καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.
- 7 ^g Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἔξουσία ἐπὶ πᾶσαν φυλὴν
- 8 καὶ γλῶσσαν καὶ ἔθνος. ^h Καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου τοῦ ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου. ⁱ Εἴ τις ἔχει οὕς ἀκουσάτω. ^k Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.
- ^l Ὡδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
- 11 ¹ Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε
- 12 κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. ^m Καὶ τὴν ἔξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ

^f John i. 14.^g Dan. vii. 21. Supra xi. 7. xii. 17.^h Exod. xxxii. 32.

Dan. xii. 1. Phil. iv. 3. Supra iii. 5. Infra xvii. 8. xx. 12. 15. xxi. 27.

ⁱ Supra ii. 7.^k Gen. ix. 6. Isa. xxxiii. 1. Matt. xxvi. 52. Infra xiv. 12.^l Supra xi. 7.^m Supra ver. 3.6 † καὶ ante τοὺς
τῇ βίβλῳ7 × καὶ λαὸν post φυλὴν
ib. τοῦ ἀρνίου ἐσφαγμένου.

8 * αὐτῷ πάντες

ib. τὰ ὀνόματα ἐν

was given unto him . . . The secular power given to this monstrous beast, with its blasphemous claims and titles of, His Holiness, Infallibility, &c. was to continue forty-two months, or 1260 years, or as above xii. 14. for a time, and times, and half a time, or three years and a half; coinciding with the term during which the two witnesses prophesied in sackcloth. See Dan. vii. 7. 8. 23—27. xi. 36. Καὶ ἐδόθη αὐτῷ . . . And it was given unto him also to make war with the saints; ver. 7. It is difficult to compute the number of pious Christians, who, in opposing the corruptions of the Church of Rome, have fallen a sacrifice to its bigotry and cruelty. A million of the Albigenses and Waldenses perished in France. In less than 30 years from the institution of the Jesuits, 900,000. In the Netherlands alone, the Duke of Alva boasted that he had despatched to the amount of 36,000 by the hands of the common executioner. In the space of scarcely

30 years the Inquisition destroyed by various kinds of torture 150,000 Christians. No wonder that the beast should, by these means, obtain an universal power over all kindreds and tongues and nations, and establish his dominion in all the countries of the western Roman empire; and that they should submit to his decrees, and adore his person, except the faithful few, whose names as citizens of heaven are enrolled in the registers of life. But the persecutors will assuredly be destroyed in the same manner as they have destroyed others. To have God for their avenger and helper, is an encouragement to the Christian in the exercise of faith and patience.

11. 12. Καὶ εἶδον ἄλλο θηρίον . . . And I beheld another beast . . . This beast appears to be the emblem of the Roman hierarchy; the two horns being supposed to signify the regular and secular clergy of that Church. In the language of symbols, says Mr. Faber, horns are kingdoms; consequently the

θανάτου αὐτοῦ · ⁿ Καὶ ποιεῖ σημεῖα μεγάλα, καὶ πῦρ ἵνα 13
 ἐκ τοῦ οὐρανοῦ καταβαίῃ εἰς τὴν γῆν, ἐνώπιον τῶν ἀνθρώ-
 πων. ^o Καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ 14
 σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου · λέγων
 τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃ
 ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε. ^p Καὶ ἐδόθη 15
 αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ
 εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνήσωσι
 τὴν εἰκόνα τοῦ θηρίου ἵνα ἀποκτανθῶσι · ^q Καὶ ποιεῖ 16
 πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους
 καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα
 δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἡ
 ἐπὶ τὸ μέτωπον αὐτῶν · ^r Καὶ ἵνα μὴ τις δύνηται ἀγοράσαι 17
 ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου,
 ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ^s Ὡδε ἡ σοφία ἐστίν · ὁ 18
 ἔχων νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου · ἀριθμὸς γὰρ
 ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξς'.

ⁿ Deut. xiii. 1-3. 1 Kings xviii. 38. 2 Kings i. 10. 12. Matt. xxiv. 24.

2 Thess. ii. 9. Infra xvi. 14.

^o Supra xii. 9. Infra xix. 20. 2 Thess. ii. 9. 10.

^p Infra xvi. 2. xix. 20. xx. 4.

^q Infra xiv. 9. xx. 4.

^r Infra xiv. 11. xv. 2.

^s Infra xvii. 9.

13 * ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ

16 * ἵνα δώσῃ ib. τῶν μετῶπαν 17 † καὶ

15 = προσκυνήσωσι τῇ εἰκόνι

ib. * ἡ τὸ ὄνομα 18 * τὸν νοῦν

horns of an ecclesiastical beast must be ecclesiastical kingdoms. Now to an ecclesiastical kingdom, subservient to the head of an ecclesiastical empire, the idea of a regularly organized body of ecclesiastics must be annexed, subject primarily to their own immediate superior, and ultimately to the head of the whole empire.

13—17. καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίῃ εἰς τὴν γῆν . . . so that he maketh fire come down from heaven on the earth . . . Heaven is a symbol of the Church, and the earth of the Roman empire. The darting forth of fire out of the Church upon the secular empire, must mean solemn interdicts and excommunications, pronounced against those who dared to oppose the authority of the beast. See Faber. By the mark of the beast, ver. 16., some understand the sign of the cross, which is superstitiously used by the authority of the Church, and is a discriminating mark of that Church. Excommunications may be also signified by the

Gr. Test.

prohibition to buy or sell, ver. 17. Persons excommunicated were actually interdicted from *buying and selling*. It is to be observed, that when the Apostle says in ver. 14. that the second beast so deceived the inhabitants of the earth by his false miracles, that he induced them to make an image to or for the first beast, the image of the beast in verse 15., which has some ambiguity in the expression, does not import the effigies of the beast, in the sense in which we say the image of Caesar, but the image which the beast adored.

18. Ὡδε ἡ σοφία ἐστίν . . . Here is wisdom . . . An intimation that the discovery of the name of the beast from the number, would be a proof of a man's discernment. The name LATEINOS contains the number six hundred and sixty-six. *Lateinos* with *ei* is the true orthography, as the Greeks wrote the long *i* of the Latins, and as the Latins themselves wrote in former times. After the division of the empire, the Greeks

III.

3 A

Κεφ. ιδ'. 14.

- 1 ^a Καὶ εἶδον, καὶ ἰδοὺ τὸ Ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἔχουσai τὸ ὄνομα αὐτοῦ, καὶ τὸ ὄνομα τοῦ Πατρὸς αὐτοῦ
- 2 γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. ^b Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ἡ φωνὴ ἣν ἤκουσα ὡς κιθαρῳδῶν
- 3 κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. ^c Καὶ ᾄδουσιν ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων,

^a Supra v. 5. vii. 3. 4.^b Supra i. 15. v. 8. Infra xix. 6.^c Supra v. 9. Infra xv. 3.

1 * ἰδοὺ ἄρνιον ib. ἔχουσai τὸ ὄνομα τοῦ πατρὸς
3 * καὶ ᾄδουσιν ὡς ᾠδὴν

2 * καὶ φωνὴν ἤκουσα κιθαρῳδῶν

and other Orientalists called the people of the western Church, or Church of Rome, *Latins*: and they latinize in every thing. Mass, prayers, litanies, canons, decretals, bulls, are written in Latin. The papal councils speak Latin. Women themselves pray in Latin; nor is the Scripture read in any other language under popery, than Latin; in short, all things are Latin. They are indeed called Roman Catholics. And probably also the Apostle, as he has made use of some Hebrew names in this book, may likewise here allude to the name in the Roman language. Now, ROMITH is the Hebrew name for the Roman beast, or Roman kingdom; and this word, as well as Lateinos, contains the just and exact number of 666. Λ... 30, Α... 1, Τ... 300, Ε... 5, Ι... 10, Ν... 50, Ο... 70, Σ... 200. Romiith. ρ... 200, ι... 6, ν... 40, ... 10, ... 10, ρ... 400. A remarkable coincidence in both names and in both languages! But Mr. Faber, notwithstanding the authority of Irenæus for *Latinus*, brings forward several plausible and forcible reasons for preferring the Greek word Ἀποστάτης, which thus written produces by its arithmetical letters the exact number 666; which descriptive name is the number of the beast, and also the number of a man. The prophet tells us, says Mr. Faber, that *to calculate the number of the beast requires a certain measure*

of wisdom. Now if we take the amount of the word ἀποστάτης as written uncontractedly, letter by letter, it produces, not the number 666, but 1160. Hence, even *after* the true name had been *discovered*, it might easily have been thrown aside, as not answering to the numerical test, simply from a want of what the Apostle calls *wisdom in computation*. But the two Greek letters *sigma* and *tau*, which separately express no less a number than 500, when combined together in the stenographic cipher *ς*, express only the small number 6. by which means ἀποστάτης is numerically equal to 666.

CHAP. XIV.

1—5. Καὶ εἶδον, καὶ ἰδοὺ τὸ Ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ... *And I looked, and, lo, a Lamb stood on the mount Sion, and with him...* The true reading is τὸ Ἀρνίον, and therefore it should be translated, the Lamb; the well-known symbol of Christ: and instead of "having his Father's name written," as in the authorised translation, it should be "having his name, and the name of his Father written." This passage is thus explained by Mr. Faber: The one hundred and forty-four thousand appeared to the Apostle, as standing on the *mount Sion*, or in the *true*

καὶ τῶν πρεσβυτέρων · καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ὠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς. ^d Οὗτοί εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἔμολύνθησαν · παρθένοι γάρ εἰσιν · οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ Ἀρνίῳ ὅπου ἂν ὑπάγῃ · οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ Ἀρνίῳ. ^e Καὶ ἐν 5 τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος · ἄμωμοι γάρ εἰσι.

^f Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, 6 ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν. ^g Λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν Θεὸν 7 καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ · καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων. ^h Καὶ ἄλλος ἄγγε- 8

^d 2 Cor. xi. 2. Jam. i. 18. Supra iii. 4. v. 9. vii. 15. 17. Infra xvii. 14.

^e Ps. xxiii. 2. Zeph. iii. 13. Eph. v. 27. Jude 24.

^f Eph. iii. 9-11. Tit. i. 2.

Supra viii. 13. xiii. 7.

^g Neh. ix. 6. Ps. xxxiii. 6. cxxiv. 8. cxlvi. 5. 6. Acts xiv. 15.

xvii. 24. Supra xi. 18. Infra xv. 4.

^h Isa. xxi. 9. Jer. li. 7. 8. Supra xi. 8.

Infra xvi. 19. xvii. 2. 5. xviii. 2. 3. 10. 18. 21. xix. 2.

5 * εὐρέθη δόλος
μενον
ib. || Κύριον

ib. εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ
ib. || τοὺς καθημένους
ib. * καὶ θάλασσαν

6 ‡ ἄλλον

ib. * πετώ-
7 * λέγοντα

church, because they constituted the persecuted Church in the wilderness, xii. 6—14. : and as the followers of the beast have the mark and name of the beast, so have these the seal of God impressed, vii. 3. 4. and the name of God written on their foreheads. They alone are able to learn the new song of the heavenly harpers, because they alone are the worshippers of the one true God, through the one true mediator Jesus Christ ; the adherents of the apostacy offering up their devotions to other objects, and through other mediators. They are virgins, undefiled with women, inasmuch as they are free from the pollutions of idolatry ; which is spiritual whoredom and adultery. They follow the Lamb whithersoever he goeth, resolutely adhering to the religion of Christ in troublesome times, as well as in prosperous ones, and fleeing into sequestered valleys, rather than relinquish the profession of the Gospel. They are redeemed from among men, being rescued, by divine grace, from the corruptions and abominations of Babylon ; and they are consecrated as the first-fruits of Christianity unto God and the Lamb, an earnest and

assurance of a more plentiful harvest ; first, at the era of the reformation, and afterwards at the yet more glorious era of the millennium. *In their mouth was found no guile ;* inasmuch as they handle not the word of God deceitfully, like popish venders of indulgences, and preachers of purgatory, human merit and idolatry ; but faithfully and simply declare the way of everlasting life. And they are *without fault before the throne of God*, having washed their robes and made them white in the blood of the lamb.

6. Καὶ εἶδον ἄλλον ἄγγελον . . . And I saw another angel . . . The flight of an angel admirably represents the swiftness of that progress by which the Gospel dispersed itself over the whole world, and the denunciation of the heavenly vengeance on the persecutors of the true Church. But by this second angel are understood by some the Waldenses and Albigenses, who pronounced the Church of Rome to be the Apocalyptic Babylon, and denounced her destruction. And by the third, is supposed to be meant Luther and his fellow-reformers, who protested against all the corruptions of the church of Rome, as destructive of sal-

- λος ἠκολούθησε, λέγων, Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπό-
 9 τικε πάντα ἔθνη. ⁱ Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώ-
 10 που αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ· ^k Καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ Ἀρ-
 11 νίου. ^l Καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ
 12 εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. ^m Ὡδὲ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ
 13 Θεοῦ, καὶ τὴν πίστιν Ἰησοῦ. ⁿ Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι, Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι· ναὶ, λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
 14 ^o Καὶ εἶδον, καὶ ἰδοὺ νεφέλῃ λευκῇ, καὶ ἐπὶ τὴν νεφέλῃν καθήμενος ὅμοιος Τίῳ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐ-
 15 ^p τοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου, καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη

ⁱ Supra xiii. 14-16. ^k Ps. lxxv. 8. Isa. li. 17. Jer. xxv. 15. Infra xvi. 19. xviii. 6. xix. 20. xx. 10. ^l Isa. xxxiv. 10. Infra xix. 3. ^m Supra xii. 17. xiii. 10. ⁿ Infra xx. 6. Eccles. iv. 1. 2. 1 Cor. xv. 18. 1 Thess. iv. 14. 16. 2 Thess. i. 7. Heb. iv. 9. 10. ^o Ezek. i. 26. Dan. vii. 13. Supra i. 13. vi. 2. ^p Infra xvi. 17. Jer. li. 33. Joel iii. 13. Matt. xiii. 39.

8 * Βαβυλὼν ἡ πόλις ib. ‡ ὅτι 9 * καὶ τρίτος ἄγγελος 11 * ἀναβαίνει εἰς αἰῶνας αἰώνων 12 * Ὡδὲ οἱ τηροῦντες 13 ‡ μοι 14 = καθήμενον ὅμοιον 15 * ἦλθέ σοι ἡ ὥρα ib. ‡ τοῦ ante θερίσαι

vation; and this is followed with a declaration from heaven to comfort them, *From henceforth the dead who die in the Lord are blessed*. The judgments of God upon the followers and adherents of the beast are represented under the figures, first of har-

vest, and then of vintage. But these judgments are not yet fulfilled. In the language of the ancient prophets *harvest* and *vintage* are symbols of punishment and destruction. See Joel iii. 13. *Ἰνα ver. 13.* stands for ὅτι.

ὁ θερισμὸς τῆς γῆς. Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέ- 16
 λην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν · καὶ ἐθερίσθη ἡ γῆ. Καὶ 17
 ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων
 καὶ αὐτὸς δρέπανον ὀξύ. ^q Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ 18
 τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός · καὶ ἐφώ-
 νησε κραυγῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων,
 Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας
 τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.
^r Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ 19
 ἐτρύγησε τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ
 θυμοῦ τοῦ Θεοῦ τὸν μέγαν. ^s Καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν 20
 τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλι-
 νῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

Κεφ. ιε'. 15.

^a Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυ- 1
 μαστὸν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχά-
 τας, ὅτι ἐν αὐταῖς ἐτετέλεσθη ὁ θυμὸς τοῦ Θεοῦ. ^b Καὶ εἶδον 2

^q Infra xvi. 8. Joel iii. 13.^r Infra xix. 15.^s Isa. lxiii. 3. Lam. i. 15.

Supra xi. 8. Infra xix. 14.

^a Supra xii. 1. 3. xiv. 10. Infra xvi. 1. xxi. 9.^b Supra iv. 6. v. 8. xiii. 15. xiv. 2. Infra xvi. 17. xxi. 18. Matt. iii. 11.

18 = ἤκμασεν ἡ σταφυλὴ

19 * τοῦ Θεοῦ τὴν μεγάλην

20 * ἔξω τῆς πόλεως

20. καὶ ἐξῆλθεν . . . ἑξακοσίων and blood came out of the wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs. Thus Silius Ital. iii. *multoque fluentia sanguine lora*. It is remarkable that sixteen hundred furlongs, or two hundred miles, is exactly the length of the Pope's dominions in Italy. But this may only denote hyperbolically a great extent of country.

CHAP. XV.

1. 2. Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ . . . And I saw another sign in heaven . . . This chapter introduces the seven vials, all

of which fall under the seventh trumpet, as the seven trumpets were included under the seventh seal: for they contain the seven last plagues, in which the wrath of God is filled up, or accomplished, on the persecuting idolatrous power, assuming the name of Christian. These plagues must therefore be coincident with the last woe-trumpet; in great measure at least. See Scott. The Apostle now prophetically shows what woes will follow the sounding of that trumpet. But it does not seem probable that the time is yet arrived. Before he sees the effects of the ministry of the seven angels, who had it in charge to inflict the seven last plagues, he records an introductory vision, representing the joy and triumph which

ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ, καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, 3 ἔχοντας κιθάρας τοῦ Θεοῦ. ^c Καὶ ᾄδουσι τὴν ᾠδὴν Μωϋσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ Ἀρνίου, λέγοντες· Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν 4 ἔθνων. ^d Τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁσῖος· ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν. ^e Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς 6 σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. ^f Καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ 7 στήθη ζώνας χρυσαῖς. ^g Καὶ ἕν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἄγγέλοις ἑπτὰ φιάλας χρυσαῖς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

^c Exod. xv. 1. Deut. xxxi. 30. xxxii. 4. Ps. cxi. 2. cxix. 14. cxlv. 17. Hos. xiv. 9. Supra xiv. 3. Infra xvi. 7. ^d Exod. xv. 14-16. Isa. lxvi. 22. 23. Jer. x. 7. ^e Num. i. 50. Supra xi. 19. ^f Exod. xxviii. 6. 8. Ezek. xliv. 17. 18. Supra ver. 1. i. 13. ^g Supra iv. 6. 9. x. 6. 1 Thess. i. 9.

2 * ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ 3 * Μωσέως ib. ὁ βασιλεὺς τῶν ἁγίων 4 † σε ib. δοξάσει ib. ἅγιος pro ὁσῖος ib. πάντες 5 * εἶδον, καὶ ἰδοὺ 6 * ἄγγελοι ἔχοντες ib. † ἐκ τοῦ ναοῦ ib. * καὶ λαμπρὸν

the Church would express on that occasion. *Θάλασσαν ὑαλίνην μεμιγμένην πυρὶ . . . a sea of glass mingled with fire . . . a great crystal vessel, like the sea in Solomon's temple; an allusion to the scenery of the temple . . . It was irradiated with the reflection of the light which fell upon it from the throne of God. By the song of Moses, and the song of the Lamb, is meant that the O. T. Church celebrated the praises of Jehovah, their redeemer from Egypt, and thus the N. T. Church adored Christ, as having finished his work on earth, and as the author of the redemption, and of the blessedness of the saints in heaven. The seven angels, ver. 6., says Mr. Scott, coming forth from the tabernacle of God in the temple, showed that these judgments would be executed on the enemies of the Church, in mercy to the people of God; while the white clothing*

and golden girdles, worn by these ministers of vengeance, represented their holiness, and the righteousness and excellency of these awful dispensations. The *living creature*, an emblem of the Gospel ministry, giving the vials to the angels, implied, that the preaching of the truth would be instrumental in bringing the judgments, which were written, upon anti-christian opposers: and the temple being filled with smoke, showed the darkness of those dispensations; and the horror which would envelope the enemies of God, whilst these plagues were executing. The happy estate of the true Church, as perhaps implied by *entering into the temple*, will not commence, till by the same awful dispensations the Church is purified, and its obstinate enemies be destroyed.

^h Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ 8
ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς
τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ
ἀγγέλων.

Κεφ. ις'. 16.

^a Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης τοῖς 1
ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε τὰς φιάλας τοῦ θυμοῦ
τοῦ Θεοῦ εἰς τὴν γῆν. ^b Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε 2
τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ
πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ
θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ. ^c Καὶ ὁ 3
δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν·
καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς
ἀπέθανεν ἐν τῇ θαλάσῃ. ^d Καὶ ὁ τρίτος ἐξέχεε τὴν φιά- 4
λην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων·

^h Exod. xl. 34. 1 Kings viii. 10. 2 Chron. v. 14. Isa. vi. 4. 2 Thess. i. 9.

^a Supra xiv. 10. xv. 1. 7.

^b Exod. ix. 9-11. Supra viii. 7. xiii. 14. 16. 17.

^c Exod. vii. 17. 20. Supra viii. 8. 9.

^d Supra viii. 10.

1 × ἑπτὰ ante φιάλας

2 = εἰς τὴν γῆν

3 † ἄγγελος

ib. * ψυχὴ ζῶσα

4 * τρίτος ἄγγελος

CHAP. XVI.

1. Ὑπάγετε . . . γῆν. *Go your ways, and pour out the vials of the wrath of God upon the earth.* This chapter records the pouring out of the seven vials, which is interpreted to predict the succession of judgments, by which the Papal persecuting empire and church, and Rome itself, the metropolis and centre of both, will be utterly desolated. As the four first trumpets, says Mr. Scott, were so many stages in the destruction of the western empire, and the fifth and sixth showed the extinction of the eastern empire; so these vials mark the gradual desolation of the Roman Church, and the anti-christian tyranny of the kingdoms which support it; the one being the *pagan* idolatrous persecuting power, the other, the *papal* idolatrous persecuting

power, the beast to whom the dragon had given his seat and empire. This circumstance occasions a similarity of some of the vials to the trumpets. A resemblance also is found between these vials and several of the plagues of Egypt, to which Rome may be compared for tyranny, cruelty and enmity to the people of God. It may be doubted however whether the time for the pouring out of the vials is arrived.

3. καὶ ἐγένετο αἷμα ὡς νεκροῦ . . . and it became as the blood of a dead man . . . i. e. as congealed blood, the emblem of great slaughter. The description seems taken from the plagues of Egypt: in one of which, Exod. vii. 20. 21., *all the waters were turned to blood.* These figurative expressions denote great mortality and slaughter.

5 καὶ ἐγένετο αἷμα. ^e Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων
λέγοντος, Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὅσιος, ὅτι ταῦτα ἔκρι-
6 νας. ^f Ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα
7 αὐτοῖς ἔδωκας πιεῖν. ἄξιόι εἰσι. ^g Καὶ ἤκουσα τοῦ θυσιασ-
τηρίου λέγοντος, Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀλη-
8 θινὰ καὶ δίκαιαι αἱ κρίσεις σου. ^h Καὶ ὁ τέταρτος ἐξέχεε
τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον. καὶ ἐδόθη αὐτῷ καυματί-
9 σαι τοὺς ἀνθρώπους ἐν πυρί. ⁱ Καὶ ἐκαυματίσθησαν οἱ ἄν-
θρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸ
ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύ-
10 τας. καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν. ^k Καὶ ὁ
πέμπτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου.
καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη. καὶ ἐμασσῶντο
11 τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, ^l Καὶ ἐβλασφήμησαν
τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν
12 αὐτῶν. καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. ^m Καὶ ὁ
ἕκτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν
Εὐφράτην. καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ
13 ὁδὸς τῶν βασιλείων τῶν ἀπὸ ἀνατολῶν ἡλίου. ⁿ Καὶ εἶδον
ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ
θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα

^e Supra i. 4. 8. iv. 8. xi. 17. xv. 3.^f Isa. xlix. 26. Matt. xxiii. 34. 35.

Supra xi. 18. xiii. 15. Infra xviii. 20.

^g Supra xiii. 10. xiv. 10. xv. 3. Infra xix. 2.^h Supra viii. 12. ix. 17. 18. xiv. 18.ⁱ Dan. v. 22. 23. Supra ix. 20. Infra ver. 11. 21.^k Supra ix. 2. xi. 10. xiii. 2.^l Supra ver. 9. ix. 21.^m Supra ix. 14. Isa. xli. 2. 25.

Jer. i. 38. li. 36.

ⁿ 1 John iv. 1-3. Supra xii. 3. 9. Infra xix. 20. xx. 10.

5 * δίκαιος, Κύριε, εἶ ib. καὶ ὁ ὅσιος 6 * ἄξιοι γὰρ εἰσι 7 * καὶ ἤκουσα ἄλλου ἐκ
8 * τέταρτος ἄγγελος 9 × οἱ ἄνθρωποι post ἐβλασφήμησαν 10 * πέμπτος
ἄγγελος 12 * ἕκτος ἄγγελος ib. τὸν Εὐφράτην ib. || ἀνατολῆς

8. Καὶ ὁ τέταρτος . . . ἥλιον. *And the fourth angel poured out his vial upon the sun . . .* This bears some analogy to the trumpets: the fourth trumpet affected the sun, viii. 12. This portends either drought or famine, or other judgments thus figuratively described. But these judgments, instead of inducing the sufferers to repent and glorify God, will irritate them to blaspheme his holy name, and only to increase their guilt.

12. Καὶ ὁ ἕκτος . . . Εὐφράτην. *And the sixth angel poured out his vial upon the*

great river Euphrates . . . As Rome is mystical Babylon, and as Babylon stood on the Euphrates; we may understand by the drying up of the Euphrates, such an enfeebling of the power of Rome, as shall embolden the nations, her enemies, to attack her. *Frogs*, mentioned in the next verse, are symbols of impurity, vain-glory, imposture, and impudence; and some have supposed, that by these mystical frogs the secular clergy, the monks, and the religious knights are symbolically described.

τρία ἀκάθαρτα ὡς βάτραχοι · ° Εἰςὶ γὰρ πνεύματα 14
 δαιμόνων ποιῶντα σημεῖα · ἃ ἐκπορεύεται ἐπὶ τοὺς βασι-
 λεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον
 τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτο-
 ρος. ^p (Ἰδοὺ ἔρχομαι ὡς κλέπτῃς · μακάριος ὁ γρηγορῶν, 15
 καὶ τηρεῖν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ
 βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.) ^q Καὶ συνήγαγεν αὐ- 16
 τοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.
^r Καὶ ὁ ἔβδομος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα · καὶ 17
 ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ
 θρόνου, λέγουσα, Γέγονε. ^s Καὶ ἐγένοντο ἀστραπαὶ καὶ φω- 18
 ναὶ καὶ βρονταὶ, καὶ σεισμὸς ἐγένετο μέγας, ὅς οὐκ ἐγένετο
 ἂφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμὸς
 οὕτω μέγας. ^t Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία 19
 μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον · καὶ Βαβυλὼν ἡ με-
 γάλῃ ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ
 οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ · ^u Καὶ πᾶσα νῆσος ἔφυγε, 20
 καὶ ὄρη οὐχ εὐρέθησαν · ^x Καὶ χάλαζα μεγάλη ὡς ταλαν- 21
 τιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους · καὶ

° 2 Thess. ii. 9. 1 Tim. iv. 1. Jam. iii. 15. Supra xiii. 13. 14. Infra xvii. 14.
 xix. 19. 20. xx. 8. ^p Matt. xxiv. 43. 2 Cor. v. 3. 1 Thess. v. 2. 2 Pet. iii. 10.
 Supra iii. 3. 4. 18. ^q Infra xix. 19. ^r Infra xxi. 6. ^s Dan. xii. 1. Supra iv. 5.
 viii. 5. xi. 13. 19. ^t Supra xiv. 8. 10. Infra xvii. 18. xviii. 5. Isa. li. 17. 23.
 Jer. xxv. 15. 16. ^u Supra vi. 14. ^x Supra ver. 9. 11. xi. 19.

13 * ὁμοία βατράχοις 14 || δαιμονίων ib. βασιλεῖς τῆς γῆς καὶ ib. εἰς πόλεμον
 16 * Ἀρμαγεδδών 17 * ἔβδομος ἄγγελος ib. εἰς τὸν ἀέρα ib. ‡ τοῦ οὐρανοῦ
 18 * φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ

16. Ἀρμαγεδών. Armageddon. The mean-
 ing of this word is a *mountainous, dry, and
 barren country*, such as the Jews supposed
 was the habitation of unclean spirits and
 devils. For $\tau\eta$ signifies a *mountain*, and
mountainous country; and $\beta\upsilon\lambda\eta$ in Arabic
 is said of a dry and parched-up land. This
 sense accords with what is said ver. 12
 —14.

17. Καὶ ὁ ἔβδομος . . . ἀέρα. And the
 seventh angel poured out his vial into the
 air . . . See Eph. ii. 2. where Satan is called
 the prince of the power of the air; thus this
 last vial is poured into the very seat of his
 empire; and after it, his cause within the
 dominions of the beast will be utterly and
 finally ruined. Vitranga says: “hujus

Gr. Test.

emblematis sensus est regimen politicum et
 ecclesiasticum regni bestiae dissolutum iri.”
 The air must be considered as the symbol
 of the political and ecclesiastical constitu-
 tion of the bestial or western empire. Γέ-
 γονε, *It is done*, or finished; for under the
 seventh trumpet the mystery of God was
 to be finished. The opinion is, that the
 land of Canaan will be the stage on which
 the last grand conflict shall be decided.
 Καὶ χάλαζα μεγάλη ὡς ταλαντιαία . . . ver.
 21. a great hail out of heaven, every stone
 about the weight of a talent . . . Great hail
 is symbolical of very severe judgments.
 The weight of the hail, of a talent, or about
 100lbs., is a strong figure to denote the
 greatness and severity of those divine judg-

III.

3 B

ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι-μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφύδρα.

Κεφ. ιζ'. 17.

- 1 ^a Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης, τῆς καθημένης ἐπὶ
2 τῶν ὑδάτων τῶν πολλῶν. ^b Μεθ' ἧς ἐπόρνευσαν οἱ βασι-
λεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ
3 τοῦ οἴνου τῆς πορνείας αὐτῆς. ^c Καὶ ἀπήνεγκέ με εἰς ἔρη-
μον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον
κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ
4 καὶ κέρατα δέκα. ^d Καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυ-
ροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ
καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐ-
τῆς γέμον βδελυγμάτων, καὶ τὰ ἀκάθαρτα τῆς πορνείας
5 αὐτῆς, ^e Καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον,

^a Jer. li. 13. Nah. iii. 4. Supra xvi. 19. Infra ver. 15. xviii. 16. 17. 19. xix. 2. xxi. 9. ^b Jer. li. 7. Supra xiv. 8. Infra xviii. 3. ^c Supra xii. 3. 6. 14. xiii. 1. Infra ver. 9. 12. ^d Dan. xi. 38. Supra xiv. 8. Infra xviii. 6. 12. 16. ^e 2 Thess. ii. 7. Supra xi. 8. xiv. 8. xvi. 19. Infra xviii. 2. 9. 10. 21. xix. 2.

1 * λέγων μοι

4 * πορφύρα καὶ κοκκίνῳ

2 * ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν

ib. χρυσῷ

ib. * καὶ ἀκαθάρτητος

ments. But still the men blaspheme, they remain incorrigible, and shall be destroyed before they will be reformed.

CHAP. XVII.

1. 2. τῆς πόρνῃς τῆς μεγάλης . . . of the great whore . . . Fornication in the usual style of Scripture signifies idolatry. St. John is called to see the condemnation of that anti-christian power, papal Rome. Ancient Babylon is described by Jer. li. 13. as dwelling upon many waters; and hence the phrase is borrowed, signifying, according to the angel's own explanation ver. 15., ruling over many peoples and nations. Neither was this an ordinary prostitute;

for with her the kings of the earth have committed fornication, ver. 2. And not only kings, but inferior persons, the inhabitants of the earth have been made drunk with the wine of her fornication, as it was said of ancient Babylon, Jer. li. 7. This chapter may be considered as a kind of parenthesis in the course of the prophecy; to show more precisely what was meant by great Babylon, the ruin of which had been predicted.

4. 5. Καὶ ἡ γυνὴ . . . And the woman . . . A woman sitting on a beast is a significant emblem of a church or city, directing and governing an empire. Rome herself is represented in ancient coins as a woman sitting on a lion. And this woman, or papal Rome, for many of the characteristics

Μυστήριον, Βαβυλῶν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. ^f Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα, ἰδὼν αὐτὴν, θαῦμα μέγα. Καὶ εἶπέ μοι ὁ ἄγγελος, Διατί ἐθαύμασας; ἐγὼ σοι ἐρῶ τὸ 7 μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἐπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. ^g Τὸ θηρίον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν 8 ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι, καὶ πάρεσται. ^h Ὡδὲ ὁ νοῦς ὁ ἔχων σοφίαν. Αἱ ἐπτὰ κεφαλαὶ, ἐπτὰ ὄρη 9 εἰσὶν, ὅπου γυνὴ κάθηται ἐπ' αὐτῶν. Καὶ βασιλεῖς ἐπτὰ 10 εἰσιν· οἱ πέντε ἔπεσαν, ὁ εἷς ἐστίν, ὁ ἄλλος οὐπω ἦλθε, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μέναι. ⁱ Καὶ τὸ θηρίον, ὃ ἦν, 11

^f Supra vi. 9. 10. xii. 11. xiii. 15. xvi. 6. Infra xviii. 24. ^g Supra xi. 7. xiii. 1. 3. 8. 10. Infra ver. 11. ^h Supra xiii. 1. 18. ⁱ Supra ver. 8.

8 * Θηρίον ib. βλέποντες τὸ θηρίον
εἷς ἐστίν

ib. καὶ οὐκ ἔστι, καίπερ ἐστίν 10 * καὶ ὁ

in the description cannot apply to pagan Rome, is arrayed in purple and scarlet colour, being the colour of the popes and cardinals, as well as of the emperors and senators of Rome. By the *gold and precious stones and pearls* is sufficiently described the pride and grandeur and magnificence of the Church of Rome in her vestments and ornaments of all kinds. And by the *golden cup in her hand*, are signified the alluring arts by which she bewitches and incites men to idolatry, or spiritual fornication. *Μυστήριον, Mystery*; her name *Mystery* can imply no less than that she dealeth in mysteries; her religion is a mystery of iniquity, and she herself is mystically and spiritually *Babylon the Great*; and it is indeed a mystery that a Christian city, professing and boasting herself to be the city of God, should prove another Babylon in idolatry and cruelty to the people of God. See Bp. Newton. Lewd women used to have their names written on their doors, and sometimes on their foreheads.

7. ἐγὼ . . . αὐτήν *I will tell thee the mystery of the woman, and of the beast that*

carrieth her . . . μυστήριον here signifies the hidden meaning of the vision. The sense of the eighth verse, that *the beast was, and is not*, &c. is, that the empire was idolatrous under the heathen emperors; and then ceased to be so under the Christian emperors; and then became idolatrous again under the Roman pontiffs; and has so continued ever since. But in this last form it shall go into perdition: it shall not, as it did before, cease for a time, and revive again, but shall be destroyed for ever.

10. 11. Καὶ βασιλεῖς ἐπτὰ εἰσιν· οἱ πέντε ἔπεσαν . . . *And there are seven kings: five are fallen*. These five species of government which are fallen, are supposed to be *kings, consuls, dictators, decemvirs, and military tribunes*. Both Livy and Tacitus enumerate the different modes of Roman government, that prevailed before the emperors, exactly in this manner. *Romani sub regibus primum, consulibus deinde, ac dictatoribus, decemvirisque, ac tribunis consularibus gessere*. Liv. vi. 1. One of them then subsisted when this revelation was

- καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι,
 12 καὶ εἰς ἀπώλειαν ὑπάγει. ^k Καὶ τὰ δέκα κέρατα ἃ εἶδες,
 δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ'
 ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ
 13 θηρίου. Οὗτοι μίαν ἔχουσι γνώμην, καὶ τὴν δύναμιν καὶ
 14 τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διδόασιν. ^l Οὗτοι μετὰ τοῦ
 Ἀρνίου πολεμήσουσι, καὶ τὸ Ἀρνίον νικήσει αὐτοὺς, ὅτι
 Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων· καὶ οἱ μετ'
 15 αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. ^m Καὶ λέγει μοι,
 Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσὶ,
 16 καὶ ἔβη καὶ γλῶσσαι. ⁿ Καὶ τὰ δέκα κέρατα ἃ εἶδες, καὶ
 τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρημαμένην
 ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φά-
 17 γονται, καὶ αὐτὴν κατακάψουσιν ἐν πυρί. ^o Ὁ γὰρ Θεὸς
 ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ,
 καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν
 18 τῷ θηρίῳ, ἃχρι τελεσθήσονται οἱ λόγοι τοῦ Θεοῦ. ^p Καὶ ἡ
 γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν
 ἐπὶ τῶν βασιλέων τῆς γῆς.

^k Dan. vii. 20. Zech. i. 18. 19. 21. Supra xiii. 1.

^l Deut. x. 17. Jer. l. 44. 45.

¹ Tim. vi. 15. Supra xiv. 4. xvi. 14. Infra xix. 16. 19.

^m Isa. viii. 7. Supra ver. 1.

xiii. 7.

ⁿ Jer. l. 41. 42. Ezek. xvi. 37-44. Supra xvi. 12. Infra xviii. 8. 16.

^o 2 Thess. ii. 11. Supra x. 7.

^p Supra xii. 4. xvi. 19.

13 † τὴν alterum

ib. || αὐτῶν

ib. * διαδιδώσουσιν

16 * ἐπὶ τὸ θηρίον

17 * τελεσθῇ τὰ ῥήματα

ib. = τελέσθωσι τὰ ῥήματα

made, even that of emperors; and another was not yet come, which when it came would endure only for a short time. This relates to the intervening space between the subversion of the empire and the establishment of papal tyranny; during which time Rome was under the temporal jurisdiction of the exarch of Ravenna. The papal power is the eighth head; and yet is of the seven, because it wields the temporal, as well as the spiritual sword.

12. δέκα βασιλεῖς εἰσιν . . . are ten kings. Ten in prophetic language does not always

mean a precise number, but as a certain for an uncertain number, to express several or many. Sir Isaac Newton however has reckoned the number of ten precisely. These kings became horns of the beast when they embraced the same religion, and both strengthened the hands of the Pope and church of Rome, and were strengthened by them. But this will not always be the case, for the ten horns or kingdoms, which once supported the ecclesiastical tyranny, will at length hate, strip, devour and destroy it.

Κεφ. ιη'. 18.

^a Καὶ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ 1
τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη
ἐκ τῆς δόξης αὐτοῦ. ^b Καὶ ἔκραξεν ἐν ἰσχύϊ, φωνῇ μεγάλῃ 2
λέγων, Ἐπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο
κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκα-
θάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισθη-
μένου. ^c Ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς 3
πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς
ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ
στρήνου αὐτῆς ἐπλούτησαν. ^d Καὶ ἤκουσα ἄλλην φωνὴν 4
ἐκ τοῦ οὐρανοῦ, λέγουσαν, Ἐξέλθετε ἐξ αὐτῆς, ὁ λαός μου,
ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν
πληγῶν αὐτῆς ἵνα μὴ λάβητε. ^e Ὅτι ἐκολλήθησαν αὐτῆς 5
αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ
ἀδικήματα αὐτῆς. ^f Ἀπόδοτε αὐτῇ, ὡς καὶ αὐτὴ ἀπέδωκεν 6
ὑμῖν, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν
τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν. ^g Ὅσα 7
ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασι-

^a Supra xvii. 1. ^b Isa. xiii. 19. 21. xiv. 23. xxi. 9. xxxiv. 11. 14. Jer. l. 39.
li. 8. 37. Mark v. 2. 3. Supra xiv. 8. ^c Supra xiv. 8. xvii. 2. Infra ver. 11. 15.
Isa. xlvii. 15. ^d Isa. xlviii. 20. lii. 11. Jer. l. 8. li. 6. 45. 2 Cor. vi. 17.
^e Gen. xviii. 20. 21. Jer. li. 9. Supra xvi. 19. ^f Ps. cxxxvii. 8. Jer. l. 15. 29.
li. 24. 49. Supra xiii. 10. xiv. 10. xvi. 19. ^g Isa. xlvii. 7. 8. Ezek. xxviii. 2. &c.
Zeph. ii. 15.

1 * εἶδον ἄγγελον 2 = ἐν ἰσχυρᾷ φωνῇ
5 * ὅτι ἠκολούθησαν 6 ‡ ὑμῖν

4 * ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς

CHAP. XVIII.

1. Καὶ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον
... And after these things I saw another
angel... This chapter is a prophecy of the
utter desolation of Rome, for all her abomi-
nations, revealed by another angel sent
from heaven; with the terror, distress, and
ruin of all her adherents, and the exulting
joy of the true Church of Christ. After the
account of the state and condition of spiri-

tual Babylon in the last chapter, there fol-
lows a description of her fall and destruc-
tion, in the same sublime and figurative
style which Isaiah, Jeremiah, and Ezekiel
have employed to foretell the fall of ancient
Babylon and Tyre, the types and emblems
of this spiritual Babylon.

4. Ἐξέλθετε ἐξ αὐτῆς... Come out of
her... In similar terms the prophets called
upon God's people to flee from Babylon,
Isa. xlviii. 20. lii. 11. Jer. l. li.

- νισμὸν καὶ πένθος. ^h Ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, κἀθήμαι
 βασιλίσσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω·
 8 ^h Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος
 καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι
 9 ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτήν· ⁱ Καὶ κλαύσονται
 καὶ κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς
 πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν
 10 τῆς πυρώσεως αὐτῆς, ^k Ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν
 φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις
 ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρὰ, ὅτι μιᾷ ὥρᾳ ἤλθεν
 11 ἡ κρίσις σου. ^l Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ
 πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκ
 12 ἔτι, ^m Γόμον χρυσοῦ καὶ ἀργύρου, καὶ λίθου τιμίου καὶ μαρ-
 γαρίτου, καὶ βύσσου καὶ πορφύρας, καὶ σθηρικοῦ καὶ κοκκί-
 νου, καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ
 πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου
 13 καὶ μαρμάρου, ⁿ Καὶ κινάμωμον, καὶ ἄμωμον, καὶ θυμιά-
 ματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ
 σεμίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα, καὶ ἵππων,
 14 καὶ ῥεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. Καὶ ἡ
 ὁπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ
 πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ
 15 οὐκέτι οὐ μὴ εὐρήσῃς αὐτά. ^o Οἱ ἔμποροι τούτων οἱ πλου-
 τήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται, διὰ τὸν φό-
 βον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,
 16 ^p Καὶ λέγοντες, Οὐαὶ, οὐαὶ· ἡ πόλις ἡ μεγάλη, ἡ περιβε-
 βλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσω-

^h Isa. xlviii. 9. Jer. l. 34. Supra xi. 17. xvii. 16. ⁱ Jer. l. 46. Ezek. xxvi. 16. 17.
 Supra ver. 3. xvii. 2. Infra ver. 18. xix. 3. ^k Isa. xxi. 9. Supra xiv. 8. Infra ver. 17.
 19. ^l Ezek. xxvii. 27-36. Supra ver. 3. ^m Supra xvii. 4. ⁿ Ezek. xxvii. 13.
^o Supra ver. 3. 11. ^p Supra xvii. 4.

8 * κρίνων 9 * καὶ κλαύσονται αὐτήν ib. || κλαύσουσι 10 * ἐν μιᾷ ὥρᾳ
 12 || βυσσίνου 13 * κινάμωμον, καὶ θυμιάματα 14 * λαμπρὰ ἀπώλετο ἀπὸ
 σοῦ ib. || εἶρη 16 ‡ καὶ ante λέγοντες

9. Καὶ κλαύσονται καὶ κόψονται . . . shall be copied from the 26th and 27th chapters
 bewail her, and lament for her . . . of Ezekiel.
 following lamentations over Babylon seem to

μένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. ⁹ Καὶ πᾶς κυβερνήτης, 17 καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, ¹ Καὶ ἔκρα- 18 ζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; ⁵ Καὶ ἔβαλον χοῦν ἐπὶ 19 τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ· ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώθη. ¹ Εὐφραίνου ἐπ' αὐτῇ, οὐ- 20 ρανὲ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. ¹¹ Καὶ ἦρεν εἰς 21 ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι. ¹⁶ Καὶ φωνὴ κιθα- 22 ρῶδων καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι. ¹⁷ Καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ 23 νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ Φαρμα- κείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη. ²² Καὶ ἐν αὐτῇ 24 αἷμα προφητῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγ- μένων ἐπὶ τῆς γῆς.

⁹ Isa. xxiii. 14. Ezek. xxvii. 29. Supra ver. 10.¹ Ezek. xxvii. 30. 31.

Supra ver. 9. xiii. 4.

⁵ Josh. vii. 6. Job ii. 12. Supra ver. 8.¹ Isa. xlii. 23.

xliv. 13. Jer. li. 48. Luke xi. 49. 50. Infra xix. 2.

¹¹ Jer. li. 64. Supra xii. 8. xvi. 20.¹⁶ Isa. xxiv. 8. Jer. vii. 34. xvi. 9. xxv. 10. Ezek. xxvi. 13.¹⁷ 2 Kings ix. 22.

Isa. xxiii. 8. Jer. vii. 34. xvi. 9. xxv. 10. xxxiii. 11. Nah. iii. 4. Supra xvii. 2. 5.

²² Supra xvii. 6. Jer. li. 49.

16. * ἐν χρυσῷ ib. † ἐν 17 = καὶ πᾶς ὁ ἐπὶ τόπον πλέων 18 * ὀρώντες 19 × τὰ
ante πλοῖα 20 * ἐπ' αὐτήν ib. καὶ οἱ ἅγιοι ἀπόστολοι 24 = αἵματα

21. Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον
... And a mighty angel took up a stone ...
Yet further, says Bp. Newton, to confirm
the sudden fall and irrecoverable destruction
of Rome, an emblem is copied and im-

proved from Jer. li. 63. 64. of a mighty
angel casting a mill-stone into the sea, thus
declaring that with the same violence *this*
great city shall be thrown down and shall
never rise again.

Κεφ. ιβ'. 19.

- 1 ^a Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ
 ἐν τῷ οὐρανῷ λεγόντων, Ἀλληλουῖα· ἡ σωτηρία καὶ ἡ
 2 δόξα, καὶ ἡ δύναμις τοῦ Θεοῦ ἡμῶν· ^b Ὅτι ἀληθινὰ καὶ
 δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγά-
 λην, ἣτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε
 3 τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς. ^c Καὶ
 δεύτερον εἶρηκαν, Ἀλληλουῖα· καὶ ὁ καπνὸς αὐτῆς ἀναβαί-
 4 νει εἰς τοὺς αἰῶνας τῶν αἰώνων. ^d Καὶ ἔπεσον οἱ πρεσβύ-
 τεροι οἱ εἴκοσι τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσε-
 κύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες,
 5 Ἀμήν· ἀλληλουῖα. ^e Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξηλθε, λέ-
 γουσα, Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ
 6 φοβούμενοι αὐτὸν οἱ μικροὶ καὶ οἱ μεγάλοι. ^f Καὶ ἤκουσα
 ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν,
 καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντες, Ἀλληλουῖα· ὅτι
 7 ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ· ^g Χαίρωμεν
 καὶ ἀγαλλιωμέθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ
 γάμος τοῦ Ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν·
 8 ^h Καὶ ἐδόθη αὐτῇ, ἵνα περιβάληται βύσσινον λαμπρὸν καὶ

^a Supra iv. 11. vii. 10. 12. xi. 15. xii. 10. ^b Deut. xxxii. 43. Supra vi. 10. xv. 3.
 xvi. 7. xviii. 20. ^c Isa. xxxiv. 10. ^d Supra xiv. 11. xviii. 9. 18. ^e Supra iv. 4. 6. 10.
 v. 14. 1 Chron. xvi. 36. Neh. v. 13. viii. 6. ^f Ps. cxxxiv. 1. cxxxv. 1. Supra xi. 18.
 Infra xx. 12. ^g Ezek. i. 24. xliii. 2. Supra xi. 15. 17. xii. 10. xiv. 2. Infra xxi. 22.
^h Matt. xxii. 2. xxv. 10. 2 Cor. xi. 2. Eph. v. 32. Infra xxi. 2. 9. ⁱ Ps. xlv. 13. 14.
 cxxxii. 9. Ezek. xvi. 16. Supra iii. 18.

1 * Καὶ μετὰ ib. λέγοντος ib. * καὶ ἡ δόξα, καὶ ἡ τιμὴ ib. Κυρίῳ τῷ Θεῷ
 2 || διέφθειρε ib. ‡ τῆς 4 * οἱ εἴκοσι καὶ τέσσαρες 5 = ἀπὸ τοῦ θρόνου
 ib. τῷ Θεῷ ib. καὶ οἱ μικροὶ 6 * λεγόντων ib. × ἡμῶν post Θεὸς

CHAP. XIX.

1. Ἀλληλουῖα· Alleluia; the Hebrew expression for *Praise God*. Hesych. and Suid. ἀλληλουῖα· αἶνος τῷ ὄντι Θεῷ· αἰνεῖτε τὸν Θεόν.

7. ὅτι ἦλθεν... ἐαυτήν· for the marriage of the Lamb is come, and his wife hath made

herself ready. The Church is represented in the N. T. in the same similitude of a bride, 2 Cor. xi. 2. As marriages were used to be celebrated with great joy, the marriage of the Lamb with his Church is a fit emblem to show the happy state to which God will raise it, after all its sufferings for the sake of truth and righteousness. To

καθαρόν· (Τὸ γὰρ βύσσινον, τὰ δικαιώματά ἐστι τῶν ἁγίων.) ⁱ Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπ- 9
νον τοῦ γάμου τοῦ Ἀρνίου κεκλημένοι. Καὶ λέγει μοι, Οὗ-
τοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ. ^k Καὶ ἔπεσον ἔμπροσθεν 10
τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, Ὁρα
μὴ· σύνδουλός σου εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων
τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον. Ἡ γὰρ
μαρτυρία τοῦ Ἰησοῦ, ἔστι τὸ πνεῦμα τῆς προφητείας.

^l Καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, 11
καὶ ὁ καθήμενος ἐπ' αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινός,
καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ· ^m Οἱ δὲ ὀφθαλμοὶ 12
αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδή-
ματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν, εἰ
μὴ αὐτός· ⁿ Καὶ περιβεβλημένος ἱμάτιον βεβαμμένον 13
αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ Θεοῦ.
^o Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ 14

ⁱ Matt. xxii. 2. 3. Luke xiv. 15. 16. Infra xxi. 5. xxii. 6. ^k Acts x. 26. xiv. 14.
15. 1 John v. 10. Supra xii. 17. xxii. 8. 9. ^l Supra iii. 14. vi. 2. xv. 5. Isa. xi. 4.
^m Supra i. 14. ii. 17. 18. vi. 2. Infra ver. 16. ⁿ Isa. lxiii. 2. 3. John i. 1.
1 John i. 1. v. 7. ^o Matt. xxviii. 3. Supra iv. 4. vii. 9. xiv. 20.

8 * καθαρὸν καὶ λαμπρόν

12 ‡ ὥς

13 || κέκληται

γὰρ . . . τῶν ἁγίων, ver. 8. for the fine linen is the righteousness of saints; i. e. is emblematical of the righteousness of saints. See at note Matt. xxii. 11.

10. Ἡ γὰρ μαρτυρία . . . προφητείας. For the testimony of Jesus is the spirit of prophecy. The best interpretation, says Bp. Middleton, which I have seen of this passage, is that of J. F. à Stade, given by Wolfius: it supposes the angel to say: "Do not offer me the worship due to God; I am unworthy of the honour, since I am not superior to yourself, but exercise the same function. We both testify of Christ; you to the present generation, I to posterity. Wherefore, love me as a brother and fellow-labourer, but do not worship me as God." If this be the meaning of a text, which has created much dispute, and nothing, I think, can be more clear and satisfactory, we have here a convertible proposition. "Ἡ μαρτυρία τοῦ Ἰησοῦ, the office of an Apostle which you fill, says the angel, and τὸ πνεῦμα τῆς προφητείας exercised by me, are not different in value or

Gr. Test.

III.

3 C

dignity, but are one and the same thing."

11. καὶ ὁ καθήμενος ἐπ' αὐτὸν . . . and he that sat upon him . . . Having noted the rejoicing of the universal Church, and of all the servants of God, over the destruction of Rome; the Apostle saw heaven opened, an indication of further visions: and he beheld a *white* horse, the emblem of justice and holiness; and One sat on it, who was called *Faithful and True*; fulfilling his promise to his people, and executing threatened vengeance on his enemies. Our Saviour is in this passage described in such characters, as are appropriated to him in this book, and in the ancient prophets. On his head were many crowns, to denote his numerous conquests and kingdoms, which were now (xi. 15.) become the kingdoms of our Lord, and of his Christ. As the Jewish high-priest wore the ineffable name of Jehovah on his forehead, so He had a name written, which none could perfectly comprehend but himself, and His name is called the Word of God.

- ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν.
- 15 ^p Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ
- 16 θυμοῦ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος· ^q Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον,
- 17 Βασιλεὺς βασιλέων καὶ Κύριος κυρίων. ^r Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι,
- 18 Δεῦτε, συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ, ^s Ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων,
- 19 καὶ μικρῶν καὶ μεγάλων. ^t Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα, ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ
- 20 μετὰ τοῦ στρατεύματος αὐτοῦ. ^u Καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ' αὐτοῦ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν
- 21 θείῳ. ^v Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄνεια ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

^p Ps. ii. 9. Isa. xi. 4. lxiii. 3. 2 Thess. ii. 8. Supra i. 16. ii. 16. 27. xii. 5. xiv. 19.
^q Supra ver. 12. xvii. 14. Dan. ii. 47. 1 Tim. vi. 15.
^r Infra ver. 21. Ezek. xxxix. 17. 18. 20. ^s Supra xvi. 16. xvii. 13. 14. ^t Dan. vii. 11. Supra xiii. 12. 15. xiv. 10. xvi. 13. 14. Infra xx. 10. xxi. 8. ^u Supra ver. 15. 17. xvii. 16.

14 * καὶ καθαρὸν 15 X δίστομος post ῥομφαία ib. * πατάσῃ ib. καὶ τῆς ὀργῆς
 16 * τὸ ὄνομα 17 * πετομένοις ib. καὶ συνάγεσθε ib. δείπνον τοῦ μεγάλου
 Θεοῦ 18 * ἐλευθέρων καὶ δούλων ib. τε post μικρῶν 19 X τὸν ante πόλεμον
 20 * καὶ μετὰ τούτου ὁ ψευδοπροφήτης ib. ἐν τῷ θείῳ 21 * ἐκπορευομένη ἐκ
 τοῦ στόματος

18. "Ἵνα φάγητε σάρκας βασιλέων
 That ye may eat the flesh of kings . . . This
 noble image was probably taken from Eze-
 kiel xxxix. 17. Flesh, in symbolical lan-
 guage, signifies the riches, goods and pos-
 sessions of any person conquered or slain.

20. τὴν λίμνην . . . a lake . . . or rather, the
 lake This lake, observes Bp. Midd.,
 had not been previously mentioned: it
 seems to be spoken of as a well-known
 name for a place of punishment.

Κεφ. κ'. 20.

^a Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ¹ τὴν κλεῖν τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. ^b Καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἄρ- ² χαῖον, ὃς ἐστὶ διάβολος καὶ σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, ^c Καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ³ ἔκλεισε, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

^d Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ⁴ ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ, οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ

^a Supra i. 18. ix. 1. ^b Supra xii. 9. 2 Pet. ii. 4. Jude 6. ^c Dan. vi. 17. Supra xvi. 14. 16. Infra ver. 8. ^d Dan. vii. 9. xii. 27. Matt. xix. 28. Luke xxii. 30. Rom. viii. 17. 1 Cor. vi. 2. 3. 2 Tim. ii. 12. Supra v. 10. vi. 9. xiii. 12. 15. 16.

1 * τὴν κλεῖδα 3 * ἔκκλεισεν αὐτὸν ib. = πλανᾷ ἔτι τὰ ἔθνη ib. † καὶ ante μετὰ 4 = τὸ θηρίον ib. τὴν εἰκόνα ib. * μέτωπον αὐτῶν

CHAP. XX.

1—3. Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ And I saw an angel come down from heaven In the preceding chapter the dreadful punishment of all those who had supported the idolatrous corruptions before described is most clearly predicted. The Apostle has now another vision, emblematical of the restraints which would be laid on Satan himself, and his imprisonment, to prevent his deceiving the nations as he had done before, which is to continue during one thousand years. The Jewish and Christian Church have both believed, that these thousand years would be the seventh millenary of the world. During this period the kingdom of Christ shall enjoy peace and purity of religion, without any disturbance from that old enemy working in the children of disobedience. After the millen-

nium, Satan will be loosed again for a little time, to deceive the nations Gog and Magog, ver. 7. 8. All that learned men have said concerning Gog and Magog is only conjecture. These are mystic names, and the last enemies of the Christian Church, but who they shall be cannot be said with any degree of certainty. Next will follow the final overthrow of Satan, the general resurrection, and end of the world.

4—6. Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς And I saw thrones, and they sat upon them i. e. the holy martyrs and true believers, as appears from what follows. They were Christ's assessors, as it were, in the judgment executed on the beast, the false prophet and Satan. There is an ellipsis of εἶδον before τὰς ψυχάς. In their opinions respecting the sense of this passage, says Lowman, interpreters have differed very widely. Some understand li-

- 5 τὰ χίλια ἔτη · Οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη.
- 6 * Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ · ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.
- 7 ^f Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ σατανᾶς
- 8 ἐκ τῆς φυλακῆς αὐτοῦ · ^g Καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς ὡς
- 9 ἡ ἄμμος τῆς θαλάσσης. ^h Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἀγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην · καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ
- 10 ἀπὸ τοῦ Θεοῦ καὶ κατέφαγεν αὐτούς. ⁱ Καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης · καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς, εἰς τοὺς αἰῶνας τῶν αἰώνων.

* Supra i. 6. ii. 11. v. 10. Infra xxi. 8. Isa. lxi. 6. 1 Pet. ii. 9. ^f Supra ver. 2.
 ‡ Supra iii. 10. xvi. 14. Ezek. xxxviii. 2. xxxix. 1. ^h Isa. viii. 8. Ezek. xxxviii. 9. 16.
ⁱ Supra xiv. 10. 11. xix. 20.

5 * ἀνέζησαν ἕως
post ἀριθμὸς

6 * ὁ θάνατος ὁ δεύτερος
9 * ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ

8 X τὸν ante πόλεμον
10 * ὅπου τὸ θηρίον

ib. αὐτῶν

terally a real and proper resurrection of those who in the former states of persecution were put to death for their constancy in the profession of pure Christianity; that is, the martyrs under the heathen empire, and those who were slain under the reign of the beast. Others understand this description in a figurative sense, and conceive the prophecy to intend those persons who have the true spirit and temper of martyrs, who have the like faith, constancy, and zeal, with those whom no persecutions could prevail upon to deny the truth. Those who entertain this opinion observe, that all the expressions will very well bear this interpretation; that it is more agreeable to the style of prophecy, in particular to the style of this book, which abounds with figurative descriptions; and that unanswerable difficulties attend a literal interpretation of them.

It may seem then that a literal and proper resurrection of martyrs, to live on earth before the general resurrection, is not a necessary sense of this prophecy, nor so natural and probable a sense, as the figurative; and that the figurative interpretation, according to which, generally, a happy state of the Church on earth is intended, well answers the whole design of the prophecy. The only assurance, says Abp. Leighton, that we can have of a happy second resurrection to a life of glory hereafter, is the first resurrection here to the life of grace.

7. 8. τὸν Γῶγ καὶ τὸν Μαγῶγ Gog and Magog . . . see at note above ver. 1—3. The nations of Gog and Magog seem to describe figuratively the enemies of true religion and of its faithful professors. An allusion seems to be to Ezekiel in the 38th and 39th chapters.

^a Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ' 11
αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς, καὶ
τόπος οὐχ εὐρέθη αὐτοῖς. ¹ Καὶ εἶδον τοὺς νεκροὺς, μικροὺς 12
καὶ μεγάλους, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία
ἡνοιχθήσαν· καὶ ἄλλο βιβλίον ἡνεώχθη, ὃ ἐστὶ τῆς ζωῆς·
καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βι-
βλίοις, κατὰ τὰ ἔργα αὐτῶν. ^m Καὶ ἔδωκεν ἡ θάλασσα 13
τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν
τοὺς νεκροὺς τοὺς ἐν αὐτοῖς· καὶ ἐκρίθησαν ἕκαστος κατὰ
τὰ ἔργα αὐτῶν. ⁿ Καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν 14
εἰς τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δεύτερος ἐστί.
^o Καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, 15
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

Κεφ. κα'. 21.

^a Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος 1
οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε, καὶ ἡ θάλασσα οὐκ ἐστίν
ἐτι. ^b Καὶ τὴν πόλιν τὴν ἀγίαν, Ἱερουσαλὴμ καινὴν εἶδον 2

^k Infra xxi. 1. Dan. ii. 35. 2 Pet. iii. 7. 10. 11. ¹ Ps. lxi. 28. Jer. xvii. 10.
xxii. 19. Dan. vii. 10. xii. 1. Matt. xvi. 27. Rom. ii. 6. Phil. iv. 3. Supra ii. 23.
iii. 5. xiii. 8. xix. 5. Infra xxi. 27. xxii. 12. ^m Supra vi. 8. ⁿ 1 Cor. xv. 26. 54. 55.
Supra ver. 6. Infra xxi. 8. ^o Supra xix. 20. ^a Isa. lxi. 17. lxvi. 22. 2 Pet. iii. 13.
^b Isa. lii. 1. liv. 5. lxi. 10. 2 Cor. xi. 2. Gal. iv. 26. Heb. xi. 10. xii. 22. xiii. 14.
Supra iii. 12. Infra ver. 10.

11 = μέγαν λευκὸν ib. ἐπ' αὐτὸν 12 * ἐνώπιον τοῦ Θεοῦ ib. ἡνεώχθησαν· καὶ
βιβλίον ἄλλο 13 * τοὺς ἐν αὐτῇ νεκροὺς ib. τοὺς ἐν αὐτοῖς νεκροὺς
14 * ἐστὶν ὁ δεύτερος θάνατος ib. × ἡ λίμνη τοῦ πυρός post ἐστὶ 15 || τῷ
βίβλῳ 1 = καὶ ἡ πρώτη γῆ ἀπῆλθεν 2 * καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν
ἀγίαν, Ἱερουσαλὴμ καινὴν, καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ

14. Καὶ ὁ θάνατος . . . ἐστί. *And death and hell were cast into the lake of fire. This is the second death*: rather, death and hades. In other words, says Campbell, the death which consists in the separation of the soul from the body, and the state of souls intervening between death and judgment, shall be no more. To the wicked these shall be succeeded by a more terrible death, the second death, the damnation of Gehenna, *hell* properly so called. Indeed, in this sacred book, the commencement, as well as the destruction, of this intermediate state are

so clearly marked, as to render it almost impossible to mistake them. In vi. 8. we learn that *hades* follows close at the heels of death; and from this passage that both are involved in one common ruin at the universal judgment.

CHAP. XXI.

1. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· and *I saw a new heaven and a new earth* . . . The state of the righteous in hea-

καταβαίνουσιν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Θεοῦ ἡτοιμασμένην
 3 ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. ^c Καὶ ἤκουσα
 φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, Ἴδου ἡ σκηνὴ τοῦ
 Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ
 αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν
 4 ἔσται, Θεὸς αὐτῶν. ^d Καὶ ἐξαλείψει πᾶν δάκρυον ἀπὸ
 τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε
 πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι. ὅτι τὰ
 5 πρῶτα ἀπῆλθον. ^e Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ,
 Ἴδου καινὰ πάντα ποιῶ. Καὶ λέγει μοι, Γράψον, ὅτι οὗτοι
 6 οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσι. ^f Καὶ εἶπέ μοι, Γέγονε.
 Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ
 διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.
 7 ^g Ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ Θεός, καὶ
 8 αὐτὸς ἔσται μοι ὁ υἱός. ^h Τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ
 ἐβδελυγμένοις, καὶ φονεῦσι καὶ πόρνοις, καὶ φαρμακοῖς καὶ
 εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν
 τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ
 9 δεύτερος. ⁱ Καὶ ἦλθεν εἰς τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων
 τὰς ἐπτὰ φιάλας τὰς γεμούσας τῶν ἐπτὰ πληγῶν τῶν

^c Lev. xxvi. 11. 12. Ezek. xliii. 7. 2 Cor. vi. 16. Supra vii. 15.

^d Isa. xxv. 8.

xxxv. 10. lxi. 3. lxx. 19. 1 Cor. xv. 26. 54. Supra vii. 17. xx. 14.

^e Isa. xliii. 19.

2 Cor. v. 17. Supra iv. 2. 9. xix. 9. xx. 11.

^f Isa. xii. 3. lv. 1. John iv. 10. 14.

vii. 37. Supra i. 8. xvi. 17. Infra xxii. 13. 17.

^g Zech. viii. 8. Heb. viii. 10.

^h 1 Cor. vi. 9. 10. Gal. v. 19-21. Eph. v. 5. 1 Tim. i. 9. Heb. xii. 14. Supra xx. 14. 15.

Infra xxii. 15.

ⁱ Supra xv. 1. 6. 7. xix. 7.

3 * λαοὶ ib. † Θεὸς αὐτῶν

6 = γέγοναν· ἐγὼ τὸ

8 * δειλοῖς δὲ

ib. δεύτερος θάνατος

4 * ἐξαλείψει ὁ Θεὸς

ib. × αὐτῷ post δώσω

ib. × καὶ ἁμαρτωλοῖς post ἀπίστοις

9 * ἦλθε πρὸς με

5 * ἐπὶ τοῦ θρόνου ib. † μοι

7 * κληρονομήσει πάντα

ib. * φαρμακεῦσι

ven is described in these two concluding chapters. These phrases are an emblematic description of the happiness which the saints are to enjoy in heaven after the resurrection and the general judgment, and to enjoy for ever. The sea appears to be symbolical of sorrows, storms, troubles and calamities. See at note Heb. xi. 10. The Apostle saw the holy city coming down from heaven, ver. 3.; the whole Church triumphant was shown to him under this emblem, that he might perceive and report

something of its glory and happiness, according to man's capacity of comprehending heavenly things: and he thus learned that its blessedness came wholly from God, and depended on him.

6. Καὶ εἶπέ μοι· Γέγονε. Ἐγὼ εἰμι τὸ Α... And he said unto me, It is done. I am Alpha and Omega... See above at note i. 1. It is done; that is, all things are brought to a glorious and happy consummation.

ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δεῖξω σοὶ
 τὴν νύμφην τοῦ Ἀρνίου τὴν γυναῖκα. ^k Καὶ ἀπήνεγκέ με 10
 ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν
 πόλιν τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσιν ἐκ τοῦ οὐρα-
 νοῦ ἀπὸ τοῦ Θεοῦ, ^l Ἔχουσιν τὴν δόξαν τοῦ Θεοῦ· ὁ 11
 φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι
 κρυσταλλίζοντι. ^m Ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, 12
 ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους
 δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστι τῶν δώδεκα
 φυλῶν τῶν υἱῶν Ἰσραὴλ. Ἀπὸ ἀνατολῶν, πυλῶνες 13
 τρεῖς· ἀπὸ βορρᾶ, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες
 τρεῖς· ἀπὸ δυσμῶν, πυλῶνες τρεῖς. ⁿ Καὶ τὸ τεῖχος τῆς 14
 πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνό-
 ματα τῶν δώδεκα ἀποστόλων τοῦ Ἀρνίου. ^o Καὶ ὁ λαλῶν 15
 μετ' ἐμοῦ, εἶχε μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν
 πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς.
 Καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς, ὅσον 16
 καὶ τὸ πλάτος. Καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ
 σταδίοις δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ
 τὸ ὕψος αὐτῆς ἴσα ἐστί. Καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς 17
 ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου,
 ὃ ἔστιν ἀγγέλου. Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, 18
 ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοια ὑάλῳ καθαρῷ.

^k Supra ver. 2. i. 10. iii. 12. Ezek. xlviii.^l Infra ver. 23. xxii. 5.^m Ezek. xlviii. 31-34.ⁿ Matt. xvi. 18. Gal. ii. 9. Eph. ii. 20.^o Ezek. xl. 3.

Zech. ii. 1. Supra xi. 1.

9 = δεῖξω σοὶ τὴν γυναῖκα τοῦ Ἀρνίου
 φωστὴρ 12 * ἔχουσάν τε ib. ἔχουσιν
 ante ἀπὸ ter 14 * ἐν αὐτοῖς ὀνόματα 15 * εἶχε κάλαμον 16 * μῆκος αὐτῆς
 τοσοῦτόν ἐστιν 18 = ὅμοιον

10 * τὴν πόλιν τὴν μεγάλην

11 * καὶ ὁ

13 * ἀπ' ἀνατολῆς ib. × καὶ

15 * εἶχε κάλαμον 16 * μῆκος αὐτῆς

11. ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτά-
 τῳ... and her light was like unto a stone
most precious... This description of the
 new Jerusalem is an assemblage of the sub-
 limest and richest imagery of Ezekiel and
 other ancient prophets. See Bp. New-
 ton. These, says Bp. Lowth on a paral-
 lel passage, Isa. liv. 11., seem to be gene-
 ral images to express beauty, magnificence,
 purity, strength, and solidity, agreeably
 to the ideas of Eastern nations, and to

have been never intended to be strictly
 scrutinized, or minutely and particularly
 explained, as if they had each of them some
 moral and precise meaning.

16. 17. Καὶ ἡ πόλις τετράγωνος κεῖται...
And the city lieth four square... The city
 was square, and measured twelve thousand
 furlongs on the several sides of the wall,
 which were one hundred and forty-four
 cubits high, according to the measure of a
 man. Its square form was an emblem that

- 19 ^p Καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος, Ἰασπις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος·
- 20 Ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἑβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἔννατος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος. ^q Καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρίται· ἀνὰ εἷς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἑνὸς μαργαρίτου, καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρὸν ὡς ὕαλος διαυγής.
- 22 ^r Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντο-
- 23 κράτωρ ναὸς αὐτῆς ἐστι, καὶ τὸ Ἀρνίον. ^s Καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς
- 24 τὸ Ἀρνίον. ^t Καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς. Καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ
- 25 τὴν τιμὴν αὐτῶν εἰς αὐτήν. ^u Καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, (νὺξ γὰρ οὐκ ἔσται ἐκεῖ·) Καὶ οἶσουςι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνων εἰς αὐτήν.
- 27 ^x Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν, καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.

^p Isa. liv. 11. ^q Infra xxii. 2. ^r John iv. 23. ^s Isa. xxiv. 23. lx. 19. 20. Supra ver. 11. Infra xxii. 5. ^t Isa. lx. 3. 5. 11. lxvi. 12. ^u Isa. lx. 11. 20. Zech. xiv. 7. Supra iii. 8. Infra xxii. 5. ^x Isa. xxxv. 8. lii. 1. lx. 21. Joel iii. 17. Ph. iv. 3. Supra iii. 5. xiii. 8. xx. 12. Infra xxii. 14. 15.

20 || σάρδιον pro σάρδιος 21 ὕαλος διαφανής 23 * φαίνωσιν ἐν αὐτῇ 24 * καὶ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι ib. ‡ καὶ τὴν τιμὴν 27 * πᾶν κοινόν

it was stable and immoveable; its magnitude denoted the great capacity of the true Church of Christ, comprehending all nations. Μέτρον is translated by Schleus, and

Bretschneider *amussis*, a carpenter's line, so that μέτρον ἀνθρώπου may be *by man's measure*, to show that *common cubits* were meant.

Κεφ. κβ'. 22.

^a Καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρίσ- 1
ταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ
'Αρνίου. ^b Ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ 2
ἐντεῦθεν καὶ ἐντεῦθεν ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα,
κατὰ μῆνα ἓνα ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ· καὶ
τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. ^c Καὶ πᾶν 3
κατάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ
'Αρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύουσιν
αὐτῷ. ^d Καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα 4
αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. ^e Καὶ νύξ οὐκ ἔσται ἔτι, 5
καὶ χρεῖαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος
ὁ Θεὸς φωτιεῖ ἐπ' αὐτούς· καὶ βασιλεύουσιν εἰς τοὺς
αἰῶνας τῶν αἰώνων.

^f Καὶ εἶπέ μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ 6
Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλε τὸν
ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ, ᾧ δεῖ γενέσθαι ἐν
τάχει. ^g Ἰδοὺ ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λό- 7

^a Ezek. xlvii. 1. Zech. xiv. 8. ^b Gen. ii. 9. Ezek. xlvii. 12. Supra ii. 7. xxi. 21.
24. ^c Ezek. xlviii. 35. Zech. xiv. 11. ^d Matt. v. 8. 1 Cor. xiii. 12. 1 John iii. 2.
Supra iii. 12. xiv. 1. ^e Ps. xxxvi. 9. lxxxiv. 11. Dan. vii. 27. Rom. v. 17. 2 Tim.
ii. 12. Supra iii. 21. xxi. 23. 25. ^f Supra i. 1. xix. 9. xxi. 5. ^g Supra i. 3. iii. 11.
Infra ver. 10. 12. 20.

1 * καθαρὸν ποταμὸν 2 = ἐντεῦθεν καὶ ἐκείθεν ib. † ἓνα ib. = ἀποδιδούς
ἕκαστος seu ἕκαστον 3 * κατανάθεμα 5 = καὶ οὐ χρεῖα λύχνου ib. * φωτίζει
αὐτοὺς 6 = καὶ λέγει μοι ib. * ὁ Θεὸς τῶν ἁγίων προφητῶν 7 x καὶ ante
ἰδοὺ

1—5. Καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς
.... And he showed me a pure river of
water of life ... i. e. living water. This
expresses the happy and glorious immorta-
lity, which the saints shall enjoy, in that
state of perfect and endless happiness. The
first five verses of this chapter are a conti-
nuation of the description of the new Jeru-
salem. ξύλον ζωῆς ... the tree of life ...
also an emblem of immortality. It seems
more proper to translate this, a tree of life,
a plurality of trees being implied. The
trees of life are so planted, that all the

inhabitants may come at the fruit freely.
'Ἐντεῦθεν καὶ ἐντεῦθεν, like the Latin, *hinc
illinc, on every side, all around*. The pro-
phetic part of the vision of St. John, which
concerns the destinies of the Christian
Church, from its beginning to its consum-
mation in glory, is now finished. That
which follows is an epilogue, to confirm
the truth of the prophecy, containing also
some exhortations to observe the contents
of it.

7. Ἰδοὺ ἔρχομαι ταχύ ... Behold, I come
quickly We may observe, says Bp.

- 8 γους τῆς προφητείας τοῦ βιβλίου τούτου. ^h Καὶ ἐγὼ Ἰωάννης, ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσον προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ
- 9 ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. Καὶ λέγει μοι, Ὅρα μή· σύνδουλός σου εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ
- 10 Θεῷ προσκύνησον. ⁱ Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὅτι ὁ καιρὸς
- 11 ἐγγύς ἐστιν. ^k Ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι,
- 12 καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. ^l Ἴδου ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ
- 13 ἔσται. ^m Ἐγὼ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ
- 14 ἀρχὴ καὶ τὸ τέλος. ⁿ Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς,
- 15 καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. ^o Ἐξω οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ
- 16 εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος. ^p Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαβὶδ, ὁ

^h Supra xix. 10. ⁱ Dan. viii. 26. xii. 4. 9. Supra i. 3. x. 4. ^k Ezek. iii. 27. Dan. xii. 10. 2 Tim. iii. 13. ^l Isa. xl. 10. lxii. 11. Rom. ii. 6. Supra xiv. 12. xx. 12. ^m Isa. xli. 4. xlv. 6. xlviii. 12. Supra i. 8. 11. xxi. 6. ⁿ Dan. xii. 12. 1 John iii. 24. Supra ver. 2. ii. 7. xxi. 27. ^o 1 Cor. vi. 9. 10. Gal. v. 19-21. Phil. iii. 2. Col. iii. 6. Supra ix. 20. 21. xxi. 8. ^p Supra i. 1. ii. 28. v. 5. Num. xxiv. 17. Zech. vi. 12. 2 Pet. i. 19.

8 * ὁ βλέπων ταῦτα καὶ ἀκούων 9 * σύνδουλός σου γάρ εἰμι 10 † ὅτι 11 * ὁ ῥυπῶν ῥυπωσάτω . . . δικαιοθήτω 12 * καὶ ἰδοὺ 13 * ἐγὼ εἰμι ib. ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος 15 * ἔξω δὲ ib. † ὁ 16 * τοῦ Δαβὶδ

Newton, that the angel sometimes speaks in his own person, and sometimes in the person and character of Christ, whose ambassador and representative he was. Christ is said to come upon any notable and illustrious manifestation of His providence, and all these are but so many steps to prepare the way for His last coming to judgment.

10. 11. Μὴ σφραγίσῃς τοὺς λόγους . . . Seal not the sayings . . . The angel desires him not to seal this prophecy, as was that of Daniel, Dan. xii. 4. 9. For the time is at hand; that is, some of the particulars were soon to be accomplished, as indeed all

would in their due season and order. Ὁ ἀδικῶν ἀδικησάτω ἔτι . . . He that is unjust, let him be unjust still . . . In the prophetic style, says Mr. Daubuz, it is the same whether the thing be uttered in the past or future, or in the imperative. So that to say, He who is unjust, let him be unjust still, is equal to saying, He that is unjust will still be so, and will not be reclaimed, whatsoever persuasive reasons may be used for his recovery.

13. Ἐγὼ τὸ Α καὶ τὸ Ω . . . I am Alpha and Omega . . . See at note above i. 8.

ἀσπήρ ὁ λαμπρὸς ὁ πρωϊνός · ^q Καὶ τὸ Πνεῦμα καὶ ἡ 17
 νύμφη λέγουσιν, Ἔρχου · καὶ ὁ ἀκούων εἰπάτω, Ἔρ-
 χου · καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς
 δωρεάν.

^r Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προ- 18
 φητείας τοῦ βιβλίου τούτου · ἐάν τις ἐπιθή ἐπ' αὐτὰ, ἐπιθή-
 σει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ
 βιβλίῳ τούτῳ. ^s Καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ 19
 βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐ-
 τοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας,
 τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ. ^t Λέγει ὁ μαρτυ- 20
 ρῶν ταῦτα · Ναὶ ἔρχομαι ταχύ. Ἀμὴν, ἔρχου, Κύριε Ἰη-
 σοῦ. ^u Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάντων 21
 τῶν ἁγίων.

^q Isa. lv. 1. John vii. 37. Supra xxi. 2. 6. 9. ^r Deut. iv. 2. xii. 32. Prov. xxx. 6.
^s Exod. xxxii. 33. Ps. lxi. 28. Supra iii. 5. xiii. 8. xxi. 2. ^t John xxi. 25. 2 Tim.
 iv. 8. Supra ver. 12. ^u Rom. xvi. 20. 24. 2 Thess. iii. 18.

16 λαμπρὸς καὶ ὀρθρινός 17 * ἐλθέ bis ib. ἐλθέτω ib. καὶ ὁ θέλων ib. λαμ-
 βανέτω τὸ 18 * συμμαρτυροῦμαι γὰρ ib. παντὶ ἀκούοντι ib. ἐπιτιθῇ πρὸς
 ταῦτα ib. ἐν βιβλίῳ τούτῳ 19 * ἀφαιρῇ ib. λόγων βίβλου ib. ἀφαιρήσει
 ib. ἀπὸ βίβλου ib. καὶ τῶν γεγραμμένων ib. ἐν βιβλίῳ τούτῳ 20 * ναὶ ἔρχου
 21 * Κυρίου ἡμῶν ib. μετὰ πάντων ὑμῶν. Ἀμὴν

17. Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν
 ... And the Spirit and the bride say ...
 The Holy Spirit in the hearts of believers,
 by his convictions and influence : the bride,
 the whole Catholic Church. This is the
 response made to the promise of Christ, I
 come quickly, ver. 12.

18. Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι ...
 For I testify unto every man that heareth
 ... The book being of this high importance
 and authority, a solemn adjuration is added

by Christ himself, that no man presume to
 add any thing to it, or take away any thing
 from it. These words are also an apposite
 conclusion to the whole New Testament.

20. Ναὶ ἔρχομαι ... Ἰησοῦ Surely I
 come quickly ; Amen. Even so, come, Lord
 Jesus. He not only attests these prophe-
 cies to be true, but says that he will come
 speedily to accomplish them ; to which St.
 John answers, and in him the whole, Amen.
 Even so, come, Lord Jesus.

GLORIA DEO IN EXCELSIS, ET LAUS INTEGRÁ,
 NUNC ET IN ÆTERNUM.

GREEK INDEX.

Words ἅπαξ and some even δις λεγόμενα are not inserted in this Index or Lexicon, because they are explained in the passage itself where they occur, or a direct reference is made to the latter. The words in this Lexicon do not solely relate to the passage where they are explained or criticised, but are also generally applicable to other passages. Thus, though αἰώνιος is commented on at Tit. i. 1—4. yet, as it will be easily observed, the comment will equally apply to Matt. xvii. 8.

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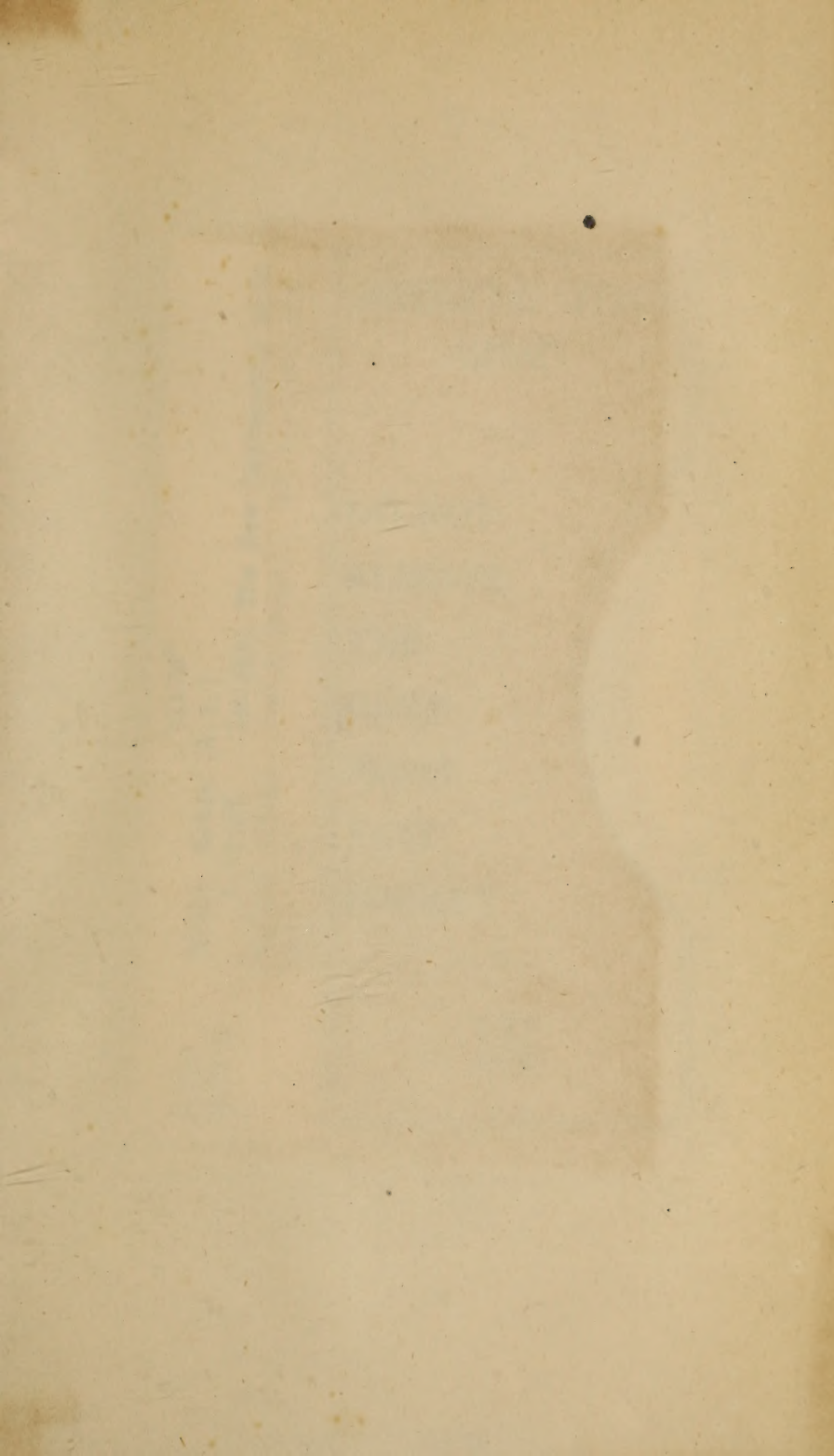
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